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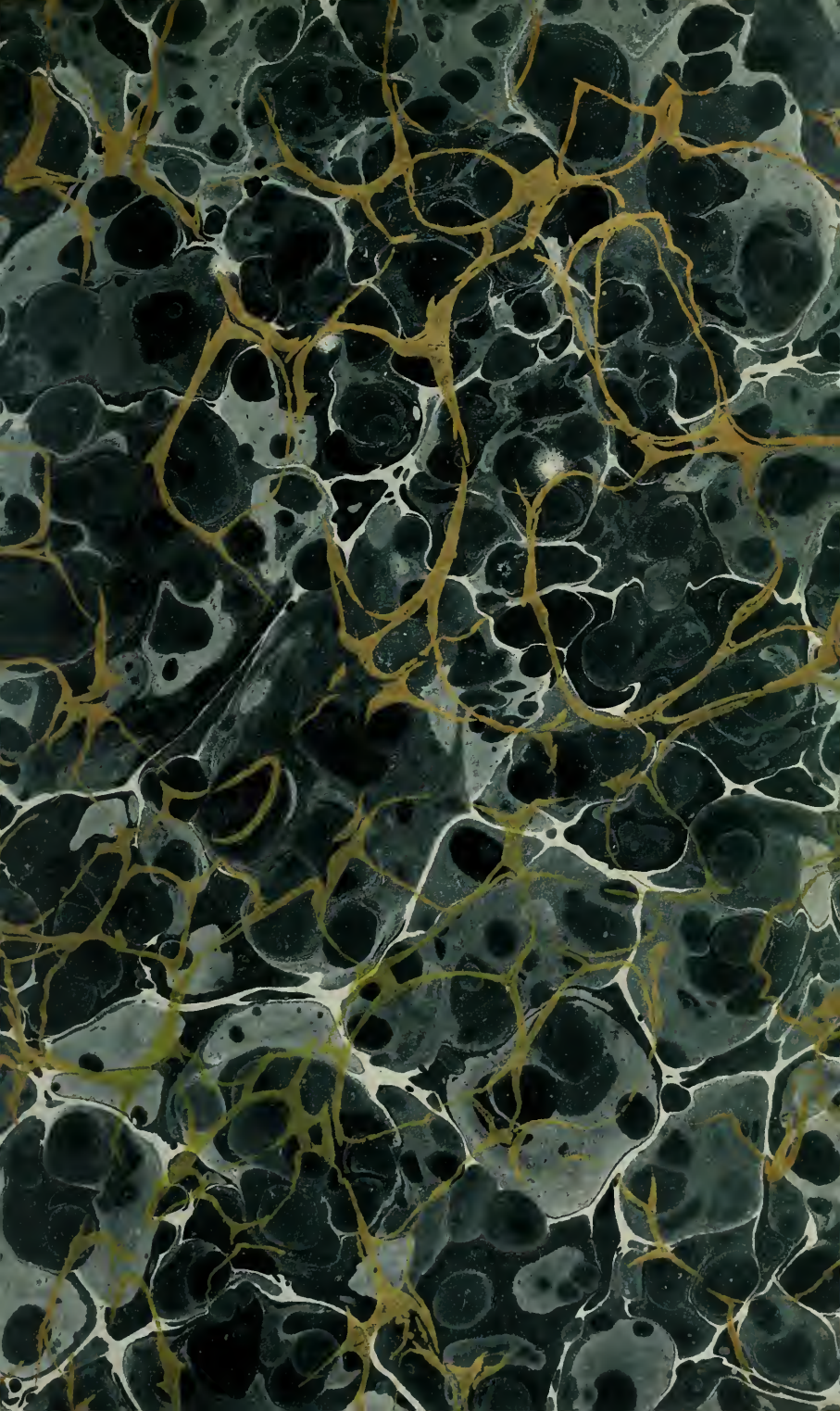


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ARCANA CŒLESTIA





*ARCANA CŒLESTIA*

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THE

HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND  
IN THE HEAVEN OF ANGELS

BY

EMANUEL SWEDENBORG

BEING A TRANSLATION OF HIS WORK ENTITLED

“ARCANA CŒLESTIA QUÆ IN SCRIPTURA SACRA SEU VERBO DOMINI SUNT, DETECTA :  
HIC QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO  
SPIRITUM ET IN CŒLO ANGELORUM.” LONDINI, 1749-1756

*IN TWELVE VOLUMES*

VOLUME III.

GENESIS, CHAPTER XVIII. TO CHAPTER XXII.

THE SWEDENBORG SOCIETY  
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1890

*“Seek ye first the kingdom of God and His righteousness,  
and all these things shall be added unto you.”*

—MATTHEW vi. 33.



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# GENESIS.

## CHAPTER THE EIGHTEENTH.

### PREFACE.

THE subject treated of at the close of the last chapter was the last judgment, and it was shewn what is signified thereby, namely, not the destruction of the world, but the last time of the Church ; when this time is at hand, the Lord saith, "that He will come in the clouds of the heavens with power and glory" (Matt. xxiv. 30 ; Mark xiii. 26 ; Luke xxi. 27). Heretofore no one has known what is meant by the clouds of the heavens ; but it has been discovered to me that nothing else is meant thereby than the literal sense of the Word, and that by the power and the glory is meant the internal sense of the Word, for in the internal sense of the Word there is glory, inasmuch as whatever is therein has relation to the Lord and to His kingdom, see the first part of this work, nos. 1769-1772. The same is meant by the cloud which encompassed Peter, James, and John, when the Lord appeared to them in glory, concerning which it is thus written in Luke : "A voice came forth out of the cloud, saying, This is My beloved Son, hear ye Him ; and when the voice was past, Jesus was found alone" (ix. 35, 36). By Moses and Eliás, who then conversed with the Lord, was represented the Word of the Old Testament, which is also called Moses and the Prophets ; by Moses are meant the books of Moses and also the historical books, and by Eliás the prophet are meant all the Prophets. But by Peter, James, and John were represented (as in other places, wheresoever they are named in the books of the Evangelists) faith, charity, and the good of charity : and by their being alone present [when the Lord was transfigured], was signified that none else can see the glory of the Lord, which is in His Word, but they who are in faith, in the charity of faith, and in the good of charity ; others indeed are capable of seeing, but still they do not see, because they do not believe. This is the internal sense as to both the above passages. In the

*Prophets, also, a cloud everywhere signifies the Word in the letter and glory the Word in its life. The nature and quality of the internal sense of the Word has already been frequently shewn, and pointed out in the explanation of each particular expression in the foregoing chapters. In our Lord's time, those skilled in the [Mosaic] law were the last to believe that anything in the Word had relation to the Lord : at the present day, those skilled in the law do indeed know, but possibly will be the last to believe, that there is any other glory in the Word than what appears in the letter, which nevertheless is the cloud wherein that glory is.*

# GENESIS.

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## CHAPTER THE EIGHTEENTH.

2135. THE quality of the internal sense of the Word, and how it is perceived by the angels whilst it is being read by man, may more especially appear from this chapter. From the historical sense of the letter nothing else is understood, than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his lad prepared food for them, namely, cakes of meal of fine flour, the son of an ox, and also butter and milk; which things, although they are historical truths, and really happened, yet are not perceived so by the angels, who have a perception of the things represented and signified, altogether abstractedly from the letter, according to the explanation given in the *contents*, nos. 2136–2141. Thus, instead of the historical relation, they perceive the state of the Lord's perception in the Human, and communication at that time with the Divine, before the perfect union of His Divine Essence with the Human, and of the Human with the Divine; which state is also that concerning which the Lord thus speaks: "*No one hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, He hath revealed Him*" (John i. 18). And by the different kinds of food here spoken of, the angels perceive nothing but the different kinds of celestial and spiritual good, concerning which see the explanation. And further, in regard to what is said of the son whom Sarah should bare at the stated time of the next year, they perceive only this, that the Lord's human rational should become Divine. Lastly, by those things which Abraham spoke with Jehovah concerning the overthrow of Sodom and Amorah, they have a perception of nothing else than the Lord's intercession for mankind. And by the numbers fifty, forty-five, forty, thirty, twenty, and ten, they have a perception of [the Lord's] intercession for those with whom truths should be adjoined to goods, and who should obtain goods by temptations and combats, or by other states. And so it is in respect to all other passages in the Word, as may better appear from the explanation of each particular expression, where it is shewn, that a like signification is involved in like

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expressions both in the historical and prophetical parts of the Word. That there is such an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His church in the earths, and with every individual person in particular, consequently treating of the goods of love, and of the truths of faith, may appear to every one from the passages of the Old Testament cited by the Evangelists, as in Matthew: "*The Lord said unto My Lord, Sit on My right hand, until I make Thine enemies a footstool for Thy feet*" (xxii. 44; Psalm cx. 1). That these words treat of the Lord, does not appear from the literal sense of the passage as it stands in the Book of Psalms, and yet that the Lord alone is here meant, He Himself teaches. Again: "*Thou Bethlehem in the land of Judah, art not the least amongst the leaders of Judah, for out of thee shall come forth a leader, Who shall feed my people Israel*" (Matt. ii. 6; Micah v. 2). They who, like the Jews, abide merely in the literal sense of this passage, learn indeed from that sense, that the Lord should be born in Bethlehem, but inasmuch as they expect a leader and a king who shall bring them back again into the land of Canaan, therefore they explain all the expressions according to the letter, that is, the land of Judah they interpret as signifying the land of Canaan; Israel, as signifying Israel, although they know not where Israel is; and the leader, as signifying their Messiah; when nevertheless by Judah and Israel other things are meant, namely, by Judah the celestial, by Israel the spiritual, both in heaven and on earth, and by the leader the Lord. In the same Evangelist: "*A voice was heard in Ramah, lamentation, a cry, and much weeping, Rachel weeping for her children, and would not be comforted, because they are not*" (ii. 18; Jer. xxxi. 15). They who abide in the literal sense of these words, cannot by any means conceive thence what is their internal sense, when nevertheless it appears from the Evangelist, that they have such an internal sense. In the same Evangelist: "*Out of Egypt have I called My Son*" (ii. 15; Hosea xi. 1). In the Prophet whence this passage is quoted, are these words: "When Israel was a boy, and I loved him, and out of Egypt have I called My son: they called them, so they went from their faces, and I made Ephraim to go" (xi. 1-3). They who know not that there is an internal sense, must needs conceive that Jacob is here meant, when he went down into Egypt, and his descendants when they came forth from thence, and that by Ephraim is meant the tribe of Ephraim, and thus that this passage contains the same things as are recorded in the historical parts of the Word; nevertheless it is plain from the Word of the Evangelist, that these things signify the Lord: but what is signified by each particular expression, cannot be known except it be disclosed by the internal sense.



## CHAPTER XVIII.

1. AND JEHOVAH appeared unto him in the oak-groves of Mamre, and he was sitting at the door of the tent as the day grew hot.

2. And he lifted up his eyes, and saw, and lo, three men standing above him, and he saw, and ran to meet them, from the door of the tent, and bowed himself towards the earth.

3. And he said, My Lord, if, I pray, I have found grace in Thine eyes, pass not, I pray, from above Thy servant.

4. Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.

5. And I will take a piece of bread, and support ye your heart; afterwards ye shall pass on; for wherefore have ye passed to your servant? And they said, So do as thou hast spoken.

6. And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of meal of fine flour, knead and make cakes.

7. And Abraham ran to the herd, and took a son of an ox, tender and good, and gave to a boy, and he hastened to make it.

8. And he took butter and milk, and the son of the ox which he made, and gave before them, and he was standing before them under the tree; and they did eat.

9. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10. And he said, Returning I will return to thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah heard at the door of the tent, and it was behind him.

11. And Abraham and Sarah were old, entering into days; it ceased to be with Sarah the way as of women.

12. And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my Lord [is] old?

13. And JEHOVAH said to Abraham, Why did Sarah laugh at this, saying, Shall I truly bring forth, and I am grown old?

14. Shall anything be wonderful for JEHOVAH? at the stated time I will return unto thee, according to this time of life, and Sarah shall have a son.

15. And Sarah denied, saying, I did not laugh, because she was afraid: and He said, Nay, but thou didst laugh.

16. And the men rose up thence, and looked to the faces of Sodom, and Abraham was going with them to send them away.

17. And JEHOVAH said, Shall I conceal from Abraham what I am doing?

18. And Abraham shall surely be [made] into a great and numerous nation, and all the nations of the earth shall be blessed in him.

19. For I have known him, because that he will command his sons, and his house after him, and they shall keep the way of JEHOVAH, to do justice and judgment, that JEHOVAH may bring upon Abraham that which He hath spoken upon him.

20. And JEHOVAH said, Because the cry of Sodom and Amorah is become great, and because their sin is become very grievous ;

21. I will go down, and see, whether they have made a consummation according to the cry thereof which hath come to Me ; and if not, I will know.

22. And the men looked thence, and went towards Sodom, and Abraham, he was still standing before JEHOVAH.

23. And Abraham drew near, and said, Wilt Thou also destroy the just with the wicked ?

24. Peradventure there be fifty just ones in the midst of the city, wilt Thou also destroy, and not spare the place, for the sake of the fifty just ones, who are in the midst thereof ?

25. Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that thus the just should be as the wicked ; far be it from Thee ; shall not the Judge of the whole earth do judgment ?

26. And JEHOVAH said, If I find in Sodom fifty just ones in the midst of the city, and I will spare the whole place for their sake.

27. And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.

28. Peradventure there shall lack five of the fifty just ones, wilt Thou destroy the whole city for the five ? and He said, I will not destroy if I find there forty and five.

29. And he added yet to speak unto Him, and said, Peradventure forty be found there ; and He said, I will not do it for the sake of the forty.

30. And he said, Let not my Lord, I pray, be angry, and I will speak, Peradventure thirty be found there ; and He said, I will not do it if I find thirty there.

31. And he said, Behold, I pray, I have taken upon me to speak unto my Lord, peradventure twenty be found there ; and He said, I will not destroy for the sake of the twenty.

32. And he said, Let not my Lord, I pray, be angry, and I will speak only this time, peradventure ten be found there ; and He said, I will not destroy for the sake of the ten.

33. And JEHOVAH went when He had finished speaking to Abraham ; and Abraham returned to his place.

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## THE CONTENTS.

2136. THE first thing here treated of is the state of the Lord's perception in the Human, and of [His] communication at that time with the Divine, before the perfect union of His Human Essence with the Divine Essence; which state also is that concerning which the Lord speaks in these words, "No one hath seen God at any time; the only-begotten Son, Who is in the bosom of the Father," etc. (John i. 18).

2137. The state of the Lord's perception in the Human, at that time, is signified by the oak-groves of Mamre, verse 1; in which state that He apperceived the Divine, which manifested itself before His Human, verse 2; at which He rejoiced, verse 3; and that He was desirous that the Divine should approach nearer to His Human, by putting on something natural, verse 4; and that His Human should approach nearer to the Divine by putting on the celestial, verse 5. The celestial and the spiritual, which He put on, are signified by the three measures of meal of fine flour whereof cakes were made, verse 6; and that He also put on a conformable natural, is signified by the son of an ox, verse 7. Hence the conformation and communication of the Divine with the Human, and of the Human with the Divine, verse 8.

2138. The second thing treated of, is the Lord's perception in that state concerning the Rational with Him, that it would put off the Human, and be made Divine.

2139. That the rational would be made Divine, is signified by the Son whom Sarah should bear, verses 9, 10; that human rational truth with the Lord did not perceive, and consequently did not believe it, is signified by Sarah's laughing at the tent door, which was behind him, verses 10-13, 15. A confirmation that the Lord would also put off human rational truth, and instead thereof would put on Divine Truth, verse 14.

2140. The third thing treated of, is the Lord's grief and anxiety over the human race, because they were so much imbued with the love of self, and the consequent lust of bearing rule over others from evil and falsity, for whom in that state He interceded, and obtained that those should be saved, with whom there were goods and truths; but who those are, is related in order.

2141. The Lord's perception respecting the human race, as being immersed in evil and falsity; Sodom is the love of self and the consequent lust of bearing rule from evil; Amarah [is the lust of bearing rule] from falsity, verses 16, 20; that it could not be concealed from the Lord in that state, because all salvation is by Him and from Him, verses 17-19; namely, that they were to be visited, when their wickedness came to its

height, verses 20, 21. When He was in that perception, verse 22, that He interceded for them; first for those with whom there were truths, and whose truths were full of goods, who are signified by the fifty, verses 23–26; also for those in whom there was less good, but whose good was nevertheless conjoined with truths, who are signified by the forty-five, verses 27, 28; afterwards for those who have been in temptations, who are signified by the forty, verse 29; as likewise for those who have been engaged in some combats against evils, who are signified by the thirty, verse 30; afterwards for those with whom there were states of the affection of good from other sources, who are signified by the twenty, verse 31; lastly for those with whom there were states of the affection of truth, who are signified by the ten, verse 32; in all these several cases answer was made, that they should be saved, verses 26, 28–32. Hereupon the Lord returned to His former state of perception, verse 33. These are the arcana contained in this chapter in the internal sense, which do not at all appear from the letter.

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### THE INTERNAL SENSE.

2142. Verse 1. *And Jehovah appeared to him in the oak-groves of Mamre, and he was sitting at the door of the tent, as the day grew hot. Jehovah appeared to him,* signifies the Lord's perception: *in the oak-groves of Mamre,* signifies the quality of perception: *and he was sitting at the door of the tent,* signifies the Holy which then belonged to Him: *as the day grew hot,* signifies from love.

2143. *Jehovah appeared to him:* that this signifies the Lord's perception, may appear from this consideration, that the historical things of the Word are merely representative, and the expressions are significative of those things which are contained in the internal sense. The subject here treated of in the internal sense is the Lord, and His perception, which was represented by Jehovah's appearing to Abraham; such is the nature of every appearing, of every discourse, and of every fact recorded in the historical parts of the Word; they are all representative, but what they represent does not appear, unless the historical expressions are no otherwise attended to than as objects, like the objects of sight, which give the means and opportunity of thinking about things more sublime; as for example, when gardens are seen, they give the means and opportunity of thinking about fruits and their uses, and also about the delights of life thence derived, and what is still more sublime, about paradisiacal or heavenly happiness; when such

thoughts are suggested, the particular objects contained in a garden are seen indeed, but so slightly as not to be attended to. The case is the same in respect to the historical relations of the Word, the expressions whereof are not attended to when the celestial and spiritual things are thought of, which are contained in the internal sense.

2144. *In the oak-groves of Mamre*: that this signifies the quality of perception, appears from the representation and signification of oak-groves, and also from the representation and signification of Mamre. What oak-groves in general represented and signified, was shewn nos. 1442, 1443; and what the oak-groves of Mamre in particular represented and signified, was shewn no. 1616, namely, that they represented and signified perceptions, but such as are human from scientifics, and from the first rational things thence deduced. What per-<sup>2</sup>ception is, is at this day a thing most unknown, because at this day no one is in perception, such as was enjoyed by the Ancients, and particularly by the Most Ancient, the latter of whom, by virtue of perception, knew whether a thing was good, and consequently whether it was true; it was an influx into their rational from the Lord through heaven, whereby, instantly, whilst they were thinking of anything holy, they perceived whether it was so, or was not so. Such perception was afterwards lost among men, when they began to be no longer in heavenly ideas, but only in worldly and corporeal; and instead thereof conscience succeeded, which also is a kind of perception, for to act against conscience and according to conscience, is nothing else than to apperceive thence whether a thing is so or is not so, whether it is to be done, or not to be done. The perception of conscience, however, is not from the<sup>3</sup> good which flows in, but from the truth which, according to the holy [principle] of man's worship, is implanted in the rational from infancy, and is afterwards confirmed; this alone, in such a case, he supposes to be good. Hence conscience is a species of perception, but a perception arising from truth of such a nature, that when charity and innocence are insinuated by the Lord, there exists the good of that conscience. From these few observations it may appear what perception is, but there is much difference between perception and conscience. See what was said about perception, nos. 104, 125, 371, 483, 495, 503, 521, 536, 597, 607, 784, 865, 895, 1121, 1616; and about the perception of spirits and angels, nos. 202, 203, 1008, 1383, 1384, 1390-1392, 1394, 1397, 1504; and that the learned do not know what perception is, no. 1387. As regards the<sup>4</sup> Lord during His life in the world, all His thought was from Divine perception, because He alone was a Divine and celestial man, for in Him alone was Jehovah Himself, from whom He derived His perception, concerning which see nos. 1616, 1791.



His perceptions were more and more interior as He approached nearer to union with Jehovah. The quality of His perception at this time may appear from what was said concerning the oak-groves of Mamre, no. 1616; and what that quality was when He perceived the things which are contained in this chapter, is described in what presently follows.

2145. *Sitting at the door of the tent*: that this signifies the Holy which then belonged to Him, that is, the Holy of love, which is signified by the day growing hot, as immediately follows, appears from the signification of a tent, as denoting what is holy, concerning which see nos. 414, 1102, 1566, where may be seen the reason why holy things are signified by tents. Inasmuch as the Lord at that time was in a state of perception, which is signified by the oak-groves of Mamre, which is an inferior rational perception, but, nevertheless, more interior than what is signified by the oak-grove of Moreh, concerning which see nos. 1442, 1443, therefore it is here represented and thus signified by his sitting at the door of the tent, that is, at the entrance to the holy [state]. How the case is with perceptions, as being less and more interior, may be illustrated by the perceptions of the Most Ancient people, from whom I have heard, that the more they were in scientifics from the objects of hearing and sight, in the same degree their perceptions were inferior; but the more they were elevated from those things to the heavenly things of charity and love, in the same degree their perceptions were more interior, because they were then nearer to the Lord.

2146. *As the day grew hot*: that this signifies from love, appears from the signification of heat, as denoting love in the internal sense; and whereas heat is either of the day or of the year, love is represented either by the heat of the day, or by the heat of the year, according to what is contained in the historical relation. That heat signifies love, may appear from this consideration, that love is called spiritual heat, and that heat is spoken of all affection, even in common discourse; and, moreover, the same may appear from this consideration, that love and its affections manifest themselves by a kind of heat in man's interiors, and also in his exteriors, and in his bodily parts; yea, heat has no other source or origin with man, when it flows forth from his interiors. Such, however, as the love is, such also is the heat. Celestial love and spiritual love are what give birth to genuine heat; all other heat, that is, that heat which is derived from the loves of self of the world, and also from other defiled loves, is unclean, and in the other life degenerates into what is excrementitious, see no. 1773. Moreover, it must be known, that holiness is never predicated except of love and charity, and not even of faith, but so far as the truths thereof partake of love and charity; the truths of faith



are not holy except from this ground, see what was said above, no. 2049.

2147. Verse 2. *And he lifted up his eyes, and saw, and behold, three men standing over him, and he saw, and ran to meet them from the door of the tent, and bowed himself towards the earth.* *He lifted up his eyes*, signifies that he saw within himself: *and behold, three men standing over him*, signifies the Divine Itself, the Divine Human, and the Holy Proceeding: *and he saw*, signifies when He perceived this: *and he ran to meet them*, signifies that in thought He approached nearer to those things which were perceived: *from the door of the tent*, signifies from the Holy which then appertained to the Lord: *and bowed himself towards the earth*, signifies the effect of humiliation from joy derived thence.

2148. *And he lifted up his eyes*: that this signifies that He saw within Himself, appears from the signification of lifting up the eyes. By eyes in the Word is signified the interior sight, or the understanding, as may appear from the passages cited, no. 212. Hence lifting up the eyes is seeing and perceiving those things which are above oneself. Interior things are expressed in the Word by higher things, as where mention is made of looking upwards, of lifting up the eyes to heaven, of high thinking, and the reason is, because man supposes heaven to be on high, or above himself, when nevertheless it is not on high, but in internals, as when a man is in the celestial things of love, his heaven then is within him, see no. 450. Hence it is plain, that by lifting up the eyes is signified seeing within oneself.

2149. *Behold, three men standing over him*: that this signifies the Divine Itself, the Divine Human, and the Holy Proceeding, may appear without explanation, for it is known to every one, that there is a Trine, and this Trine is one; that it is one, appears manifest in this chapter, namely, in verse 3, where it is said, "He said, *my Lord*, if, I pray, I have found grace in *Thine eyes*, pass not *Thou*, I pray," which words were spoken to the three men; moreover, in verse 10, it is written, "And *He said*, Returning I will return to thee;" and in verse 13, "And *Jehovah said* to Abraham:" and in verse 15, "*He said*, Nay, but thou didst laugh;" and in verse 17, "And *Jehovah said*, Shall I conceal from Abraham what I am doing;" and in verse 19, "Because I have known him;" and in verse 20, "And *Jehovah said*;" and in verse 21, "*I will go down and see* whether they have made a consummation according to the cry thereof which is come to *Me*, and if not, *I will know*;" and verse 23, "Abraham said, *Wilt Thou* also destroy the righteous with the wicked?" and verse 25, "Far be it from *Thee* to do according to this thing, far be it from *Thee*;" and verse 26, "And

*Jehovah* said, If *I find* fifty righteous, *I will spare* the whole place for their sake ;” and verse 27, “ I have taken upon me to speak to *my Lord* ;” and verse 28, “ Wilt *Thou destroy* for the five the whole city ? And *He said, I will not destroy*, if *I find* there forty-five ;” and verse 29, “ He added yet to speak to *Him* : *He said, I will not do it* for the sake of the forty ;” and verse 30, “ Let not *my Lord* be angry ; *He said, I will not do it*, if *I find* thirty there ;” and verse 31, “ I have taken upon me to speak to *my Lord* ; *He said, I will not destroy* for the sake of the twenty ;” and verse 32, “ Let not, I pray, *my Lord* be angry ; and *He said, I will not destroy* for the sake of the ten ;” and verse 33, “ And *Jehovah went* when *He had finished* speaking to Abraham.” Hence it may appear, that by the three men who appeared to Abraham, was signified the Divine Itself, the Divine Human, and the Holy Proceeding, and that this Trine in itself is one. The subject here treated of in the internal sense is *Jehovah*, in that He appeared to the Lord, and that the Lord perceived this, but not by such an appearance as was manifested to Abraham ; for that three men appeared to Abraham, is an historical truth, but it represents the Divine perception, or the perception from the Divine which the Lord had when in the Human, which perception is treated of in what follows.

2150. *And he saw* : that this signifies when He apperceived this, appears from the signification of seeing, in the internal sense, as denoting understanding and apperceiving, and also being enlightened, concerning which see no. 1584. That this is the signification of seeing, is manifest in the Word throughout. By seeing in the present case is signified, that the Lord apperceived a perception from the Divinity to be present, as was just now said.

2151. *And he ran to meet them* : that this signifies that in thought He approached nearer to those things which were perceived, appears from the series of the things treated of in the internal sense ; for the subject treated of in the preceding verse is the Lord’s perception in which He was : in this verse it is shewn, that He observed or noticed the perception to be from the Divine ; His approaching nearer to it, in the present case, is represented, and thus signified, by his running to meet them.

2152. *From the door of the tent* : that this signifies from the Holy which then appertained to the Lord, appears from the signification of a tent, as denoting what is holy, and from the signification of a door, as denoting the entrance to what is holy, concerning which see no. 2145.

2153. *And he bowed himself towards the earth* : that this signifies the effect of humiliation from joy arising thence, appears from the signification of bowing oneself, as denoting humbling. As all the interior affections have gestures

corresponding to them in the external or bodily parts, which gestures are the effects of affections, as of their efficient causes, so the affection of humiliation has its corresponding gesture, which is humiliation and also prostration; that this was from joy is evident, because He apperceived, as was said, a perception from the Divine. The state of the Lord's humiliation, when He was in the Human, has been abundantly treated of above, and will be further treated of, by the Divine mercy of the Lord, in the following parts of this chapter.

2154. Verse 3. *And he said, My Lord, if, I pray, I have found grace in Thine eyes, pass not, I pray, from above Thy servant.* And he said, signifies that He so thought: *My Lord*, signifies the Trine in one: *if, I pray, I have found grace in Thine eyes*, signifies the responsiveness of the Lord's state, when He observed that perception: *pass not, I pray, from above Thy servant*, signifies that He earnestly desired that what He had begun to perceive might not pass away; a *servant* denotes the Human with the Lord, before it was made Divine.

2155. *And he said*: that this signifies that He so thought, appears from the signification of saying in the historical sense, as denoting perceiving; see above, nos. 1898, 1919, 2080.

2156. *My Lord*: that this signifies the Trine in one, that is, the Divine Itself, the Divine Human, and the Holy Proceeding, which Trine is in one, appears from its here being said *Lord* in the singular number; in like manner it is said, verses 27, 31, "Behold, I pray, I have taken upon Me to speak with *My Lord*;" and verses 30, 32, "Let not, I pray, *My Lord* be angry." Those three men are also called *Jehovah*, verse 13, "*Jehovah* said to Abraham;" and verse 14, "Shall anything be wonderful for *Jehovah*?" and verse 22, "Abraham was still standing before *Jehovah*;" and verse 33, "And *Jehovah* went when He finished speaking to Abraham." Hence it appears, that the three men, that is, the Divine Itself, the Divine Human, and the Holy Proceeding, are the same as the Lord, and the Lord the same as *Jehovah*. The same thing is acknowledged in the creed which is generally received amongst Christians, where it is expressly said, "There are not three Uncreate, nor three Infinite, nor three Eternal, nor three Almighty, nor three Lords, but one." There are none who separate this Trine, which is in one, but they who say that they acknowledge One Supreme Being, the Creator of the Universe, which thing is excusable in those who are outside the church; but it is not so with those who are within the church; for they who are within the church, and talk of acknowledging one Supreme God, the Creator of the Universe, do not in fact acknowledge any God, whatsoever they may profess, or suppose; still less do they acknowledge the Lord.

2157. *If, I pray, I have found grace in Thine eyes*: that this signifies the responsiveness of the Lord's state when He observed that perception, may appear from the affection of humiliation contained in these very words, and also in these which immediately follow, *Pass not, I pray, from above Thy servant*, in which also there is humiliation; in each particular in the Word there is both affection and subject; the celestial angels perceive the Word, such as it is in the internal sense, as to affection; whereas the spiritual angels perceive it, such as it is in the internal sense, as to subject; they who perceive the word in the internal sense as to affection, attend not at all to the expressions which relate to the subject, but form to themselves ideas from the affection, and its series, and this with indefinite variety; as in the present case in these words, *If, I pray, I have found grace in Thine eyes, pass not, I pray, from above Thy servant*, they perceive a state of the Lord's humiliation in the Human, but only an affection of humiliation, whence in an inexpressible manner, variety, and abundance, they form to themselves celestial ideas, which can hardly be called ideas, but so many lights of affections and of perceptions, which follow in a continual series, according to the series of the affection of  
 2 the things contained in the Word which is read. Hence it may appear evident, that the perception, thought, and speech of the celestial angels is more inexpressible, and richer, than the perception, thought, and speech of the spiritual angels, the latter being only determined to a subject according to the series of expressions; concerning the speech of the celestial angels, as being of the nature here described, see above, no. 1647. Hence it is that these words, *If, I pray, I have found grace in Thine eyes*, in the celestial sense, signify the responsiveness of the Lord's state when He observed that perception. Moreover, finding grace in thine eyes was a customary form of speech in every responsive [state], as may appear from Laban's response to Jacob, "Laban said unto him, *If, I pray, I have found grace in thine eyes*" (Gen. xxx. 27); and from Jacob's to Esau, "Jacob said, Nay, I pray, *if, I pray, I have found grace in thine eyes*" (Gen. xxxiii. 10); and in like manner in other parts of the Word.

2158. *Pass not, I pray, from above Thy servant*: that this signifies an earnest desire that what He had begun to perceive might not pass away, appears from what was just now said, the case being similar, that is, a further expression of the responsiveness of the Lord's state and at the same time an affection of desire that what He had begun to perceive might not pass away.

2159. That the servant denotes the Human with the Lord before it was made Divine, may appear from several passages in the Prophets. The reason is, as hath been often observed



above, that the Human with the Lord, before He put it off, and made it Divine, was nothing else than a servant. The Human which He had was from the mother, consequently it was infirm, having with it somewhat hereditary from the mother, which He overcame by temptation combats, and entirely expelled, insomuch that nothing remained of what was infirm and hereditary derived from the mother; yea, at last nothing which was from the mother remained, so that He totally put off everything maternal, to such a degree as to be no longer her son, according to what He Himself saith in Mark: "They said unto Jesus, Behold, Thy mother and Thy brethren without seek Thee! and He answered them, saying, Who is My mother or My brethren? and looking round upon them who sat about him, He said, Behold My mother and My brethren, for whosoever shall do the will of God, he is My brother, and My sister, and My mother" (iii. 32-35; Matt. xii. 46-49; Luke viii. 20, 21). And when He had put off this Human, He put on the <sup>2</sup> Divine Human, from which He called Himself *the Son of man*, as He frequently does in the Word of the New Testament, and also *the Son of God*; and by the Son of man He signified the truth itself, and by the Son of God the good itself which belonged to His Human Essence when it was made Divine. The former state was that of the Lord's humiliation, but the latter, of His glorification, concerning which see above, no. 1999. In the former state, namely, that of humiliation, when <sup>3</sup> He had yet an infirm Human belonging to Him, He adored Jehovah as one distinct from Himself, and indeed as a servant, for the Human is nothing else in respect to the Divine; wherefore also in the Word, servant is predicated of that Human, as in Isaiah: "I will defend this city to preserve it, for the sake of Myself, and for the sake of *My servant David*" (xxxvii. 35). Speaking of the Assyrians, in whose camp a hundred and eighty and five thousand were smitten by an angel: David denotes the Lord, who being about to come is called servant as to His Human. That David in the Word denotes the Lord, see no. 1888. Again: "Behold *My servant*, on whom I lean, <sup>4</sup> mine elect, in whom My soul is well pleased: I have given My spirit upon Him; He shall bring forth judgment for the nations" (xlii. 1). Speaking manifestly of the Lord, of whom servant is predicated, and also elect, when He was in the Human. Again: "Who is blind but *My servant*, and deaf as the angel I will send? Who is blind as the perfect one, and blind as the *servant of Jehovah*?" (xlii. 19). Speaking also of the Lord, of whom in like manner servant is predicated, and also angel, when He was in the Human. Again: "Ye are my witnesses, <sup>5</sup> saith Jehovah, and *My servant* whom I have chosen; to the end that ye may know, and believe Me, and understand that I am He" (xliii. 10). Again: "Thus saith Jehovah, who

formed Me *from the womb to be His servant*, to bring back Jacob to Himself, and that Israel may be gathered together unto Him; and He said, It is a light thing that *Thou mayest be a servant to Me*, to set up the tribes of Jacob, I have given Thee for a light of the nations, to be My salvation even to the end of the earth" (xlix. 5, 6). Speaking also manifestly of the Lord, and of His Human before He was made a light of the Gentiles and salvation to the end of the earth. Again: "Who amongst you feareth Jehovah, and heareth the voice of *His servant*, who walketh in darkness, and hath no brightness, let him trust in the name of Jehovah, and lean upon his God" (l. 10). Here, a servant also denotes the Human of the Lord; the Lord's being in this Human, and teaching therein the way of truth, 6 is denoted by the voice of the servant of Jehovah. Again: "Jehovah goeth before you, and the God of Israel gathereth you; behold, *My servant* will act prudently, He shall be lifted up, and exalted, and greatly raised up" (lii. 12, 13). That a servant is here predicated of the Lord, when He was in the Human, is evident, for it is said thereof that He shall be lifted up and exalted, and raised up greatly. Again: "He hath neither form, nor honour; we have seen Him, but He hath no looks; He is despised, *a man of sorrows, acquainted with disease*; Jehovah was willing to bruise Him, *He hath made Him infirm*: if He shall set His soul to guilt, He shall see seed, He shall prolong days, and the will of Jehovah shall prosper by His hand; He shall see *of the labour of His soul*, He shall be satisfied, by His Knowledge shall *My righteous servant* justify many; and Himself hath borne their iniquities" (liii. 2, 3, 10, 11). In these words, as in the whole chapter, the state of the Lord's humiliation is treated of; it is also said, that He was then in the infirm Human, described by being a man of sorrows, acquainted with disease, infirm, by being in the labour of His soul, with many other circumstances, in which state He is called a servant.

2160. Verse 4. *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree.* *Let a little water, I pray, be taken*, signifies that they should come near, and let themselves down from things Divine nearer to His intellectual things: *and wash your feet*, signifies that they should put on somewhat natural, that so in that state, wherein He then was, He might the better perceive: *and lie down under the tree*, signifies to the perception of His state in which He was; a tree denotes perception.

2161. *Let a little water, I pray, be taken*: that this signifies that they should come near and let themselves down from things Divine nearer to His intellectual things, cannot so well appear from the words alone, *Let a little water be taken*, but from the series of things treated of in this verse, and their



connexion with what goes before and what follows after. From the expressions in this verse, *Let a little water, I pray, be taken, and wash your feet, and lie down under the tree*, no one could know that there was signified, that the Divine should let itself down nearer to the state of perception in which the Lord was at that time, and should put on somewhat natural, that so He might be enabled better to perceive; for there is no trace of this arcanum discoverable in the expressions historically understood; but that nevertheless such is their signification in the internal sense, and that the angels have such a perception of them, I know of a certainty. Hence it may appear how great <sup>2</sup> and how deep arcana lie concealed in the Word. Moreover, that this is the signification of those expressions, may in some sort appear from their signification in the internal sense, as from the signification of *water*, denoting things intellectual; and from the signification of *feet*, denoting things natural; and from the signification of a *tree*, denoting perception; by which significations, when understood, it may appear what is the internal sense of the present passage, from the series of the things treated of, and their connexion with what goes before and what follows after. That waters signify scientifics and rational things, consequently intellectual things, was shewn, nos. 28, 680; and may appear from very many other passages in the Word, which it would be too tedious here to cite.

2162. *And wash your feet*: that this signifies that the Divine should put on somewhat natural, that so in the state, wherein the Lord then was, He might the better perceive, may appear from the signification of feet, as denoting things natural, and also in like manner from the series of the things treated of. That some arcana are herein concealed, may in a measure appear from this consideration, that Abraham prayed the three men to take a little water, and wash their feet, and lie down under the tree, when yet he knew that it was the Lord, or Jehovah; it may also appear from this consideration, that unless some deep meaning had been signified thereby, such circumstances would not have been mentioned. That <sup>2</sup> feet signify things natural, may appear from representatives in the other life, and from the representatives thence derived amongst the Most Ancient people, and thus adopted in the Word. Things celestial and spiritual are represented by the head, and by what belongs to the head. Things rational, and whatever is connected therewith, are represented by the breast, and by what belongs to the breast. Things natural, and whatever is connected therewith, are represented by the feet, and by what belongs to the feet: hence it is that the sole of the foot and the heel signify the lowest natural things, concerning which see no. 259; and that a shoe signifies the lowest things of all, which become filthy, see no. 1748.

3 Similar things are signified by what was represented in dreams and visions with the Prophets; as by the statue which Nebuchadnezzar saw, whose head was pure gold, the breast and arms silver, the belly and thighs brass, the legs iron, *the feet partly iron and partly clay* (Dan. ii. 32, 33), where the head signifies things celestial, which are inmost and are gold, as was shewn, nos. 113, 1551, 1552; the breast and arms signify things spiritual or rational, which are silver, as was shewn, no. 1551; but the feet signify lower things which are natural, the truths whereof are signified by iron, and the goods by clay. That iron is truth, see nos. 425, 426; and that clay is good, see no. 1300; each in the present case natural. This also is the order of their succession in the Lord's kingdom in the heavens, and in the church which is the Lord's kingdom in the earths, and also in every individual person who is the

4 Lord's kingdom. The case is similar in regard to the vision which Daniel saw, concerning which it is thus written: "I lifted up mine eyes, and saw, behold one man clothed in linen, and his loins girded with gold of Uphaz, and his body as Tarshish, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and *feet like the brightness of polished brass*" (x. 5, 6). By these things are signified in particular the interiors of the Word as to goods and truths; the arms and feet are its exterior things, which are the sense of the letter, because therein are natural things, for they are taken from things of the natural world. Moreover, what each particular signifies, as the loins, the body, the face, the eyes, and many other parts belonging to man, may appear from representatives in the other life, concerning which, by the Divine mercy of the Lord, more will be said when we come to treat of the GRAND MAN, which is the Lord's heaven, and of

5 representatives thence in the world of spirits. It is written of Moses, Aaron, Nadab, Abihu, and the seventy elders: "That they saw the God of Israel, *beneath Whose feet was as it were the work of a sapphire stone*, and as it were the substance of heaven as to purity" (Exod. xxiv. 9, 10), whereby is signified that they saw only the external things of the church, represented in natural things: and also the literal sense of the Word, in which likewise external things are represented by natural, as was said, which are the feet, beneath which is as the work of a sapphire stone, and as it were the substance of heaven. That it was the Lord who appeared to them, but only in those lower or natural things, is evident, for He is called the God of Israel, whom all things of the church represented, and all things of the Word, in an internal sense, signified; for the Lord is manifested to the sight according to those things which are signified on the occasion, as in the case of John, to whom He appeared as a man on a white horse, signifying the Word, as

it is expressly declared (Apoc. xix. 11, 13). The animals seen by <sup>6</sup> Ezekiel, which were cherubs, are described as to things celestial and spiritual by their faces and wings and also several other particulars, but as to natural things thus: "*Their feet, a straight foot, and the sole of their feet, as it were, the sole of a calf's foot, and sparkling as the brightness of burnished brass*" (Ezek. i. 7). The reason why the feet, that is, natural things, are said to sparkle like burnished brass is, that brass signifies natural good, concerning which, see nos. 425, 1551. In like manner He appeared to John "as the Son of Man, whose eyes were as a flame of fire, *and His feet like fine brass*" (Apoc. i. 14, 15; ii. 18). That feet signify natural things, is further evident from the <sup>7</sup> following passages:—in John: "I saw a strong angel descending from heaven, encompassed with a cloud, and a rainbow about his head, and his countenance like the sun, *and his feet as pillars of fire*, having in his hand an open book, and setting his *right foot on the sea, and his left on the earth*" (Apoc. x. 1, 2). By this angel in like manner is signified the Word, described, as to its quality in the internal sense, by a rainbow about the head, and by a countenance as the sun, but as to the external or literal sense, by the feet: the sea denotes natural truths, the earth natural goods, whence it is evident what is signified by setting the right foot on the sea, and the left on the earth. Frequent mention is made in the Word of *a footstool*, <sup>8</sup> but heretofore it has remained unknown what is signified thereby in the internal sense; thus in Isaiah: "Jehovah said, The heavens are My throne, *and the earth the footstool of My feet*; where is that house which ye will build for Me, and where is that place of My rest?" (lxvi. 1). The heavens are things celestial and spiritual, consequently inmost things, both of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or in the church, and also with every individual man who is a kingdom of the Lord, or a church; consequently the heavens denote also celestial and spiritual things viewed in themselves, which are the things of love and charity, and faith thence derived; as also all things of internal worship, and in like manner all things of the internal sense of the Word: all these things are of heaven, and are called the throne of the Lord. But the earth denotes all lower things corresponding to these internal or higher things, as lower rational and natural things, whereof also things celestial and spiritual are predicated by reason of correspondance: these lower things are such as are in the lower heavens, and also in the church, and in external worship, and likewise such as are in the literal sense of the Word; in short, all things which proceed from things internal and are fixed and exhibited in things external, as being things natural, are called the earth and the Lord's footstool. What is meant by heaven and earth in the internal sense, see

nos. 82, 1733; what by the new heaven and the new earth, nos. 2117, 2118; and that man is a little heaven, nos. 911, 978, 9 1900. In like manner in Jeremiah: "The Lord covereth the daughter of Zion with a cloud in His anger, and hath cast down from the heavens to the earth the beauty (*decus*) of Israel, and hath not remembered *the footstool of His feet in the day of His anger*" (Lam. ii. 1). Also in David: "Exalt Jehovah our God, and bow yourselves *to the footstool of His feet*, He is holy," (Psalm xcix. 5). And again: "We will enter into His dwellings, we will bow ourselves *to the footstool of His feet*" (Psalm cxxxii. 7). In the representative church, consequently amongst the Jews, it was supposed that the house of God and the temple was His footstool, for it was not known that by the house of God and the temple was signified representative external worship; they were altogether ignorant of the nature of the internal things of the church, which were signified by 10 heaven or the throne of God. Again: "Jehovah said unto my Lord, Sit on My right hand, until I shall set thine enemies *a footstool for Thy feet*" (Psalm cx. 1; Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43). By a footstool of the feet in like manner are here signified natural things both sensual and scientific, and hence the rational things of man, which are called enemies when they pervert worship, and this from the literal sense of the Word, so that there remains only worship in externals, and internal worship either totally perishes or is defiled, concerning which see nos. 1094, 1175, 1182. When things natural and rational are thus perverted and defiled, they are called enemies, but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a footstool, as was said above, whether they be such things as belong to external worship, or to the literal sense of 11 the Word. In Isaiah: "The glory of Lebanon shall come to Thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary, *and I will make the place of My feet honourable*" (lx. 13), treating of the Lord's kingdom and church, whose celestial spiritual things are the glory of Lebanon, or cedars, but whose celestial natural things are the fir-tree, the pine-tree, and the box, as they are also called in other passages of the Word, consequently such things as relate to external worship, whereof it is said, I will make the place of My feet honourable, which cannot be made honourable by the fir-tree, the pine-tree, or the box, but by those things which are 12 signified thereby. That feet have such a signification, appears also from the representatives in the Jewish church, as by this ordinance: "That Aaron and his sons *should wash their hands and feet* before they entered into the tabernacle" (Exod. xxx. 19, 20; xl. 31, 32), which, it must be plain to every one, was representative of some arcanum; for what is the washing of



the hands and feet but an external act, which is of no avail unless the internal be clean and pure? Nor is it possible for the internal to be cleansed and purified by such washing. But whereas all the rites of that church signified internal things, which are things celestial and spiritual, so also did this rite, that is, the cleanness of external worship, which is then clean, when internal [worship] is in external [worship]. Hence their lavers were of brass, as was also their great laver which was called a brazen sea, with the ten lesser lavers of brass about the temple of Solomon (1 Kings vii. 23, 38); because brass represented the good of external worship, which is the same thing as natural good; concerning which signification of brass, see nos. 425, 1551. In like manner it was representative, that "A <sup>13</sup> man, in whom was a *fracture of a foot*, or a fracture of a hand, of the seed of Aaron, should not come near to offer offerings of fire to Jehovah" (Lev. xxi. 19, 21). By those who had a fracture in the feet and hands, were represented such as are in perverted external worship. That feet signify natural <sup>14</sup> things, appears also from other passages in the Prophets throughout, as from these prophetic words in Moses: "Blessed above sons is Asher, let him be accepted of his brethren, and let him dip his *foot* into oil, thy shoes shall be iron and brass" (Deut. xxxiii. 24, 25). It is impossible for any one to understand these words, unless it be known what is signified in the internal sense by oil, a foot, iron, brass, and a shoe. That a foot denotes the natural, a shoe a still lower natural, such as is the sensual corporeal, see no. 1748: and that oil denotes what is celestial, no. 886; that iron denotes natural truth, nos. 425, 426; and that brass denotes natural good, nos. 425, 1551: hence it is plain what is involved in the above passage. In Nahum: "The way of Jehovah is in the storm and <sup>15</sup> tempest, *and the clouds are the dust of His feet*" (i. 3), where the dust of the feet signifies things natural and corporeal belonging to man, whence come clouds: the same thing also is signified in David by these words: "Jehovah bowed the heavens and came down, and *thick darkness was under His feet*" (Psalm xviii. 10 [9]). When the goods and truths of faith are perverted <sup>16</sup> by natural lumen, as it is called, it is described in the Word by the feet and hoofs of a beast, whereby the waters are disturbed, and the various kinds of food are trodden under foot, as in Ezekiel; "Thou hast gone forth into the streams, *and hast disturbed the waters with thy feet*, and trodden down the streams thereof; I will destroy every beast thereof from off many waters, and *the foot of man shall not disturb them* any more, neither *the hoof of beast*" (xxxii. 2, 13), speaking of Egypt, by which the sciences are signified, as was shewn, nos. 1164, 1165, 1462: thus by the feet and the hoofs, whereby the streams and waters are troubled, are signified scientifics from things sensual and natural, from

which men reason concerning mysteries of faith, and do not believe until they comprehend them, the consequence whereof is that they never believe at all; for the more such persons reason, the less they believe: see on this subject what was said, nos. 128-130, 215, 232, 233, 1072, 1385. From all these passages then it is evident, that by feet in the Word are signified things natural; but what further is signified appears from the series of things treated of.

2163. *Lie down under the tree*: that this signifies to the perception of His state in which He was, appears from the signification of a tree, as denoting perception, concerning which see no. 103; hence that this is the real sense of the words, appears from the series of the things treated of. The true origin of this signification of trees, as denoting perceptions, was that the celestial man was compared and likened to Paradise, or the garden in Eden, hence the perceptions of celestial things belonging to him were compared and likened to the trees therein.

2164. Verse 5. *And I will take a piece of bread, and support ye your heart; afterwards ye shall pass on; for wherefore have ye passed to your servant? And they said, So do as thou hast spoken. I will take a piece of bread*, signifies somewhat celestial adjoined: *support ye your heart*, signifies so far as is suitable: *afterwards ye shall pass on*, signifies that when He had left off perceiving, He would be content therewith: *for wherefore have ye passed to your servant*, signifies that therefore they were come: *and they said, So do as thou hast spoken*, signifies that so it should be done.

2165. *I will take a piece of bread*: that this signifies somewhat celestial adjoined, appears from the signification of bread, as denoting what is celestial, concerning which see above, nos. 276, 680, 681, 1798. The reason why bread signifies what is celestial, is, that bread signifies in general every kind of food, consequently in the internal sense every kind of heavenly food. What heavenly food is, see nos. 56-58, 680, 681, 1480, 1695. That bread signifies in general every kind of food, may appear from the following passages of the Word:—it is written of Joseph: “That he said to him who was over his house, that he should bring down the men, that is, his brethren, to the house, and should slay what was to be slayed, and should make ready;” and afterwards, when “the things were made ready, and they did eat together, he said, *Set on bread*” (Gen. xliii. 16, 31), signifying that they should make ready the table; thus bread denotes all kinds of food. So it is written of Jethro: “That Aaron came, and all the elders of Israel, *to eat bread* with the father-in-law of Moses, before God” (Exod. xviii. 12), where also bread denotes every kind of food. So concerning Manoach, in the book of Judges: “Manoach said to the angel of Jehovah,



Let us detain thee, I pray, and let us make ready before thee a kid of the she-goats; and the angel of Jehovah said unto Manoach, If thou detainest me, I will *not eat thy bread*" (xiii. 15, 16), where bread denotes a kid of the she-goats. Again: "When Jonathan ate of the honeycomb, they said to him, that Saul swore to the people, saying, Cursed is the man who *shall eat bread* to-day" (1 Sam. xiv. 27, 28), where bread denotes every kind of food. Again, it is written of Saul: "When Saul sat down to *eat bread*, he said unto Jonathan, Wherefore cometh not the son of Jesse to *bread*, neither yesterday nor to-day" (1 Sam. xx. 24, 27), denoting to the table, where were all kinds of food. Thus David said to Mephibosheth the son of Jonathan: "Thou *shalt eat bread on my table* continually" (2 Sam. ix. 7, 10). In like manner it is written concerning Evil-Merodach, "That Jehoiachin king of Judah *did eat bread continually before him*, all the days of his life" (2 Kings xxv. 29). And of Solomon it is said: "*Solomon's bread* was for every day thirty measures (*cors*) of fine flour, and sixty measures (*cors*) of meal, ten fattened oxen, and twenty oxen of the pasture, and one hundred small cattle, beside the stag, and the she-goat, and the deer, and fatted fowls" (1 Kings v. 2, 3 [iv. 22, 23]), where bread manifestly denotes all these kinds of food. Since then bread signifies in general all kinds of food, it <sup>2</sup> hence signifies in the internal sense all those things which are called heavenly foods. This may appear better from the burnt-offerings and sacrifices, which were made of lambs, sheep, she-goats, kids, he-goats, calves, and oxen, which under a single name were called *the bread of what was offered by fire to Jehovah*, as is evident from the passages in Moses treating of the various sacrifices, of which he says: "That the priest should burn them upon the altar, *the bread of what is offered by fire to Jehovah*, for an odour of rest" (Levit. iii. 11, 16). All those sacrifices and burnt-offerings were called by this name. Again: "The sons of Aaron shall be holy to their God, neither shall they profane the name of their God, because they offer the *offerings made by fire to Jehovah, the bread of their God*. Thou shalt sanctify him because he offereth *the bread of thy God*. A man of the seed of Aaron, in whom shall be a spot, shall not come near to offer *the bread of his God*" (Levit. xxi. 6, 8, 17, 21), where also sacrifices and burnt-offerings are bread, as also Levit. xxii. 25. Again: "Command the sons of Israel, and say unto them, Ye shall observe My offering, *My bread*, for the offerings made by fire of an odour of rest, that ye may offer to Me in their stated time" (Numb. xxviii. 2), where also bread denotes all the sacrifices which are there enumerated. In Malachi: "Offering upon My altar polluted *bread*" (i. 7), speaking also of sacrifices. The sanctified things of the sacrifices, which they did eat, were also called bread, as appears from these words in Moses: "He that hath touched what is unclean, shall not eat of the sanctified things;

moreover, he shall wash his flesh in water, and when the sun shall go down, he shall be clean, and afterwards he shall eat of the sanctified things, *because this is his bread*" (Levit. xxii. 6, 7).

- 3 The burnt-offerings and sacrifices in the Jewish church represented nothing else than the celestial things belonging to the Lord's kingdom in the heavens, and to the Lord's kingdom in the earths or in the church, also belonging to the Lord's kingdom or the church with every individual person, and in general all those things which are of love and charity, for these are things celestial; every particular kind of sacrifice also had a particular representation: all these things at that time were called BREAD. When, therefore, sacrifices were abolished, and other things succeeded instead thereof for external worship, it was commanded that bread and wine should be used for this purpose.
- 4 Hence then it appears what bread signifies, that is, all those things which sacrifices represented, consequently in the internal sense the Lord Himself, and therefore His love towards the whole human race, and whatever belongs to that love; as also man's reciprocal feeling to the Lord and towards his neighbour; thus it signifies all things celestial, and consequently wine signifies all things spiritual, which the Lord teaches expressly in John in these words: "They said, Our fathers did eat manna in the wilderness, as it is written, He gave them *bread from heaven* to eat: Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *bread from heaven*, but My Father *giveth you the true bread from heaven*, for the *bread of God* is He Who came down from heaven and giveth life to the world: They said unto Him, Lord, give us evermore this bread: Jesus said unto them, *I am the bread of life*, he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (vi. 31-35). And in the same Evangelist: "Verily, I say unto you, He that believeth on Me hath eternal life; *I am the bread of life*; your fathers did eat manna in the wilderness, and are dead; *this is the bread* which came down from heaven, that whosoever eateth thereof may not die: *I am the living bread* which came down from heaven; if any one *eat of this*
- 5 *bread*, he shall live for ever" (vi. 47-51). Inasmuch then as bread denotes the Lord, it denotes also the celestial things which are of love, and are of the Lord, for the Lord is the celestial itself, because He is love itself, that is, mercy itself; and in consequence thereof, bread also denotes all that is celestial, that is, all love and charity in man, these being from the Lord; wherefore they who are not in love and charity, have not the Lord with them, consequently they are not gifted with things good and happy, which are signified by bread in the internal sense. This external symbolical [ordinance] was enjoined, because the greatest part of mankind are in external worship, and therefore without somewhat external, there would remain scarce anything

of holiness with them; wherefore, when they live in love to the Lord, and in charity towards their neighbour, they have an internal with them, although they do not know that this is the very internal of worship; thus in their external worship they are confirmed in those goods which are signified by bread. In <sup>6</sup> the Prophets, also, by bread are signified the celestial things of love, as in Isaiah iii. 1, 7; xxx. 23; xxxiii. 16; lv. 2; lviii. 7; Lam. v. 9; Ezek. iv. 16, 17; v. 16; xiv. 13; Amos iv. 6; viii. 11; Psalm cv. 16; in like manner by the breads of faces on the tabernacle, concerning which see Levit. xxiv. 6-9; Exod. xxv. 30; xl. 23; Numb. iv. 7; 1 Kings vii. 48.

2166. *And support ye your heart*: that this signifies so far as is suitable, cannot so well appear from the proximate signification of the words in the internal sense, but still it appears from the series of the things treated of; for the subject treated of is the Divine perception, that it might come nearer to the perception of the human which the Lord then had, and that it should let itself down to His intellectual things, by putting on somewhat natural, and also somewhat celestial adjoined thereto, so far as was suitable, which is supporting the heart. In the proximate sense, supporting the heart by bread denotes being refreshed, consequently enjoying just so much of what is celestial as is suitable.

2167. *Afterwards ye shall pass on*: that this signifies that when He had left off perceiving, He would be content therewith, appears in like manner from the series of the things treated of.

2168. *For wherefore have ye passed to your servant*: that this signifies that for that purpose they were come, appears also without explanation.

2169. *And they said, So do as thou hast spoken*: that this signifies that it should be so done, has in like manner no need of explanation.

2170. Verse 6. *And Abraham hastened towards the tent to Sarah, and said, Hasten three measures of meal of fine flour, knead and make cakes. Abraham hastened towards the tent to Sarah*, signifies the Lord's rational good conjoined to His truth; Abraham here is the Lord in that state as to good; Sarah as to truth; tent as to the Holy of love: *and said*, signifies the state of perception at that time respectively: *Hasten three measures of meal of fine flour, knead, and make cakes*, signifies the celestial of His love in that state; three denote things holy; the meal of fine flour denotes the spiritual and celestial of the Lord's rational at that time; cakes in like manner denote both conjoined.

2171. *Abraham hastened towards the tent to Sarah*: that hereby is signified the Lord's rational good conjoined to His truth, appears from the representation of Abraham and also of Sarah, and from the signification of a tent, of which we shall

speak presently. As all things in general and particular in the Word have respect to the things treated of in the internal sense, so have the words in the present verse, that is, to the Divine perception, into which the Lord came when He was in the perception of the human. But they who are ignorant what perception is, cannot possibly know how the case is with respect to perception, still less can they know that there is perception more and more interior, that is, natural perception, rational perception, and lastly internal perception, which is Divine, and which belonged solely to the Lord. They who are in perception, as the angels are, know perfectly well what is the degree of perception in which they are, whether it be natural, or rational, or still more interior, which to them is Divine perception. What then must have been the case with the Lord in this respect, who had perception from the very Supreme and Infinite Divine, concerning which, see nos. 1616, 1791, which no angels at any time ever had, for perception flows into them from the Lord's Supreme or Infinite Divine through His Human Essence. The reason why the Lord's perception is described is, that when He was in the Human, it was thus made known to Him, how the Divine itself, the Human Divine, and the Holy Proceeding, should be united in Him, afterwards how His rational should be made Divine, and lastly, what was the quality of the human race who were to be saved by Him, that is, by the union of the Human Essence with the Divine Essence in Him, which are the subjects treated of in this chapter. For these reasons the Lord's perception is first described, and also on account of the union itself which was to be effected.

2172. That Abraham here denotes the Lord in that state as to good, appears from the representation of Abraham. Abraham here represents the Lord in the Human, when He speaks with Jehovah, as above, no. 1989, where he represents the Lord in that state and in that age, because then also he spoke with Jehovah; otherwise Abraham represents the Divine Good of the Lord, and Sarah the Divine Truth, hence he now represents the Lord's rational good.

2173. That Sarah here denotes the Lord as to truth, appears from the representation of Sarah, as denoting intellectual truth adjoined to good, and consequently in this place denoting rational truth, for the same reason that Abraham denotes rational good, as was just now observed. That Sarah represents truth, see above, nos. 1468, 1901, 2063, 2065. Good and truth in the historical parts of the Word cannot be represented otherwise than by a marriage; for this is the real case with them, there being a Divine marriage between things celestial and things spiritual, or, what is the same, between the things of love and those of faith: or, what is still the same, between the things of the will and those of the understanding; the former



things have relation to good, the latter to truth. Such a marriage has place in the Lord's kingdom in the heavens, such also in the Lord's kingdom in the earths, or in the church, such in every individual man, in all the particulars of which he is constituted, yea, in the most minute component parts of each particular. The things which are not in such a marriage do not live. Yea, such a marriage thence exists throughout nature, and in each thing therein, but under another form and appearance, otherwise nothing in nature would ever subsist. Since there is such a marriage in everything, it is customary in the Prophets, especially in Isaiah, to express everything in a twofold manner, one expression having relation to what is celestial or good, the other to what is spiritual or truth, concerning which circumstance see nos. 683, 793, 801. That in all particular things there is a resemblance of a marriage, see nos. 718, 747, 917, 1432. Hence it is, that by Abraham is represented the good of the Lord, and by Sarah the truth.

2174. That a tent denotes the Lord as to the Holy of love, appears from the signification of a tent as denoting what is holy, concerning which see above, nos. 414, 1102, 1566, 2145.

2175. *And he said* : that this signifies the state of perception at that time respectively, appears from the signification of saying in the historical sense, as denoting perceiving, concerning which see above, nos. 1898, 1919, 2080.

2176. *Hasten three measures of meal of fine flour, knead and make cakes* : that this signifies the celestial of His love in that state, appears from the signification of meal of fine flour, and of a cake, concerning which we shall speak presently. That such things are herein involved will appear incredible to every one, whose attention is confined to the literal sense, or the sense of the expressions, and still more incredible if the attention be confined to the historical things described by those expressions; for in such case the thoughts are busied, not only about the preparation here made, but also about the men who came to Abraham, without paying any regard to the consideration that deeper meanings are concealed under these circumstances; and this is the reason why it appears less credible, that the historical parts of the Word should contain such mysteries, than that the prophetic parts should; for the historical parts are more apt to engage the mind's attention to them, and to obscure the interior things contained therein. Nevertheless, that deep meanings are concealed even in the historical parts of the Word, may appear from this single consideration, that it is the Word of the Lord, written not only for man, but also for heaven, and indeed in such a manner that, whilst man is reading it, the angels have thence at the same time heavenly ideas, so that by the Word heaven is conjoined with mankind. It shall now be

shewn what is meant in the internal sense by meal, fine flour, and cakes.

2177. That meal of fine flour denotes what is spiritual and celestial, which at that time was with the Lord, and that cakes in like manner denote both conjoined, appears evident from the sacrifices of the representative church, and from the meat-offering at that time in use, which consisted of fine flour mixed with oil, and made into cakes. The chief part of representative worship consisted in burnt-offerings and sacrifices. What things were represented thereby, was stated above, in speaking of bread, no. 2165, that is, the celestial things of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, or in the church, and also of the Lord's kingdom or the church with every individual, and in general all those things which are of love and charity, because these are things celestial, which at that time were all called bread. To these sacrifices were adjoined also the meat-offering, which, as was said, consisted of fine flour mixed with oil, to which also frankincense was<sup>2</sup> added, and likewise a libation of wine. It may also appear what these things represented, that is, similar things to the sacrifices, but in a lesser degree, consequently things belonging to the spiritual church, and likewise to the external church. It may further appear to every one, that such things would never have been commanded, unless they had represented things Divine, and that every particular thing had a particular representation. For, unless they had represented things Divine, they would not have differed in any respect from similar things in use amongst the Gentiles, who had also their sacrifices, meat-offerings, libations, frankincense, perpetual fires, and several other things, which they derived from the Ancient church, especially from the Hebrew; but whereas the internal things, that is, the Divine things, which were represented, had been separated from these Gentile rites, therefore they had become merely idolatrous; and so indeed they became separated also amongst the Jews, who for that reason fell into all kinds of idolatry. Hence it may appear evident to every one, that heavenly arcana were contained in every rite, especially in the sacrifices<sup>3</sup> and the particulars thereof. As regards the meat-offering, its nature and quality are described, and how it was to be prepared into cakes, in Leviticus ii. throughout, and also in Numbers xv. and in other places. The law of the meat-offering is described in these words in Leviticus: "The fire shall be continually burning upon the altar, it shall not be put out: And this is *the law of the meat-offering*, that the sons of Aaron bring it before Jehovah to the faces of the altar, and he shall take of it his handful of the *fine flour of the meat-offering*, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar; an odour of rest for a



memorial to Jehovah; and the residue thereof Aaron and his sons shall eat; the unleavened shall be eaten in a holy place; in the court of the tent of the assembly they shall eat it; it shall not be baked leavened; I have given it their portion of My offerings made by fire; it is the holy of holies" (vi. 6-10 [13-17]). The fire, which was to be continually burning upon the altar, represented the love, that is, the mercy of the Lord, perpetual and eternal. That fire in the Word signifies love, see no. 934. Hence offerings made by fire for an odour of rest, signify the Lord's good pleasure in those things which are of love and charity. That an odour denotes what is well pleasing, that is, agreeable, see nos. 925, 1519. By taking a handful was represented that they should love with all the strength, or with all the soul, for the hand, or the palm of the hand, signifies power, as was shewn, no. 878; hence also a handful has the same signification. Fine flour with oil and frankincense represented all things of charity, fine flour what is spiritual thereof, but oil what is celestial, and frankincense what was thus rendered agreeable. That fine flour represents what is spiritual, is plain from what has been said, and from what follows: that oil represents what is celestial, or the good of charity, see no. 886; and that frankincense, by reason of its odour, represents what is agreeable and acceptable, see no. 925. By its being unleavened, or not fermented, is signified that it should be sincere, consequently from a sincere heart, and free from things unclean. By Aaron and his sons eating the residue, was represented man's reciprocal [feeling], and appropriation, and consequent conjunction by love and charity, wherefore it was commanded that they should eat it in a holy place; hence it is called the holy of holies. These are the things which were represented by the meat-offering, and the representatives themselves were so perceived in heaven; and when any man of the church thus conceived of them, he was in an idea similar to the perception of the angels, consequently he was in the very kingdom of the Lord in the heavens, notwithstanding his being still on earth. The meat-offering is further treated of in respect to its nature and quality, what it ought to be when applied to every particular kind of sacrifice, also how it was to be baked into cakes, and likewise what sort should be offered by those who were cleansed, and on other occasions, which it would be too tedious to adduce and explain: see what is said on the subject, Exod. xxix. 39-41; Levit. v. 11-13; vi. 7-14 [14-21]; x. 12, 13; xxiii. 10-13, 16, 17; Numb. v. 15 and following verses; vi. 15-17, 19, 20; vii. throughout; xxviii. 5, 7, 9, 12, 13, 20, 21, 28, 29; xxix. 3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37. Fine flour made into cakes in general represented the same thing as bread, that is, the celestial of love, and meal its spiritual, as may appear from the passages above cited. The

loaves which were called bread of the faces, or shew-bread, were made of fine flour, which was prepared into cakes, and they were set on a table for a continual representation of the love, that is, of the mercy of the Lord towards the whole human race and man's reciprocal [feeling], concerning which loaves it is thus written in Moses: "Thou shalt take *fine flour*, and shalt *bake it twelve cakes*; *one cake* shall be of two-tenths; and thou shalt place them in two rows, six in a row, upon a clean table, before Jehovah; and thou shalt give pure frankincense upon the row; and it shall be to the bread for a memorial, an offering made by fire to Jehovah: on every Sabbath-day he shall set it in order before Jehovah continually, from with the sons of Israel by the covenant of eternity, and it shall be for Aaron and his sons, and they shall eat it in the holy place, because it is the holiness of holinesses to Him, of the offerings made by fire to Jehovah, by a statute of eternity" (Levit. xxiv. 5-9). The particulars and minutest particulars herein represented the Holy of love and of charity, and the fine flour the same thing as meal of fine flour, that is, the celestial and the spiritual thereof, and the cake both conjoined. Hence it appears what is the nature of the holiness of the Word to those who are in celestial ideas; yea, what holiness was in this representative rite; hence it is that it is called the holiness of holinesses; and on the other hand how void of holiness it is to those who think that it contains nothing celestial, and who abide merely in things external, perceiving meal as mere meal, fine flour as fine flour, and a cake as a cake, and supposing that such things might have been mentioned, without any reference to the Divine things involved in them. The case is the same with those who imagine the bread and wine of the Holy Supper to be mere things of form and ceremony, containing nothing holy, when yet there is in them such a holiness, that human minds may be conjoined by that Supper with celestial minds, whilst from internal affection they think that the bread and wine signify the Lord's love, and the reciprocal [love] on man's part, and thus from an interior [ground] are in a state of holiness. The same was implied by what was enjoined upon the sons of Israel, that "When they came into the land, they should give a *cake* of the first of their dough, a heave-offering to Jehovah" (Numb. xv. 20). That such things are signified, may also appear from the Prophets, from whom many passages might be cited by way of proof, but suffice it at present to adduce only the following from Ezekiel: "Thou wast adorned with gold and silver, and thy garment was fine linen, and silk, and needle-work; thou hast eaten *fine flour*, honey, and oil, and thou hadst become exceeding exceedingly beautiful, and thou didst prosper to a kingdom" (xvi. 13), speaking of Jerusalem, whereby is signified the church, which had such ornaments in its first time,

namely, the Ancient church, which is described by the garments and other ornaments ; and also its affections of truth and good, described by the fine flour, the honey, and the oil. Every one may see that all those things have a different signification in the internal sense from what appears in the sense of the letter. So it is with respect to the passage under consideration, that Abraham said unto Sarah, hasten three measures of meal of fine flour, knead, and make cakes. That three signify what is holy, was shewn in nos. 720, 901.

2178. Verse 7. *And Abraham ran to the herd, and took a son of an ox, tender and good, and gave to a boy, and he hastened to make it.* *Abraham ran to the herd*, signifies natural good : *and took a son of an ox, tender and good*, signifies the celestial natural which was conformable, which the rational took to itself that it might conjoin itself with the perception from the Divine : *and gave to a boy, and he hastened to make it*, signifies the conjunction of this good with rational good ; a boy here denotes the natural man.

2179. *Abraham ran to the herd* : that this signifies natural good, appears from the signification of oxen and bullocks, which belong to the herd, of which we shall speak presently. That beasts, whether of the herd, or of the flock, signify such things as are with man, may appear from what was shewn in nos. 45, 46, 142, 143, 246, 714, 715, 719, 776 ; see also what was said concerning beasts used in sacrifices, no. 1823. It may possibly appear wonderful to every one, that the animals mentioned in the Word, and also those offered in sacrifices, should signify goods and truths, or, what is the same, things celestial and spiritual, therefore it may be expedient briefly to explain the origin of such signification. In the world of spirits various <sup>2</sup> representatives are presented and exhibited to view, and frequently among other things there appear before the eyes of spirits animals, as horses with a variety of trappings, oxen, sheep, lambs, and divers other kinds, sometimes such as were never seen on the Earth, but they are only representatives. The Prophets also had visions of such things, as they are recorded in the Word, which likewise were all from the spiritual world. The animals which appear there, are representatives of the affections of good and truth, and also of evil and falsity. Good spirits know perfectly well what they signify, and also gather thence what is the subject of discourse amongst the angels, for the discourse of the angels, when it flows down into the world of spirits, is sometimes thus fixed and exhibited in representatives. As, for example, when horses appear, the good spirits know that the discourse of the angels is about things intellectual : when oxen and bullocks appear, that it is about natural goods : when sheep appear, that it is about rational goods and about probity : when lambs appear, that

it is about goods still more interior, and about innocence; and so in other cases. The men of the Most Ancient church, by reason of their communication with spirits and angels, and having visions and dreams continually like those of the Prophets, knew instantly thereby what was signified by any beast, as soon as ever the idea was presented to them. From them first arose representatives and significatives, which continued long after their times, and at length were held in such veneration by reason of their antiquity, that books were written by mere representatives, and the books which were not so written, were held in no estimation, yea, and accounted of no sanctity if written within the church. For these and other mysterious reasons, concerning which, by the Divine mercy of the Lord, we shall speak elsewhere, the books of the Word also were so written.

2180. *And he took a son of an ox, tender and good*: that this signifies the celestial natural which the rational took to itself, that it might conjoin itself with the perception from the Divine, appears from the signification of a bullock, or the son of an ox, in the Word, as denoting natural good, and inasmuch as the subject treated of is the Lord's Rational, it is called tender by virtue of the celestial spiritual or the truth of good, and good by virtue of the celestial itself or good itself. In the genuine rational there is an affection of truth, and there is an affection of good, but the affection of truth is the primary thereof, as was shewn above, no. 2072, hence it is first called tender; but still each property is expressed, as is usual in the Word, by reason of the marriage of truth and good, concerning which see above, no. 2173. That a bullock, or the son of an ox, signifies the celestial natural, or, what is the same, natural good, may appear especially from sacrifices, which were the chief representatives of worship in the Hebrew church, and afterwards in the Jewish. Their sacrifices were made either from the herd, or from the flock, consequently they consisted of animals of various kinds, which were clean, as of oxen, bullocks, he-goats, sheep, rams, she-goats, kids, and lambs, and, moreover, of turtle-doves and young doves: all these signified the internals of worship, that is, things celestial and spiritual, nos. 2165, 2177, the animals taken from the herd denoting celestial natural things, and those from the flock denoting celestial rational things; and as both things natural and things rational are of various kinds, being more or less interior, therefore so many genera and species of those animals were made use of in the sacrifices; which may appear also from this consideration, that it was prescribed in the burnt-offerings, and also in the sacrifices of divers kinds, as in the daily sacrifices, in those of the Sabbaths and feasts, in the voluntary, eucharistic, and votive sacrifices, in those that were expiatory of guilt and of sin, and also in those that were purificatory and cleansing, and likewise



in the sacrifices of inauguration, what animals should be offered ; the animals also were expressly named, and also their number, in every kind of sacrifice, which would never have been done unless each had had some peculiar signification, as manifestly appears from those passages where sacrifices are treated of, as Exod. xxix. ; Levit. i. ; iii. ; iv. ; ix. ; xvi. ; xxiii. ; Numb. vii. ; viii. ; xv. ; xxix ; but what was particularly signified by each, this is not the proper place to explain. Each animal also has a peculiar signification, whensoever it is named in the Prophets ; and from them it may appear that bullocks signified celestial natural things. That no other than celestial things were signified, may appear also from the cherubs seen by Ezekiel, and from the animals before the throne seen by John. Concerning the cherubs it is thus written in the prophet : “ The likeness of their faces, the face of a man, and the face of a lion, for the four on the right, and the *face of an ox* for the four on the left, and the face of an eagle for the four ” (Ezek. i. 10). And concerning the four animals about the throne it is thus written in John : “ About the throne were four *animals*, the first *animal* was like a lion, the second *animal* like a bullock, the third *animal* had a face as a man, the fourth *animal* was like a flying eagle ; saying, Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who is to come ” (Apoc. iv. 7, 8). Every one may see, that by the cherubs and by the animals were represented holy things, consequently the same things were represented by the oxen and bullocks in these passages. In like manner, in the prophecy of Moses concerning Joseph : “ Let it come upon the head of Joseph, and upon the top of the head of the Nazarite of his brethren : The *first-born of his ox* hath honour, and the horns of an unicorn are his horns ; with these he shall push the people together, to the ends of the earth ” (Deut. xxxiii. 16, 17). No one can understand what is here said unless he knows what is signified in the internal sense by an ox, by an unicorn, by horns, and many other things besides. As to what concerns sacrifices in general, they were indeed commanded by Moses to the Israelitish people ; but the Most Ancient church, which was before the flood, knew nothing at all about sacrifices, nor did it ever enter into their minds to worship the Lord by the slaying of animals. The Ancient church, which was after the flood, was likewise unacquainted with sacrifices ; it was indeed in representatives, but not in sacrifices, which were first instituted in the succeeding church, which was called the Hebrew church, and thence this mode of worship was propagated among the gentiles, and descended to Abraham, Isaac, and Jacob, and thus to the posterity of Jacob. That the gentiles were in sacrifice-worship, was shewn in no. 1343 ; and also the posterity of Jacob before they departed out of Egypt, consequently before sacrifices were commanded by Moses



on Mount Sinai, as may appear from Exodus v. 3; x. 25, 26; 5 xviii. 12; xxiv. 4, 5; and especially from their idolatrous [worship] before the golden calf, concerning which it is thus written in Moses: "Aaron built an altar before the calf, and Aaron proclaimed, and said, to-morrow is a feast to Jehovah; and they rose up in the morning on the morrow, and *offered burnt-offerings, and brought peace-offerings*; and the people sat down to eat and to drink, and rose up to play" (Exod. xxxii. 5, 6). This was done whilst Moses was on Mount Sinai, and consequently before the command was brought to them concerning the altar and sacrifices; which command was given for this reason, that sacrifice-worship was become idolatrous among them, as among the Gentiles, from which worship they could not be removed, inasmuch as they esteemed it to be of especial holiness, and what is once implanted from infancy with an idea of holiness, particularly if it be implanted into children by their fathers, and thereby inrooted in them, this the Lord never breaks unless it be contrary to order itself, but bends. This was the reason why it was prescribed that sacrifices should 6 be so instituted, as it is written in the Book of Moses. That sacrifices were by no means acceptable to Jehovah, consequently that they were only permitted and tolerated for the reason just now mentioned, appears plainly from the Prophets, as in Jeremiah: "Thus saith Jehovah of Hosts, the God of Israel, Add your burnt-offerings to your sacrifices, and eat flesh; *I did not speak with your fathers, nor command them, in the day that I brought them out of the land of Egypt, on the words of burnt-offering and sacrifice*; but this word I commanded them, saying, Obey My voice, and I will be to you for a God" (vii. 21-23). And in David: "*O Jehovah, sacrifice and offering Thou hast not desired, burnt-offering and sacrifices of sin Thou hast not required*; I have desired to do Thy will, O my God" (Psalm xl. 7, 9 [6, 8]). And again: "*Thou delightest not in sacrifice that I should give it, thou acceptest not burnt-offering*; the sacrifices of God are a contrite spirit" (Psalm li. 18, 19 [16, 17]). Again: "*I will not take from thy house a bullock, or he-goats from thy folds, sacrifice to God confession*" (Psalm l. 9, 14; cvii. 21, 22; cxvi. 17; Deut. xxiii. 19). In Hosea: "I desire mercy and not sacrifice, and the Knowledges of God *more than burnt-offerings*" (vi. 6). And Samuel saith to Saul: "*Hath Jehovah pleasure in burnt-offerings and sacrifices*? Behold, to obey [*is better*] than the sacrifice of oxen, and obedience than the fat of rams" (1 Sam. xv. 22). And in Micah: "Wherewith shall I come before Jehovah, or bow myself before the High God? *Shall I come before Him with burnt-offerings, with calves the sons of a year*? Will Jehovah be pleased with thousands of rams, or ten thousands of rivers of oil? He hath shewed thee, O man, what is good; and what doth Jehovah require of thee,

but to do judgment, and to love mercy, and to humble thyself by walking with thy God!" (vi. 6-8). Hence then it is <sup>7</sup> evident that sacrifices were not commanded, but permitted; also that in sacrifices nothing but the internal was regarded; and that it was the internal, and not the external rite, which was acceptable: wherefore also the Lord abrogated them, as it was likewise foretold by Daniel in these words: "*In the midst of the week He shall cause to cease the sacrifice and oblation*" (ix. 27), speaking of the Lord's coming; see also what was said on this subject, nos. 922, 923, 1128, 1823. As to what concerns the son of the ox, which Abraham made or prepared for the three men, it had the same signification as when used in the sacrifices, which may appear from what Abraham said to Sarah, that she should take *three measures* of fine flour. Concerning the fine flour to one bullock, it is thus written in Moses: "When ye shall have come into the land; *when thou makest the son of an ox* a burnt-offering or sacrifice, in performing a vow or peace-offerings to Jehovah, thou shalt offer upon the *son of the ox* a meat-offering of *fine flour three tenths* mixed with oil" (Numb. xv. 2, 8, 9), where mention is made in like manner of three, in one place three tenths, in the other three measures; whereas to a ram were added only two tenths, and to a lamb one tenth, see verses 4-6, of the same chapter.

2181. *And gave to a boy, and he hastened to make it*: that this signifies the conjunction of this good with rational good, and that a boy is the natural man, appears from the signification of a boy, as denoting one who ministers and administers; and making is what is ministered or done, that is, a son of an ox, by which is signified natural good, as was shewn above. In order that it may be better perceived how this is, let it be known, that there is with every man an internal, a rational or middle, and a natural, and that these are distinct from each other, concerning which see nos. 1889, 1940; and that they must be made conformable in order that they may make a one, and that thus rational good may make a one with natural good, and that without such conformation and consequent conjunction, there can be no Divine perception. Inasmuch as the subject here treated of is the Lord's Divine perception, therefore, in the internal sense, by these words is signified the conformation and conjunction of both [rational and natural good].

2182. Verse 8. *And he took butter and milk, and the son of the ox which he made, and gave before them, and he was standing before them under the tree; and they did eat. He took butter and milk, and the son of the ox which he made*, signifies all those things thus joined together; butter is the celestial of the rational; milk is the spiritual thence derived; the son of the ox is the corresponding natural: *and gave before them*, signifies that thus He prepared Himself to receive: *and he was*

*standing before them under the tree*, signifies perception thence; the tree, as above, is perception: *and they did eat*, signifies communication thereby.

2183. *And he took butter and milk and the son of the ox which he made*: that this signifies all those things thus joined together, may appear from the signification of butter and milk and the son of an ox, of which we shall speak presently. The subject treated of in the preceding verses was the Lord's rational, that it was instructed by the celestial and thence by the spiritual, which were signified by the meal of fine flour made into cakes, nos. 2176, 2177; and also concerning the celestial natural, which was signified by the son of an ox, no. 2180; the same things are now expressed by other words, that is, by butter, milk, and the son of an ox, whereby are signified  
 2 all those things conjoined. But it is no easy matter to describe these things, so as to render them intelligible to the common understanding, because it is unknown to most people that every man has an internal, a rational, and a natural, and that these are most distinct from each other, yea, so distinct, that one may disagree with another, that is, the rational, which is called the rational man, may disagree with the natural, which is the natural man; yea, that the rational man may see and perceive the evil which is in the natural, and if it be a genuine rational, may correct that evil, see no. 1904. Before these two are joined together, man cannot be a complete man, nor in the tranquillity of peace, inasmuch as one fights with the other; for the angels who are with man, rule his rational, but the evil spirits, who are with him, rule his natural, and hence comes  
 3 combat. If in such case the *rational* conquers, the natural is subdued, and thus man is gifted with conscience; but if the *natural* conquers, then he can receive nothing of conscience. If the *rational* conquers, then his natural becomes as if it also were rational; but if the *natural* conquers, then the rational becomes as if it was natural. Further, if the *rational* conquers, then the angels approach nearer to man, and insinuate into him charity, which is the celestial derived through the angels from the Lord, and in this case the evil spirits remove themselves to a distance; but if the *natural* conquers, then the angels remove themselves further off, that is, more towards his interiors, whilst the evil spirits approach nearer towards the rational, and continually assault it, and fill up the lower parts thereof with all kinds of hatred, revenge, deceit, and the like. If the *rational* conquers, then man comes into tranquillity of peace, and in the other life into the peace of heaven; but if the *natural* conquers, then, during his life in the world, he appears as if he was in tranquillity, but in the other life he comes into  
 4 the restlessness and torment of hell. Hence may be known what is the quality of man's state as to his rational, and what

as to his natural. Wherefore there is nothing else which can make man blessed and happy, but a conformity of the natural to the rational, and a conjunction of both, which is only effected by charity, and charity is from the Lord alone.

2184. That butter is the celestial of the rational, that milk is the spiritual thence derived, and that a son of an ox is the corresponding natural, appears from the signification of butter, and from the signification of milk, and also from the signification of a son of an ox. As to what concerns butter, it signifies in the Word the celestial, and this by reason of fatness: that fat is the celestial, was shewn, no. 353; and that oil, as being fat, is the celestial itself, was shewn, no. 886. That butter has the same signification, may appear from Isaiah: "Behold, a virgin shall bear a Son, and shall call His name Immanuel; *butter* and *honey* shall He eat, that He may know to refuse the evil and choose the good" (vii. 14, 15), speaking of the Lord, Who is Immanuel; that by butter is not signified butter, nor by honey honey, may be plain to every one, but by butter is signified the celestial of the Lord, and by honey what is derived from the celestial. Again: "And it shall come to <sup>2</sup> pass for the multitude of making *milk*, he shall eat *butter*, for *butter* and *honey* shall every one eat that is left in the midst of the land" (vii. 22), speaking of the Lord's kingdom, and of those in the earths who are in the Lord's kingdom: milk denotes spiritual good, butter celestial good, and honey the happiness thence derived. So in Moses: "Jehovah alone <sup>3</sup> leadeth him, and there is no strange God with him; He causeth him to ride on the heights of the earth, and feedeth him with the produce of the fields, and maketh him suck honey out of the rock, and oil out of the flint of the rock; *butter of the herd and milk of the flock*, with the fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou shalt drink the blood of the grape, pure wine (*merum*)" (Deut. xxxii. 12-14). What these things mean, it is impossible to understand, unless the internal sense of each expression be known. The passage appears as a heap of words only, such as are used by the eloquent among the wise men of the world: nevertheless every expression signifies something celestial, and something spiritual belonging thereto, and also the blessedness and happiness thence derived, and this in an orderly and regular series. Butter of the herd is the celestial natural, milk of the flock is the celestial spiritual of the rational. But with <sup>4</sup> respect to milk, as was observed, it signifies the spiritual from the celestial, or the celestial spiritual. What the celestial spiritual is, see nos. 1577, 1824, and in other places. The reason why milk denotes the spiritual which is from the celestial is, that water signifies the spiritual, nos. 680, 739; but milk, as containing fat, signifies the celestial spiritual, or what



- is the same thing, the truth of good, or what is the same thing, the faith of love or charity, or what is also the same, the intellectual of the good of the will, or what is still the same, the affection of truth within which is the affection of good, and what is still the same, the affection of Knowledges and sciences from the affection of charity towards the neighbour, such as abides with those who love their neighbour, and confirm themselves in that love by the Knowledges of faith and also by scientifics, and hence love such Knowledges and scientifics; all these things are the same as the celestial spiritual, and are
- 5 predicated according to the subject treated of. That this is the signification of milk, appears also from the Word, as in Isaiah: "Every one that thirsteth go to the *waters*, and he that hath no silver, go, buy, and eat; and go, buy without silver and without price *wine* and *milk*; why do ye weigh silver for what is not bread?" (lv. 1, 2), where wine denotes the spiritual which is of faith, and milk the spiritual which is of love. In Moses: "He washed his garment in wine, and his covering in the blood of grapes: his eyes are redder than wine, and *his teeth whiter than milk*" (Gen. xlix. 11, 12). These words are the prophecy of Jacob, at that time Israel, concerning Judah, and by Judah is there described the Lord; and by his teeth being whiter than milk is signified the celestial spiritual belonging to His natural.
- 6 In Joel: "It shall be in that day, the mountains shall drop new wine (*mustum*), and *the hills shall flow with milk*, and all the streams of Judah shall flow with waters" (iv. [iii.] 18), speaking of the Lord's kingdom, where milk denotes the celestial spiritual. In the Word also the land of Canaan, by which is represented and signified the Lord's kingdom, is called a land flowing with milk and honey, as in Numbers xiii. 27; xiv. 8; Deut. xxvi. 9, 15; xxvii. 3; Jer. xi. 5; xxxii. 22; Ezek. xx. 6, 15; and in these places by milk is meant nothing else than an abundance of celestial spiritual things, and by honey an abundance of happinesses thence derived; the land denotes the celestial itself of the kingdom from which those things flow.
- 7 As to what concerns a son of an ox, it was shewn above, no. 2180, that by it is signified the celestial natural. The celestial natural is the same thing as natural good, or good in the natural. The natural of man, as well as his rational, has its good and its truth, for in all things there is a marriage of good and truth, as was shewn above, no. 2173. The good of the natural is the delight which is perceived from charity, or from friendship which is of charity, from which delight there exists a pleasurable sensation, or pleasure, which is properly of the body. The truth of the natural mind is scientific [truth], which favours that delight. Hence it may appear what is meant by the celestial natural.

2185. *And gave before them*: that this signifies that thus he



prepared himself to receive, may appear from the signification of giving before them, in the internal sense, when the subject treated of is the preparation of the rational to receive perception from the Divine; thus it may appear without further explanation.

2186. *And he was standing before them under the tree:* that this signifies perception thence, follows from the signification of the tree, as denoting perception, concerning which see nos. 103, 2163. It was said above, verse 4, that the three men who came to Abraham, lay down under the tree, whereby was signified that the Divine approached to the perception of that state in which the Lord then was; but here it is said, that Abraham stood under the tree, whereby is signified that the Lord approached to Divine perception after that He had prepared Himself; this is reciprocal [feeling]. Every one may see that it is not without reason that mention is made of the three men and of Abraham standing under the tree, consequently it is for the sake of those arcana which lie concealed in that circumstance.

2187. *And they did eat:* that this signifies communication thereby, may appear from the signification of eating, as denoting being communicated and conjoined, which is plain also from the Word. Aaron's eating of the sanctified things of the sacrifices, in the holy place, together with his sons, the Levites, and the people also, signified nothing else than communication, conjunction, and appropriation, as was shewn above, no. 2177, in the explanation of the passage in Levit. vi. 9, 10; for it was celestial and spiritual food which was signified by the sanctified things that they did eat, consequently the appropriation thereof. The sanctified things were of the sacrifices, which were not burnt on the altar, and were eaten either by the priests or by the people who offered, as may appear from many passages where sacrifices are treated of. That they were to be eaten by the priests, appears from Exod. xxix. 32, 33; Levit. vi. 9, 19 [16, 26]; vii. 6, 15, 16, 18; viii. 31; x. 12, 13; Numb. xviii. 9-11; and that they were to be eaten by the people, appears from Levit. xix. 5, 6; Deut. xii. 27; xxvii. 7, and in other places; and that the unclean were not to eat thereof, appears from Levit. vii. 19-21; xxii. 4-7. Those feasts were held in the holy place, near the altar, or at the door, or in the court of the tent; nor did they signify anything else than the communication, conjunction, and appropriation of celestial goods; for by them was represented celestial food, concerning which food see nos. 56-58, 680, 681, 1480, 1695; and all those things were called BREAD, the signification whereof may be seen above, no. 2165; the like was represented by Aaron and his sons eating the shew-bread, or bread of faces, in the holy place (Levit. xxiv. 9). The law<sup>2</sup> enacted for the Nazarite, that he should not eat of any part of the grape whence wine was made, from the stones even to the

skin, in the days of his Nazariteship (Numb. vi. 4), was enacted because the Nazarite represented the celestial man, and the celestial man is such, that he is unwilling even to make mention of things spiritual, see nos. 202, 337, 880, 1647; and whereas wine, and the grape, and whatever belongs to the grape, signified what is spiritual, hence it was forbidden the Nazarite to eat thereof, that is, to have communication therewith, to conjoin himself thereto, and to appropriate those things to himself. The like is meant by eating in Isaiah: "Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and *eat*; and go ye, buy, without silver, and without price, wine and milk: wherefore do ye weigh silver for what is not *bread*, and labour for that which *satisfieth* not? hear ye in hearing to Me, and *eat good*, and your soul shall be delighted in fatness" (lv. 1, 2); and also by these words in John: "To him that overcometh I will give to *eat of the tree of life*, which is in the midst of the Paradise of God" (Apoc. ii. 7). The tree of life is the celestial itself, and in the supreme sense the Lord Himself, because from Him is everything celestial, that is, all love and charity, thus eating of the tree of life is the same thing as feeding on the Lord; and feeding on the Lord is being gifted with love and charity, consequently with those things which belong to celestial life, according to what the Lord Himself saith in John: "I am the *living bread*, which cometh down from heaven, if any one *eat of this bread*, he shall live for ever; he that *cateth Me*, shall live by Me" (vi. 51, 57). "But they said, This is a hard saying; but Jesus said, The words which I speak unto you are spirit, and are life" (verses 60, 63 of the same chapter). Hence is evident what is meant by eating in the Holy Supper (Matt. xxvi. 26-28; Mark xiv. 22, 23; Luke xxii. 19, 20), namely, having communication, being conjoined together, and appropriating to oneself. Hence also it is clear what is meant by these words of the Lord: "Many shall come from the east and from the west, and *shall* recline with Abraham, Isaac, and Jacob" (Matt. viii. 11). Not that they should eat with them in the kingdom of God [according to the literal sense of the words], but that they should enjoy the celestial goods, which are signified by Abraham, Isaac, and Jacob; namely, the celestial things of love, both the inmost, which are Abraham; and the lower, or middle, which are those of the rational, which are Isaac; and also the still lower, which are celestial natural, such as are in the first heaven, which are meant by Jacob. This is the internal sense of those words. That Abraham, Isaac, and Jacob, have this signification, see no. 1893, and in every other place where they are treated of; for whether one speaks of enjoying those celestial things, or of enjoying the Lord, Who is represented by them, it is the same thing, inasmuch as all those things are from the Lord, and the Lord is the all in all thereof.

2188. Verse 9. *And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent. They said unto him, Where is Sarah thy wife?* signifies rational truth, which then did not appear, because it was in rational good: *and he said, Behold, in the tent,* signifies in what is holy.

2189. *They said unto him, Where is Sarah thy wife:* that this signifies rational truth, which then did not appear, because it was in rational good, is evident from the representation of Sarah in this place, as denoting rational truth, concerning which see above, no. 2173. How the case is in respect to this and the following passages, where the state of the rational in the Lord, Who is represented by Sarah, is treated of, cannot so well be explained to the apprehension, unless it be known what is the quality of the state of the rational in general, as to good, and as to truth; also, in the Lord's case, as to the Divine, and as to the human in which He then was. The <sup>2</sup> primary of the rational in man is truth, as was said above, no. 2072, consequently the affection of truth. To the intent that man may be reformed, and thus regenerated, which is effected by Knowledges and scientifics, which are of truth, and which are continually implanted in good, that is, in charity, in order that thus man may receive the life of charity, therefore it is that the affection of truth with man predominates in his rational. For with regard to the life of charity, which is the celestial life itself, the case is this, that with those who are being reformed and regenerated, it is continually being born and is continually growing and receiving increase, and this by means of truths; therefore, in proportion as more truth is insinuated, so is the life of charity more perfected; wherefore, *according to the quality and quantity of truth, so is charity with man.* Hence it may in some measure appear, how the case is with <sup>3</sup> the rational of man. Nevertheless, life is not in truth, but in good. Truth is only a recipient of life, that is, of good; it is, as it were, the clothing or garment of good; therefore also truths in the Word are called clothes, and also garments; but when good constitutes the rational, then truth disappears, and becomes as if it was good, in which case good shines through truth, as is the case with the angels who, when they appear clothed, appear so by reason of the splendour which assumes the appearance of a garment: such also did they appear before the prophets. This then is what is meant by rational truth at <sup>4</sup> that time not appearing, because it was in rational good, which was signified by their saying to Abraham, Where is Sarah thy wife? But whereas the Lord's rational good was at that time Divine, such as cannot be with any angel, therefore it cannot be described otherwise than by a comparison, and thus by illustration, derived from something similar which is not the same.

2190. *And he said, Behold, in the tent:* that this signifies in what is holy, appears from the signification of a tent, as denoting what is holy, concerning which see nos. 414, 1102, 1566, 2145; it is said in what is holy, because in good. All good is called holy, because it is of love and charity, which are from the Lord alone: but as it is with goods, so it is with things holy. Goods are formed, that is, have birth and growth through the truths of faith, and are therefore according to the quality and quantity of the truth of faith implanted in charity, as was said above, no. 2189. Hence it may appear, that goods, or holy things, differ with every one; and although they may seem alike in their external form, yet in their internal forms they are unlike, and this both in the case of those who are without the church and of those who are within the church. In the good of charity with man, there are contained more things than man can ever believe; for therein are all things of his faith: consequently, they are in the holy [element or state] of his worship. This holy [state] of his worship appears to the angels as in a clear day, according to its quality, although man knows nothing but that he is in a certain holy [state]; notwithstanding, in this his holy [state] there are myriads upon myriads of his thoughts respecting the goods and truths of faith and of the affections thence derived. But concerning the holy [state] of worship, what its quality in general is, more will be said, by the Divine mercy of the Lord, in another place.

2191. Verse 10. *And he said, Returning I will return to thee, according to this time of life, and lo, Sarah thy wife shall have a son; and Sarah heard at the door of the tent, and it was behind him. And he said,* signifies perception: *Returning I will return to thee, according to this time of life,* signifies conjunction of the Divine with the Lord's Human: *and lo, Sarah thy wife shall have a son,* signifies the Divine rational which was about to be: *and Sarah heard at the door of the tent,* signifies rational truth at that time near what was holy: *and it was behind him,* signifies near the good in which the rational then was, consequently separate from it, in proportion as anything of the human was therein.

2192. *And he said:* that this signifies perception, appears from the signification of saying, in the historical sense, as denoting perceiving, concerning which see nos. 1898, 1919, 2080.

2193. *Returning I will return to thee, according to this time of life:* that this signifies the conjunction of the Divine with the Human, appears from this consideration, that Jehovah's coming to Abraham represented Divine perception, for the reception of which the Lord prepared Himself, consequently it represented conjunction, as was shewn above; thus by what is here said, "Returning I will return to thee,"



the like is signified, that is, the conjunction of the Divine with the Human. "According to this time of life" denotes at the same time in the following year.

2194. *And lo, Sarah thy wife shall have a son:* that this signifies the Divine rational which was about to be, appears from the signification of a son, and also of Sarah, and likewise of Isaac who was to be born to him. Both a son, and Sarah, and likewise Isaac, signify that which belongs to the Lord's rational. That a son is truth, see nos. 489, 491, 533, 1147. That Sarah is rational truth, see no. 2173. And that Isaac is the Divine rational, see nos. 1893, 2066, 2083. The human with every man commences in the inmost of his rational, as was said, no. 2106; so also it was with the Lord's Human; what was above that [Human] was Jehovah Himself, and herein the Lord differed from every other man. Since the human commences in the inmost of the rational, and the Lord made all the human in Himself Divine, He consequently first made the rational itself Divine from its inmost; which, when made Divine, is represented and signified by Isaac, as was said before.

2195. *And Sarah heard at the door of the tent:* that this signifies truth rational at that time near to what was holy, appears from the representation of Sarah, as denoting truth rational, see nos. 2173, 2194; and also from the signification of a tent, as denoting what is holy, see nos. 414, 1102, 1566, 2145; and thus from the signification of the door of the tent, as denoting the entrance to what is holy, consequently near to what is holy, concerning which see above, no. 2145. The explanation of how these things are, now follows.

2196. *And it was behind him:* that this signifies near the good in which the rational then was, and separate from it, in proportion as anything of the human was therein, appears from this consideration, that it is said of the door, where Sarah was, that it was behind him; being behind him, signifies not being conjoined, but at his back. What is separated from any one, this is represented by a kind of rejection as it were to the back, as may appear plainly from representatives in the other life, concerning which, see what is said from experience, nos. 1393, 1875. This then is expressed by this circumstance, that the door, where Sarah was, was behind him. With respect to 2 merely human rational truth, which then belonged to the Lord, being separated from Him, when He conjoined Himself with the Divine, the case is thus:—Human rational truth does not apprehend things Divine, because such things are above the sphere of its understanding, for this truth hath communication with the scientifics which are in the natural man, and in proportion as from these scientifics it looks at those things which are above itself, in the same proportion it does not acknowledge



them; for this truth is in appearances, which it cannot put off; and appearances are those things which have birth from sensu-als, which induce a belief that Divine things also are of a like nature, when yet these are exempt from all appearances, and are such, that, when mentioned, this rational truth cannot  
 3 believe them, because it cannot apprehend them. As, for example, when it is said that man has no life but what is from the Lord, the rational in this case supposes, from appearances, that man cannot live as from himself, when nevertheless he then first begins truly to live when he perceives that his life is from  
 4 the Lord. Again, the rational, judging from appearances, supposes that the good which man does is from himself, when yet there is nothing of good from man's self, but from the Lord.  
 5 Again, the rational concludes from appearances, that a man merits salvation when he does good, when yet man of himself  
 6 can merit nothing, but all the merit is the Lord's. Again, man concludes from appearances, that when he is withheld from evil, and kept in good by the Lord, there is nothing belonging to him but what is good and just, yea, and holy, when nevertheless in man there is nothing but what is evil, unjust, and  
 7 profane. Again, man from appearances concludes, that when he does good from charity, he does it from a voluntary in himself, when nevertheless it is not from his own voluntary that he does it, but from his intellectual, in which charity is implanted.  
 8 Again, man from appearances concludes that no glory can possibly exist without the glory of the world, when nevertheless in the glory of heaven there is not the least of the glory of the  
 9 world. Again, man from appearances concludes that no one can love his neighbour more than himself, but that all love begins from self, when nevertheless in celestial love there is nothing of  
 10 the love of self. Again, man from appearances concludes that no light can exist, unless what is from the light of this world, when nevertheless in the heavens there is not the least of this world's light, and still there is so great a light therein, that it a  
 11 thousand times exceeds the mid-day light of this world. Again, man from appearances concludes that the Lord cannot possibly shine as a sun before the universal heaven, when nevertheless  
 12 all the light of heaven is from Him. Again, man by reason of appearances cannot conceive that there are progressive motions amongst the inhabitants in the other life, when nevertheless they appear to themselves to exercise progressive motion, just as men on earth do in their habitations, their courts, and their paradises; still less can he conceive that these progressive  
 13 motions are changes of state, which so appear. Again, man by reason of appearances cannot conceive that spirits and angels, as being unseen by the bodily eyes, are capable of being seen and spoken with by man, when nevertheless they appear to the internal sight, or that of the spirit, more clearly than man

does to man on earth; and in like manner their speech is heard more distinctly. Not to mention thousands upon thousands of similar things, which man's rational can by no means believe, because it derives its light (*lumen*) from sensuous, which light is thereby darkened. Yea, even in natural things the rational mind is blind, as in the case of the antipodes, whom it cannot conceive standing on their feet, and walking, and in many other cases too tedious to mention; and if it be thus blind in natural things, what must it not be in spiritual and celestial things, which are far above natural things? Since the human rational <sup>14</sup> is such, it is here said of it, that it was separated, when the Lord was united to the Divine in Divine perception, which is signified by this circumstance, that Sarah, by whom is signified such rational truth, stood at the door of the tent, and it was behind him.

2197. Verse 11. *And Abraham and Sarah were old, entering into days, it ceased to be with Sarah the way as of women. And Abraham and Sarah were old*, signifies the human in the Lord, that it should be put off: *entering into days*, signifies that the time was come: *it ceased to be with Sarah the way as of women*, signifies the state of rational truth, that it could no longer so remain.

2198. *Abraham and Sarah were old*: that this signifies the human in the Lord, that it should be put off, appears from the representation of Abraham and Sarah, and also from the signification of old, or of old age. Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, according to what was said above in this chapter throughout; thus each represents here the human in the Lord, by reason, as was said above, that now Jehovah was present, and spake with Abraham, and Jehovah was the Divine Itself of the Lord, and not separate from Him, although in the representative historical relation it is exhibited as separate, since it could not be otherwise represented by what is historical. With respect to its being said, that Abraham and Sarah were old, as signifying that that human should be put off, the case is thus:—Old age implies nothing else than the last time. Frequent mention is made in the Word of old age and of death, but, in the internal sense, no old age, or death, such as belong to the body, are perceived, but something else, which appears from the series of the things treated of; for in the other life it is not known what old age is, or what death is. What is signified here by being old, appears, as was said, from the series of the things treated of, namely, that the Lord should put off the human.

2199. *Entering into days*: that this signifies that the time was at hand, follows as a consequence from what has been said. A day in the Word, as also a year, yea, and time in general,

signifies state, as was shewn in nos. 23, 487, 488, 493, 893; thus, in the present case, entering into days signifies, in the internal sense, into a state to put off the human, consequently that the time was at hand.

2200. *It ceased to be with Sarah the way as of women*: that this signifies that it could no longer so remain, appears from what has been already said, consequently without explanation.

2201. Verse 12. *And Sarah laughed within herself, saying, After that I am grown old, shall I have pleasure, and my lord [is] old? Sarah laughed within herself*, signifies the affection of that rational truth that it should be so: *saying, After that I am grown old, shall I have pleasure?* signifies that it was not the affection of that truth that it should change its state: *and my lord [is] old*, signifies that the affection of truth wondered that rational good, to which truth was adjoined, should also put off the human.

2202. *Sarah laughed within herself*: that this signifies the affection of that rational truth, that it should be so, appears from the signification of laughing, or of laughter, as denoting the affection of truth, concerning which see above, no. 2072. What is implied herein, follows now immediately.

2203. *Saying, After that I am grown old, shall I have pleasure?* That this signifies that it was not the affection of that truth that it should change its state, appears from the signification of growing old, as denoting putting off the human, consequently changing its state, concerning which see above, no. 2198; and from the signification of these words, "Shall I have pleasure?" as denoting not desiring, consequently that it was not her affection. How this is may appear from what was said above, no. 2196, concerning Sarah, that she stood at the door of the tent, and it was behind him, denoting that the human rational as to truth is such, that it cannot understand what the Divine is, by reason that that truth is in appearances; wherefore, what it cannot understand, it does not believe; and what it does not believe, neither is it affected with. The appearances, in which the rational is, are such as affect it, for in the appearances themselves there is delight; wherefore, if it be deprived of appearances, it supposes that there is nothing of delight left remaining, when, nevertheless, celestial affection is not in appearances, but in good and truth itself. Rational truth being such, is also excused and pardoned, and permitted to be in appearances, and to have delight therein. Such truth, which was in appearances, is represented by Sarah, when the Lord conjoined Himself with the Divine; wherefore it is said that she stood at the door, and that she laughed and said, *After that I am grown old, shall I have pleasure?* whereby is signified that it was not the affection of that truth to change its state.

2204. *And my lord [is] old*: that this signifies that the affection of truth wondered that rational good, to which truth was adjoined, should also put off the human, appears from the representation of Abraham, who is here my Lord, as denoting rational good; and from the representation of Sarah, as denoting rational truth, concerning which see above, no. 2198, and in other places; also from the signification of growing old, as denoting putting off the human, concerning which see also no. 2198. Rational human good is such, that it has in it much of worldly delights, being formed not only of the truths, but also of the delights of the sensuels, and of many delights which are in the world; into which delights, when man is being reformed and regenerated, spiritual good is insinuated by the Lord, and in this case the worldly delight is tempered by that good, and thus has afterwards its happiness therein. But the Lord totally expelled everything worldly from the rational, and thereby made it Divine, and this it was at which the rational truth, represented by Sarah, wondered.

2205. Verse 13. *And Jehovah said to Abraham, Why did Sarah laugh at this, saying, Shall I also truly bring forth, and I am grown old?*—*Jehovah said to Abraham*, signifies the Lord's perception from the Divine: *Why did Sarah laugh at this?* signifies the thought of rational truth from the affection thereof: *Shall I also truly bring forth?* signifies a wondering that the rational should become Divine: *and I am grown old*, signifies after the rational should no longer be such.

2206. *Jehovah said to Abraham*: that this signifies the Lord's perception from the Divine, appears from the signification of saying, as denoting perceiving, concerning which see above, nos. 1898, 1919, 2080; and from this consideration, that Jehovah said, denoting perception from the Divine; for, as it has been often shewn above, the very internal of the Lord was Jehovah.

2207. *Why did Sarah laugh at this?* that this signifies the thought of rational truth from the affection thereof, appears from the signification of laughing, or of laughter, as denoting an affection which is of truth, concerning which see above, no. 2072; and from the representation of Sarah, as denoting rational truth, concerning which see above in this chapter. This interrogation implies that the Lord perceived that there was still something human in His rational.

2208. *Shall I also truly bring forth?* that this signifies surprise, or wondering that the rational mind should become Divine, appears from the signification of bringing forth here in the internal sense; for since the Lord's Divine rational is represented by Isaac, as was said above, and as will appear from what follows, therefore bringing forth here signifies Isaac, that is, the rational, which should be made Divine: and



this could not be comprehended by rational truth represented by Sarah.

2209. *And I am grown old*: that this signifies, after it [rational truth] no longer was such, that is, not Divine, but human, and that the latter should be put off, appears from the signification of growing old, as denoting putting off the human, concerning which see above, nos. 2198, 2203. As regards the rational in general, it is to be observed, that when it thinks of Divine things, especially if it thinks of them from the truth which it possesses, it can by no means believe that such things are, both because it does not comprehend them and because the appearances, which have birth from the fallacies of the senses, adhere to it, by which, and from which, it thinks, as may appear from the examples adduced above, no. 2196; to which also, for the sake of illustration, we may add the following.
- <sup>2</sup> If the rational be consulted, can it possibly believe that the Word has an internal sense, and that this internal sense is so remote from the sense of the letter, as has been shewn throughout this work; and thus, that it is the Word which conjoins heaven with earth, that is, the Lord's kingdom in the heavens with the Lord's kingdom in the earths? Again, can the rational believe, that souls after death speak with each other in a most distinct manner, and yet without verbal expressions, and still so fully, that they can express more in a minute than man by his speech can in an hour; and that the angels in like manner speak together, but that their speech is still more perfect, and imperceptible to spirits; and further, that all souls, on their coming into the other life, know how to speak thus, although they are not instructed? Again, can the rational believe that in one single affection of man, yea, in one single sigh, there are indefinite things which can never be described, and which yet are perceived by the angels; and that every particular affection of man, yea, every particular idea of his thought, is an image of him, and such as to contain in it, in a surprising manner, all things of his life, not to mention thousands on
- <sup>3</sup> thousands of similar cases? The rational, since it is wise from sensuels, and is imbued with the fallacies of the sensuels, when it thinks of the above subjects, does not believe that they can be so, because it cannot form to itself any idea thereof, except from such things as it perceives by some external and internal sense. What then must be the case when it thinks of things Divine celestial and spiritual, which are still higher? for there will always be some appearances derived from the sensuels, on which the thought will lean and support itself, and when these appearances are removed, the idea perishes. This was evinced to me from the case of novitiate spirits in the other life, who are greatly delighted with the appearances which they have brought along with them from the world, saying, that if those appear-



ances should be removed from them, they did not know whether they should be able to think at all. Such is the rational considered in itself.

2210. Verse 14. *Shall anything be wonderful for Jehovah? at the stated time I will return unto thee, according to this time of life, and Sarah shall have a son. Shall anything be wonderful for Jehovah?* signifies that everything is possible to Jehovah: *at the stated time I will return unto thee*, signifies a future state: *according to this time of life, and Sarah shall have a son*, signifies that then the Lord would put off the human rational, and put on the Divine rational.

2211. *Shall anything be wonderful for Jehovah?*: that this signifies that everything is possible to Jehovah, appears without explanation.

2212. *At the stated time I will return unto thee*: that this signifies a future state, appears from the signification of time, as denoting state, according to what was said above, no. 2199. It is here said that Jehovah would return at the stated time, and directly afterwards it is said, at this time of life, or, what is the same thing, at the present time of the following year. Each expression implies something peculiar, namely, stated time implies the general [character] of that state, which state is signified by this time of life; the general [character] is that it was future, or about to be, but how it was about to be, is signified by this time of life. In the Word, especially in the Prophets, it is usual to describe states by two expressions as it were alike, when yet one involves a general, the other something determinate in that general.

2213. *According to this time of life, and Sarah shall have a son*: that this signifies that then the Lord would put off the human rational, and put on the Divine rational, appears from the signification of returning at this time of life, or at this present time of the following year, as denoting the conjunction of the Lord's Divine with His Human, concerning which see above, no. 2193; and from the signification of Sarah's son, as denoting the Divine rational which was about to be, concerning which see also above, no. 2194. This time of life or the present time of the following year, denotes the time when Abraham entered into the hundredth year, by which year is signified the union of the Lord's human with the Divine, and of the Divine with the human, as was shewn above, no. 1988; a year then intervened, because by a year in the Word is not meant a year, but an entire time, consequently a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours, as was also shewn above, nos. 482, 487, 488, 493, 893; so also in the case of a week, concerning which see no. 2044.

2214. Verse 15. *And Sarah denied, saying, I did not laugh, because she was afraid; and He said, Nay, but thou didst laugh.*

*And Sarah denied, saying, I did not laugh, because she was afraid*, signifies that human rational truth was willing to excuse itself, because it perceived that it was not such as it ought to be: *and He said, Nay, but thou didst laugh*, signifies that still it was such.

2215. *And Sarah denied, saying, I did not laugh, because she was afraid*: that this signifies that human rational truth was willing to excuse itself, because it perceived it was not such as it ought to be, may appear without explanation.

2216. *And He said, Nay, but thou didst laugh*: that this signifies that still it was such, appears also without explanation. How this is, may appear from what was said above, no. 2072, concerning the signification of laughing or laughter, namely, that it is an affection of the rational, and indeed an affection of truth or falsity in the rational, hence comes all laughter. So long as such affection is in the rational, which expresses itself in laughter, so long there is something corporeal or worldly, consequently merely human therein. Celestial good does not laugh, neither does spiritual good, but expresses its delight and cheerfulness in the countenance, in the speech, and in the gesture, after another manner. For in laughter there are many things contained, as for the most part something of contempt, which although it does not appear, still lies concealed under that outward expression, and is easily distinguished from cheerfulness of mind, which also produces somewhat similar to laughter. The state of the human rational with the Lord, is described by Sarah's laughing, and thereby is signified with what kind of affection the truth of the rational, at that time separate from good, regarded what was said concerning the human being put off, and the Divine put on; not that the Lord laughed, but that He perceived from the Divine, what was still the quality of the rational, and how much of the human was still in it, which was to be expelled. This is signified by Sarah's laughing in the internal sense.

2217. Verse 16. *And the men rose up thence, and looked to the faces of Sodom; and Abraham was going with them to send them away*. *The men rose up thence*, signifies that that perception was finished: *and looked to the faces of Sodom*, signifies the state of the human race; Sodom is all evil derived from the love of self: *and Abraham was going with them*, signifies that the Lord also as yet remained with them in perception, but concerning the human race: *to send them away*, signifies that He was desirous to depart from that perception.

2218. *The men rose up thence*: that this signifies that that perception was finished, appears from the signification of rising up, as denoting going away; and from the signification of men, concerning which see above. By the coming of three men, or of Jehovah, to Abraham, was represented the Lord's Divine

perception, as was shewn above. The Lord's perception from the Divine at that time was first concerning a Divine trine, which is the Divine Itself, the Divine Human, and the Proceeding; afterwards it was concerning His Human, that it should put on the Divine; now follows a perception from the Divine concerning the human race, as to its nature and quality. These are the three things treated of in this chapter; and they follow in order, namely, that the Divine should assume the human, and make it Divine, to save the human race. Concerning the first two of these subjects it is said, that the perception was finished, which is meant, in the internal sense, by the men rising up; but the perception concerning the human race, as to its nature and quality, is signified in the internal sense by their looking to the faces of Sodom, and Abraham going with them; and that the Lord was not desirous to remain in that perception, is signified by Abraham's going with them to send them away. How these things are, may be better seen from the general contents premised, nos. 2136-2141, and also from the explanation of what follows.

2219. *And looked to the faces of Sodom*: that this signifies the state of the human race, appears from the signification of looking to the faces, and in the present case to the faces of Sodom. By faces are signified all the interior things of man, both evil and good, by reason that they shine forth from the face, as was shewn in no. 358. Faces, therefore, in the present case, as being spoken of Sodom, signify interior evils, which are the evils of the love of self, and which in general are meant by Sodom, as will appear from what presently follows. The reason why the worst of all evils originate in the love of self is, that the love of self is destructive to human society, as was shewn above, in no. 2045, and destructive of heavenly society, as was shewn in no. 2057; and inasmuch as the perversity of mankind is thence known, the state of the human race is here signified by the faces of Sodom. It was moreover<sup>2</sup> shewn, in the first part of this work, what is the quality of the love of self, namely, that it is altogether contrary to the order into which man was created. Man is distinguished from the beasts by his rational, which was given him for this end, that every one might will well and do well to others, as in general so in particular likewise. This is the order into which man was created; consequently, it is love to God, and love towards the neighbour, which ought to be the life of man, whereby he should be distinguished from brute animals; this also is the order of heaven, in which man ought to be during his life in the world, and thus in the Lord's kingdom, into which kingdom he would pass, when he put off the body which served him on earth, and there he would rise into a state continually advancing in heavenly perfection. But the love of self is the primary, 3

yea, the only thing, which destroys this state of order, and not so much the love of the world, for the love of the world is opposite indeed to the spiritual things of faith, but the love of self is diametrically opposite to the celestial things of love; for he who loves himself, does not love all others, but endeavours to destroy all who do not worship him, nor does he will well and do well to any one, except to such as are in his interest, or can be drawn into it, as something as it were ingrafted into his lusts and phantasies. Hence it is evident, that from the love of self spring all kinds of hatred, revenge, and cruelty, and likewise all kinds of infamous dissimulation and deceit, consequently all the crimes contrary to the order both of  
 4 human and of heavenly society. Moreover, so terribly lawless is the love of self, that when it is left unrestrained, that is, when opportunity is given it of taking free range, even with those of the lowest class, it is so impetuous as to grasp at dominion not only over its neighbours and acquaintances, but even over the universe, yea, over the Supreme Divine Himself. This indeed man is ignorant of, because he is held in bonds of restraint of which he is scarcely conscious, but in proportion as these bonds are loosened, in the same proportion, as was observed, the love of self breaks forth. This it has been given me to know by much experience in the other life. Such, then, being the evils which lie concealed in the love of self, they who are in that love, and are not gifted with restraints of conscience, above all others hold the Lord in hatred, consequently they hate all the truths of faith, for these are the very laws of order in the Lord's kingdom, which they spurn so much as to abominate them, and this also is made manifest in the other life. The love of self likewise is the serpent's head, which the seed of the woman, that is, the Lord, treads down, concerning  
 5 which see no. 257. But the love of self is not always that which in the external form appears like haughtiness and pride, for such persons sometimes may have charity towards the neighbour, inasmuch as such an external is born with some persons, and with others is contracted at an early age, but afterwards is brought into subjection, the external still remaining the same. But they are in the love of self, who despise others in comparison with themselves, and set them at nought, having no concern about the general good, unless so far as it favours themselves, and they themselves as it were constitute it. Especially are those in the love of self, who hate and persecute those who do not favour and serve them, depriving them of their possessions, honour, reputation, yea, and life itself, as far as lies in their power. They who cherish such feelings in their minds, may know that they are in the love of self more than others.

2220. That Sodom denotes all evil from the love of self, is



evident from the signification of Sodom in the Word. Although in the subsequent chapter it appears as if by Sodom were signified the evil of the worst adultery, nevertheless, in the internal sense, nothing else is signified thereby than the evil from the love of self. In the Word also, the abominations flowing from the love of self are represented by adulteries of divers kinds. That Sodom signifies in general all evil from the love of self, and that Amorah signifies all falsity thence derived, was shewn in nos. 1212, 1663, 1682, 1689, and may further appear from the following passages in the Word: In Jeremiah: "A sword upon the Chaldeans, and upon the inhabitants of Babel, according to God's overthrowing of *Sodom and Amorah*, and the neighbours thereof, saith Jehovah; there shall not a man dwell there, and a son of man shall not sojourn therein" (i. 35, 40), treating of those who are signified by Chaldeans, who are those in whose worship there prevails a profane falsity, as was shewn above, no. 1368; and also of those who are signified by Babel, who are those in whose worship there prevails a profane evil, see nos. 1182, 1326; their damnation is described by the overthrow of Sodom, that is, of evil in general, and by the overthrow of Amorah, that is, of falsity in general, because even in their worship there is the evil of the love of self, and the falsity thence derived. In Amos: "I <sup>2</sup> have overthrown you according to God's overthrowing of *Sodom and Amorah*, and ye became as a fire-brand plucked out of the burning" (iv. 11), speaking of Samaria, whereby is signified the perverted spiritual Church, which, as to evils in general, contrary to the goods of charity, is called Sodom, and as to falsities in general, contrary to the truths of faith, is called Amorah, and as to each is called here, as before, the overthrowing of God. In Zephaniah: "Moab shall be as *Sodom*, and the sons of Ammon as *Amorah*, a forsaken place of nettles, and a pit of salt, and a desolation to eternity; this shall they have for their *pride*, because they have reproached and enlarged over the people of Jehovah of Zebaoth" (ii. 9, 10), where Sodom denotes evil originating in the love of self, and Amorah denotes the falsity thence derived, of which is here predicated desolation, as overthrow was predicated before: pride denotes the love of self: reproaching the people of Jehovah of Zebaoth denotes inflicting evil on truths, and enlarging over the people denotes [inflicting] falsity [on truths]. In Ezekiel: "Thy elder sister <sup>3</sup> Samaria, herself and her daughters, dwelling at thy left hand; and thy younger sister, dwelling at thy right hand, *Sodom* and her daughters; thy sister Sodom, herself and her daughters, hath not done as thou hast done, and thy daughters; *behold, this was the iniquity of thy sister Sodom, pride, a glut of bread, and security of ease was to her and her daughters, and she did not strengthen the hand of the miserable and needy; and they*



became haughty, and committed abomination before Me" (xvi. 46, 48, 50), treating of the abominations of Jerusalem, which is described by Samaria and Sodom; by Samaria, instead of Amorah, as to falsities, and by Sodom as to evils; and it is declared what is signified in particular by *Sodom*, for it is said, *This was the iniquity of Sodom*, that is, the love of self, which is here signified by *pride*; an aversion to the goods of charity, signified by *a glut of bread*; an acquiescence therein, signified by *security of ease*; a want of mercy, described by *not strengthening the hand of the miserable and needy*; and a consequent taint of self-love infecting all lusts, signified by *the 4 daughters becoming haughty*; lusts are *daughters*. Hence it is very evident what is meant by Sodom, consequently that it is not to be understood according to the historical sense in the following chapter, but that by Sodom in that chapter are signified, in the internal sense, such things as are here described by the Prophet, that is, the things which are of the love of self. But Sodom in the following chapter is described more mildly than in the Prophet, because the subject treated of in the Prophet, is concerning the abominations of Jerusalem, shewing that they were greater than those of Sodom; as is also evident from the Lord's words in Matthew: "Verily I say unto you, It shall be more tolerable for the land of *Sodom and Amorah* in the day of judgment than for that city" (x. 15; Mark vi. 11; Luke x. 12), and in John: "Their bodies on the street of the great city, which is *spiritually* called *Sodom and Egypt*" (Apoc. xi. 8), where it is plain, that by Sodom is not meant Sodom, nor by Egypt Egypt, for it is said, that it is *spiritually* called Sodom and Egypt: Sodom denotes all evil from the love of self, and Egypt instead of Amorah denotes all falsity thence derived.

2221. *And Abraham was going with them*: that this signifies that the Lord still remained with them in perception, but concerning the human race, may appear from the series of the things treated of in the internal sense, for going with the three men, that is, with Jehovah, denotes being still in perception.

2222. *To send them away*: that this signifies, that He was desirous to depart from that perception, may appear without explanation. The reason also of His desiring to depart from it is evident, namely, that perception from the Divine and thought therein originating concerning the human race, as being such, struck Him with horror. For the Lord's love towards the whole human race was so great, that he was desirous to save all to eternity by the union of the Human Essence with the Divine, and the Divine with the Human; wherefore, when He perceived that the human race was such, He was desirous to depart from that perception and thought, which is signified by His desiring to send them away.

2223. Verse 17. *And Jehovah said, Shall I conceal from Abraham what I am doing? And Jehovah said,* signifies perception: *Shall I conceal from Abraham what I am doing?* signifies that nothing ought to be concealed before the Lord.

2224. *Jehovah said:* that this signifies perception, appears from the signification of saying, as denoting perceiving, concerning which see above, nos. 1898, 1919, 2080; and since in this passage it was Jehovah who said, it denotes that the Lord had perception from the Divine.

2225. *Shall I conceal from Abraham what I am doing?* that this signifies that nothing ought to be concealed before the Lord, appears from the representation of Abraham, as denoting the Lord in that state, concerning which much has been said above in this chapter; that the other expressions signify that nothing ought to be concealed, is evident. The sense of the letter and the internal sense are here alike, as is sometimes the case, especially when the subject treated of is concerning the essentials of faith, which, as being necessary to salvation, are expressed in the letter such as they are in the internal sense, of which there is an instance in this passage in Moses: "Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength; and these words shall be on thy heart" (Dent. vi. 4-6); not to mention several other similar passages.

2226. Verse 18. *And Abraham shall surely be [made] into a great and numerous nation, and all the nations of the earth shall be blessed in him. Abraham shall surely be [made] into a great and numerous nation,* signifies that from the Lord shall be all good, and all truth thence: *and all the nations of the earth shall be blessed in him,* signifies that from Him all who are in charity shall be saved.

2227. *And Abraham shall surely be [made] into a great and numerous nation:* that this signifies that from the Lord shall be all good and all truth thence, appears from the representation of Abraham, as denoting the Lord, concerning which much has been said above; and also from the signification of a nation, as denoting good, concerning which see nos. 1159, 1258-1260, 1416, 1849, and of a great and numerous nation, whereby is signified good, and truth thence derived. That great is predicated of good, and numerous of truth, may appear from other passages in the Word, but it is needless here to adduce them. Truth thence, or truth from good, in the genuine sense, is spiritual good. There are two kinds of good distinct from each other, that is, celestial good and spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour; from the former, or celestial good, is derived the latter, or spiritual good, for no one can love the Lord, unless

he also loves the neighbour; in love to the Lord there is love towards the neighbour; for love to the Lord is from the Lord, consequently from very love towards the whole human race. To be in love to the Lord is the same thing as to be in the Lord, and whosoever is in the Lord must needs be in His love, which is love towards the human race, consequently towards the neighbour: thus he is in both kinds of good, that is, in celestial and spiritual good. The former is the veriest good: but the latter is the truth thereof, or truth thence derived, which truth is spiritual good, as was said above; the former is what is signified by great, but the latter by numerous.

2228. *And all the nations of the earth shall be blessed in him*: that this signifies that from Him all who are in charity shall be saved, appears from the signification of being blessed, as denoting being gifted with all goods which are from a heavenly origin, concerning which signification, see nos. 981, 1096, 1420, 1422. Those who are gifted with goods from a heavenly origin, that is, with celestial goods and spiritual goods, concerning which see above, no. 2227, are also gifted with eternal salvation, that is, they are saved. By all the nations of the earth, in the internal sense, are meant those who are in the goods of love and charity, as appears from the signification of a nation, as denoting good, see nos. 1159, 1258–1260, 1416, 1849. That by all the nations of the earth are not signified all that inhabit this earthly globe, may appear to every one, inasmuch as there are very many amongst them who are not saved, but only those who are in charity, that is, who have attained to the life of  
 2 charity. That none may remain in ignorance in regard to the salvation of men after their departure out of this life, we will say a few words on the subject. There are many who say, that man is saved by faith, or, as they express it, if he only have faith, but amongst these the greatest part do not know what faith is: some suppose it is mere thought; some that it is an acknowledgment of something to be believed; others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject; thus they err in the bare Knowledge of what faith is, consequently in the Knowledge of what that is by which man is saved. But still [faith] is not mere thought, neither is it an acknowledgment of something to be believed, nor a Knowledge of all things which are of the doctrine of faith. By these things no one can be saved, inasmuch as they can take root no deeper than into the thought, and the thought does not save any one, but the life which man has procured for himself in the world by the Knowledges of faith; this life remains, whereas all thought, which does not accord with man's life, perishes altogether. Heavenly associations are formed according to the lives, and by no means according to the thoughts which are not of the life; such thoughts

are hypocritical, and are altogether rejected. In general life is of two kinds, one infernal, the other celestial. Infernal life is contracted from all those ends, thoughts, and works, which flow from the love of self, consequently from hatred against the neighbour. Celestial life is contracted from all those ends, thoughts, and works, which are of love towards the neighbour; this latter is the life, to which all those things called faith have respect, and it is procured by all things of faith. Hence it may appear what faith is, namely, that it is charity, for all things which are called the doctrines of faith lead to charity; they are all contained in charity, and they are all derived from charity. The soul after the life of the body, is such as its love is.

2229. Verse 19. *For I know him, because that he will command his sons, and his house after him, and they shall keep the way of Jehorah, to do justice and judgment, that Jehorah may bring upon Abraham that which he hath spoken upon him. For I know him,* signifies that it is true: *because that he will command his sons, and his house after him, and they shall keep the way of Jehorah, to do justice and judgment,* signifies that from Him is all the doctrine of charity and faith; sons are those who are in truths; a house those who are in goods; a way is doctrine; justice is predicated of good; judgment of truth: *that Jehorah may bring upon Abraham that which He hath spoken upon him,* signifies that therefore the Human Essence shall be adjoined to the Divine.

2230. *For I know him:* that this signifies that it is true, may appear from the signification of knowing. Knowing any person is properly knowing that he is such; in like manner when applied to a thing, or to any particular whatsoever, knowing it is knowing that it is such: wherefore in the present case knowing has relation to that which is mentioned, and signifies that which is meant according to the series of the things treated of, that it is so, or that it is true.

2231. *Because that he will command his sons, and his house after him, and they shall keep the way of Jehorah, to do justice and judgment:* that this signifies that from Him is all the doctrine of charity and faith, may appear from the signification of a son, of a house, of a way, of justice, and of judgment, which, reduced to a summary or into one sense, signify all the doctrine of charity and faith; for by sons are signified all who are in truths, by a house all who are in goods, by a way the doctrine in which they are instructed, which doctrine concerning good is signified by justice, and concerning truth, by judgment. Doctrine concerning good is the doctrine of charity, and doctrine concerning truth is the doctrine of faith. In general there is only one doctrine, namely, the doctrine of charity, for all things of faith regard charity, as was said in no. 2228; there is no



other difference between charity and faith, than that between willing good and thinking good; whosoever wills good, he also thinks good; consequently there is no other difference between charity and faith than that between the will and the understanding. Those who reflect know that the will is one thing and the understanding another; this is also known to the learned, and it appears manifestly in the case of those who will what is evil, and yet from the thought speak what is good. Hence it is evident to every one that the will is one thing and the understanding another, and thus that the human mind is divided into two parts, which do not make a one. Man, nevertheless, was so created, that these two parts should constitute one mind, and that there should be no other distinction between them, than such as exists, comparatively speaking, between flame and the light thence issuing. Love to the Lord and charity towards the neighbour would, in such case, be as the flame, and every perception and thought would be as the light thence issuing, consequently love and charity would be the all of perception and thought, that is, would be in all things in general and particular belonging thereto; perception or thought concerning the quality of love and charity is what is called faith.

- 3 But whereas the human race began to will evil, to bear hatred against the neighbour, and to exercise revenge and cruelty, insomuch that that part of the mind which is called the will was altogether destroyed, they began to distinguish between charity and faith, and to refer to faith all the doctrinals which were of their religion, and to call them by the single term faith; and at length they went so far as to assert, that they might be saved by faith alone, whereby they meant their doctrinals, if they only believed them, no matter how they lived. Thus charity was separated from faith, and when this is the case, faith is nothing else, comparatively speaking, than a kind of light without flame, like the light of the sun in winter, which is cold and frosty, insomuch that the trees and plants of the earth wither and die; when, nevertheless, faith from charity is as the sun's light in the time of spring and summer, whereby all the vegetable creation is made to put forth leaves and flowers.
- 4 This may be known also from this consideration, that love and charity is celestial flame, and that faith is spiritual light thence issuing; accordingly they are presented perceptibly and visibly in the other life, for there the celestial of the Lord manifests itself before the angels by a flaming beam as of the sun, and the spiritual of the Lord by light thence issuing, with which also angels and spirits are affected as to their interiors, according to the life of love and charity with them; hence come all joys and happinesses with their differences in the other life. From what has been said it may appear, how the case is in regard to the assertion that faith alone saves.



2232. That sons denote those who are in truths, appears from the signification of a son in the Word, as denoting truth, concerning which see nos. 489, 491, 533, 1147; by sons in the abstract sense are signified truths, but, when applied to man, sons are all those who are in truths.

2233. That a house denotes those who are in goods, appears from the signification of a house, as denoting good, concerning which see nos. 710, 1708, 2048. By a house, or the children of the house, in like manner in the abstract sense, are signified goods, but when applied to man, they denote all those who are in goods.

2234. That a way denotes doctrine, appears from the signification of a way. A way in the Word is predicated of truths, because truths lead to good, and proceed from good, as may appear from the passages adduced, no. 627; and inasmuch as a way is predicated of truths, therefore a way denotes doctrine, because doctrine in one complex comprehends all those things which lead to good, that is, to charity.

2235. That justice has relation to good, and judgment to truth, may appear from the signification of justice, and from the signification of judgment. Justice and judgment are frequently mentioned together in the Word, but what they signify in the internal sense, is not yet known; in a proximate sense justice is predicated of what is just, and judgment of what is right. A thing is just when it is judged from good, and this according to conscience, but it is right when anything is judged from the law, and thus from the just [principle] of the law, consequently also according to conscience, because the law is in this case the rule for the conscience. But in the internal sense justice is what is from good, and judgment what is from truth. Good is all that which is of love and charity; truth is all that which is of faith thence. Truth derives its essence from good, and is called truth from good, as faith does from love, consequently also judgment from justice. That justice and judgment have this signification, appears from the following passages in the Word. In Jeremiah: "Thus saith Jehovah, Do *judgment and justice*, and rescue the spoiled out of the hand of the oppressor. Woe unto him that buildeth his house in what is not *justice*, and his chambers in what is not *judgment*! Did not thy father eat, and drink, and do *judgment and justice*? Then he had good" (xxii. 3, 13, 15), where judgment denotes those things which are of truth, and justice those things which are of good. In Ezekiel: "If the wicked man shall return from his sin, and shall do *judgment and justice*, all his sins which he hath sinned shall not be mentioned to him, he did *judgment and justice*, in living he shall live; when the wicked one shall turn himself again from his wickedness, and shall do *judgment and justice*, because of these things he shall live" (xxxiii. 14, 16, 19), where in like manner judgment denotes the truth which is of faith, and

3 justice the good which is of charity. In Amos: "Let *judgment* flow as waters, and *justice* as a strong river" (v. 24), where their signification is the same. In Isaiah: "Thus saith Jehovah, keep *judgment* and do *justice*, because My salvation is near to come, and *My justice* to reveal itself" (lvi. 1). In the same Prophet: "Peace shall have no end, on the throne of David, and on his kingdom, to establish it, and to support it in *judgment* and *justice*, from now and even to eternity" (ix. 6 [7]), signifying in the truths of faith, and in the goods of charity. In the same Prophet: "Jehovah is exalted, because He dwelleth on high, He hath filled Zion with *judgment* and *justice*" (xxxiii. 5), where judgment denotes faith, justice love, and Zion the church: judgment has the precedence, because love is by faith, but when justice precedes, it denotes that faith is from love; as in Hosea: "I will betroth thee unto Me to eternity, and I will betroth thee unto Me in *justice* and *judgment*, and in mercy and in compassion; and I will betroth thee unto Me in *faith*, and thou shalt know Jehovah" (ii. 19, 20), where justice has precedence, as also mercy, which are of love, and judgment follows, and also compassion, which are of faith from love; both

4 are called faith, or faithfulness. In David: "Jehovah, Thy mercy is in the heavens, Thy truth even to the skies: Thy *justice* is as the mountains of God, Thy *judgments* are a great deep" (Psalm xxxvi. 6, 7), where both mercy and justice, in like manner, are of love; and truth and judgment are of faith. Again: "Let *truth* bud forth from the earth, and let *justice* look from heaven; Jehovah also shall give good, and our earth shall give her produce" (Psalm lxxxv. 12, 13 [11, 12]), where truth, which is of faith, denotes judgment, and justice denotes love or mercy. In Zechariah: "I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be to Me for a people, and I will be to them for a God in *truth* and in *justice*" (viii. 8). Hence also it is evident that judgment is truth, and justice good, because truth is mentioned here instead of judgment. In like manner in David: "He that walketh uprightly, and doth *justice*, and

5 speaketh the *truth*" (Psalm xv. 2). Since faith is from charity, or truth from good, hence the truths of good are everywhere called judgments of justice, and thus judgments signify nearly the same thing as precepts, as in Isaiah: "Let them seek Me day by day, and desire the knowledge of My ways, as a nation which doeth *justice*, and doth not forsake the judgment of her God; let them ask of Me *judgments of justice*, let them desire the near approach of God" (lviii. 2). That judgments signify precepts is plain from David: "Seven times in a day have I praised Thee upon the *judgments of Thy justice*, all Thy *precepts* are *justice*" (Psalm exix. 164, 172). Concerning the Lord particularly it is said, that He doeth judgment and jus-

tice, when He creates man anew, as in Jeremiah: "Let him who glorieth glory in this, to understand and know Me, that I, Jehovah, do mercy, *judgment* and *justice* in the earth, because in those things I am well pleased" (ix. 24), where mercy, which is of love, is described by judgment and justice. In the same Prophet: "I will raise up to David a just branch, and he shall reign a king, and shall act intelligently, and shall do *judgment* and *justice* in the earth" (xxiii. 5; xxxiii. 15). Hence<sup>6</sup> the Lord saith in John: "If I go away, I will send the Comforter unto you, and when He is come, He shall reprove the world of sin, of *justice*, and of *judgment*; of sin, because they believe not on Me; of *justice*, because I go to My Father, and ye shall see Me no more; of *judgment*, because the prince of this world is judged" (xvi. 7-11). Sin here denotes all unfaithfulness. Reproving concerning justice, denotes concerning all that which is contrary to good, when nevertheless the Lord united the Human with the Divine, in order that He might save the world, which is signified by these words: "I go to the Father, and ye shall see Me no more;" reprovng concerning judgment, is concerning all that which is contrary to truth, when nevertheless all evils were cast down into their respective hells, that they might no longer be able to do harm, signified by the prince of this world being judged. In general by reprovng of sin, of justice, and of judgment, signifies of all unfaithfulness to good and truth, denoting thus that there was no charity and faith, for by justice and judgment, in ancient times, was meant, with respect to the Lord, all mercy and grace, and with respect to man, all charity and faith.

2236. *That Jehovah may bring upon Abraham that which He hath spoken upon him*: that this signifies that therefore the Human Essence should be adjoined to the Divine, does not so plainly appear from the signification of the expressions, but from this consideration, that all those things, which are said in the Word, imply the coming of the Lord, to unite the Human Essence to the Divine, and by that union to save the human race. This is what is signified in the internal sense, by bringing upon Abraham that which He had spoken upon him.

2237. Verse 20. *And Jehovah said, Because the cry of Sodom and Amorah is become great, and because their sin is become very grievous. Jehorah said*, signifies perception: *Because the cry of Sodom and Amorah is become great, and because their sin is become very grievous*, signifies that the falsity and evil of the love of self had grown even to consummation; a cry denotes falsity, sin denotes evil.

2238. *Jehorah said*: that this signifies perception, appears from the signification of saying in the historical sense, as denoting perceiving, concerning which much has been said above. When this expression, Jehovah said, occurs in the historical

parts of the Word, it signifies a perception, which is not altogether continuous with the foregoing, but in some respect subsequent, and sometimes new ; see also no. 2061.

2239. *Because the cry of Sodom and Amarah is become great, and because their sin is become very grievous*: that this signifies that the falsity and evil of the love of self had grown even to consummation, appears from the signification of Sodom, as denoting the evil from the love of self, and of Amarah, as denoting the falsity thence, which was shewn above, no. 2220 ; also from the signification of a cry, as denoting falsity, and of sin, as denoting evil, of which we shall speak presently. Whence it is evident, that by the cry becoming great, and the sin becoming very grievous, is signified, that falsity and evil had come to their highest pitch, or to their consummation. This is rendered more manifest by what follows, where it is said, "If there be found ten therein, the city should be spared" (verse 32), whereby is signified, if there were still any remains, that is, anything of good and truth ; for when there is no longer anything of good and truth within man, then there is wasteness and desolation, consequently consummation ; concerning which see the next verse.

2240. That a cry denotes falsity, and that sin denotes evil, may appear from the signification of a cry in the Word. That a cry signifies falsity, cannot appear, unless the internal sense of the Word be known ; the expression sometimes occurs in the Prophets, and when vastation and desolation are treated of, mention is made of howling and crying, which signify that goods and truths are vastated, and in such case, howling and crying are expressed by a term which in the internal sense describes falsity, as in Jeremiah : "*A voice of the cry* of shepherds, and an *howling* of the powerful ones of the flock, because Jehovah *wasteth* their pasture" (xxv. 36), where a cry of shepherds denotes that they are in falsity, whence comes vastation.

<sup>2</sup> In the same Prophet : "Behold, waters ascending from the north, and they shall be for an overflowing stream, and they shall overflow the earth and the fulness thereof, the city and them that dwell therein, and man *shall cry*, and every inhabitant of the land *shall howl*, on the day that cometh to waste" (xlvii. 2, 4), speaking of the desolation of faith, which is effected by falsities ; an overflowing stream is falsity, as was shewn,

<sup>3</sup> nos. 705, 790. In Zephaniah : "*The voice of a cry* from the fish-gate, and *howling* from the second, and a great breaking from the hills, and their wealth shall be for plunder, and their house for *desolation*" (i. 10, 13), where also a cry is predicated

<sup>4</sup> of falsities which lay waste. In Isaiah : "In the way of Choronaim they shall raise up *a cry* of breaking, because the waters of Nimrim shall be *desolations*, since the grass is withered, the herb is consumed, the green thing is not" (xv. 5, 6 ;



Jer. xlviii. 3), where the desolation of faith, and consummation, are described by a cry. In Jeremiah: "Judah mourneth, and 5 the gates thereof are become weak, they are blackened to the earth, and *the cry of Jerusalem* is gone up; and the illustrious ones have sent their younger ones to the waters, they came to the pits, they found no waters, they returned with their vessels empty" (xiv. 2, 3), where the cry of Jerusalem denotes falsities, for by their not finding waters is signified, that there were no Knowledges of truth. That Knowledges of truth are waters, was shewn, nos. 28, 680, 739. In Isaiah: "I will exult in 6 Jerusalem, and will be glad in My people, and there shall not be heard therein any more the voice of weeping, and the *voice of a cry*" (lxv. 19), where by the voice of weeping not being heard, is signified that there should be no evil, and by the voice of a cry, that there should be no falsity. These and many other things cannot be understood from the sense of the letter, as in this instance it cannot be understood what is meant by a cry, but only from the internal sense. In the same Prophet: "Jehovah 7 hath expected judgment, but behold a scab; justice, but behold *a cry*" (v. 7), speaking also of the vastation of good and truth. In this passage there occurs a kind of reciprocation, as is common in the Prophets, which is such that evil is found in the place of truth, signified by a scab instead of judgment, and falsity in the place of good, signified by a cry instead of justice, for that judgment is truth, and justice good, was shewn above, no. 2235. There occurs a similar reciprocation in Moses, where, 8 speaking of Sodom and Amarah, it is said: "Their vine is of the vine of *Sodom*, and their grapes of the fields of *Amarah*; grapes of gall, clusters of bitternesses to them" (Deut. xxxii. 32), where a similar way of speaking occurs: for a vine is predicated of truths and of falsities, and fields and grapes of goods and evils, so that the vine of Sodom denotes falsity from evil, and the fields and grapes of Amarah denote evils from falsities, for there are two kinds of falsity, concerning which see no. 1212; in like manner also there are two kinds of evil. Each kind of falsity and of evil is signified in this verse by the cry of Sodom and Amarah being become great, and their sin very grievous, which appears from this consideration, that the cry is mentioned in the first place, and sin in the second, and yet mention is first made of Sodom, which is the evil from the love of self, and secondly of Amarah, which is the falsity thence derived.

2241. Verse 21. *I will go down, and see, whether they have made a consummation according to the cry thereof which hath come to Me, and if not, I will know. I will go down and see,* signifies visitation: *whether they have made a consummation according to the cry thereof which is come to Me, and if not, I will know,* signifies whether evil has arrived at its highest pitch.



2242. *I will go down and see* ; that this signifies visitation, may appear from the signification of going down to see, as denoting judgment, concerning which see no. 1311, consequently denoting visitation. The last time of the church in general, and of each individual in particular, is in the Word called visitation, and precedes judgment, and thus visitation is nothing else than an exploration as to quality, namely, the quality of the church in general, or of a man in particular, which exploration is expressed in the sense of the letter by Jehovah  
 2 going down and seeing. Hence it may appear what is the nature of the sense of the letter, for Jehovah does not go down, inasmuch as going down cannot be predicated of the Lord, who is always in the highest [principles of] things ; nor does Jehovah see whether a thing be so or not, for neither can such seeing be predicated of the Lord, inasmuch as He knows all things in general and particular from eternity ; but still it is so expressed, because with man it appears as if it were so. For man is in lower things, and when anything exists there, he does not think, or even know, how the case is with higher things, consequently how they flow in [into lower things], for his thought reaches no further than to those things which are nearest to him, and hence he cannot perceive otherwise, than that the expressions going down and seeing are to be taken literally ; and still less can he perceive otherwise when he imagines that no one knows what he thinks ; besides that he has no other idea of heaven than that it is on high, and of God, than that He dwells in the highest, when yet He is not in the  
 3 highest, but the inmost. Hence it may appear what is the nature of the sense of the letter, namely that it is written according to appearances, and that if it were not so written, no one would understand and acknowledge the Word, consequently no one would receive it. But the angels are not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men, to whom, by the Divine Mercy of the Lord, it is given to  
 4 be as angels during their life in the world. Visitation is mentioned in many places in the Word, and thereby is signified either the vastation which is of the church and of individuals, or their deliverance, consequently exploration as to quality. It denotes *vastation* in the following passages :—In Isaiah : “ What will ye do in the day of *visitation*, it shall come from afar ; to whom will ye flee for help, and where will ye leave your glory ? ” (x. 3). In the same Prophet : “ The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and *I will visit* evil upon the world, and on the wicked their iniquity ” (xiii. 10, 11). That by stars and constellations which shall not shine, and by

the sun which shall be darkened, and by the moon which shall not cause her light to shine, is signified that there is no love and no charity, see no. 2120; and inasmuch as that is vastation, it is the day of visitation. In Jeremiah: "They shall fall 5 among them that fall, and in the time of their *visitation* they shall stumble" (viii. 12), denoting the time when they were vastated, or when there was no charity and faith. In Ezekiel: "*The visitations of the city* are come near, and a man having the instrument of its destruction in his hand" (ix. 1), speaking also of vastation, hence a man having an instrument of destruction. In Hosea: "*The days of visitation* are come, the days of retribution are come" (ix. 7), where the signification is the same. In Micah: "The days of thy watchers, thy *visitation* is come, now shall be their perplexity" (vii. 4), denoting also the vastation of charity. In Moses: "In the day that *I visit*, and *I will visit* upon them their sin" (Exod. xxxii. 34), speaking of the people in the wilderness, after that they had made to themselves a golden calf. That by visitation is signified *deliverance*, appears from the following places:—Exod. iii. 16; iv. 31; Jerem. xxvii. 22; xxix. 10; Luke i. 68, 78; xix. 41, 42, 44.

2243. *Whether they have made a consummation according to the cry thereof which hath come to Me; and if not, I will know:* that this signifies whether evil has come to its highest pitch, appears from the signification of a cry, as denoting falsity, concerning which see above, no. 2240. There are two kinds of falsity, as was there observed, that is, falsity which is from evil, and the falsity which produces evil. Falsity which is from evil, is all that man thinks whilst he is in evil, namely, all that favours evil; as for example, when he is in adultery, whatsoever he then thinks concerning adultery, as being lawful, as being honourable, as being the delight of life, as tending to promote population, with other things of a like nature, all such things are falsities from evil. But falsity which produces 2 evil, is when man conceives any principle grounded in his own particular religiosity, and thence believes it to be good or holy, when yet in itself it is evil; as for example, whosoever is led by his own particular religiosity to believe, that it is in the power of any man to save, and on that account worships and adores that man, does evil from that falsity. The same is true of every other principle, grounded in any one's religiosity, which in itself is false. Since then there is a falsity from evil, and a falsity which produces evil, therefore it is here called a cry, signifying, as a kind of general expression, that which it implies, namely, evil, as appears also from this consideration, that it is said, "*Whether they have made a consummation according to the cry thereof which is come to Me,*" where the cry *thereof* is expressed in the singular number,

3 and *they have made* a consummation, in the plural. What consummation is, was shewn, no. 1857; moreover, what consummation is, may be comprehended from the cases of the several churches which have existed on the earth. The Most Ancient church, which was called Man, was the most celestial of all; this in process of time so degenerated from the good of love, that at length nothing celestial was left remaining, and then was its consummation, which is described by the state of  
 4 those before the flood. The Ancient church, which was after the flood, and was called Noah, and was less celestial, this also in process of time so departed from the good of charity, that nothing of charity was left remaining, for it was partly changed into magic, partly into idolatry, and partly into some dogmatic creed (*dogmaticum*) separate from charity, and then was its  
 5 consummation. Another church succeeded, which was called the Hebrew church, and which was still less celestial and spiritual, since it placed a sort of holy worship in external rites; this church, in process of time, became deformed in a variety of ways, and its external worship was changed into  
 6 idolatrous worship; and then was its consummation. A fourth church was then established, among the posterity of Jacob. This church had nothing celestial and spiritual, but only what was representative thereof, wherefore that church was a church representative of celestial and spiritual things, for the members thereof did not know what their rites represented and signified: but it was instituted, in order that there might be some connection between man and heaven, such as there is between the representatives of good and truth, and good and truth itself; this church at length so fell away into falsities and evils, that every rite became idolatrous, and then was its consummation.  
 7 Wherefore after this successive decay of these several churches, when in the last of them the connection between the human race and heaven was altogether broken asunder, insomuch that the human race must have perished by reason of there being no church, which is the sole medium of such connection (see nos. 468, 637, 931, 2054), the Lord came into the world, and by the union of the Divine Essence with the Human Essence in Himself, conjoined heaven with earth, and at the same time established a new church, which was called the Christian church. This church was at first in the good of faith, and its members lived with one another in charity, like brethren. But this church, in process of time, and through the operation of divers causes, fell away, and at this day is reduced to such a state, that it is not even known that the fundamental of faith is love to the Lord, and charity towards the neighbour; and although from doctrine it is said that the Lord is the Saviour of the human race, that there is a resurrection after death, that there is a heaven and a hell, still few believe such doctrine. Such, then, being the

quality of this church, its consummation is not far off. Hence <sup>s</sup> it may appear what consummation is, namely, that it is a state when evil is to come to its highest pitch. The case is similar in respect to the church in particular, that is, in each individual man. But concerning the nature and manner of consummation in particular with each individual, more will be said, by the Divine mercy of the Lord, in a future part of this work. The subject of consummation is treated of in the Word throughout, and the state which precedes is described by vastation and desolation, which is succeeded by visitation.

2244. Verse 22. *And the men looked thence, and went towards Sodom, and Abraham, he was still standing before Jehovah.* *The men looked thence*, signifies the Lord's thought from the Divine: *and went towards Sodom*, signifies concerning the human race, as being in so much evil: *and Abraham, he was still standing before Jehovah*, signifies the Lord's thought from the Human which was adjoined [to the Divine], in the manner described above.

2245. *The men looked thence*: that this signifies the Lord's thought from the Divine, appears from the signification of looking, as denoting thinking; for seeing, in the internal sense, as in common discourse, denotes understanding, the understanding being internal sight; thus looking denotes thinking, which is of the internal sight or of the understanding; it appears also from the signification of the men, as denoting here the Divine. In this chapter throughout mention is made sometimes of the men, sometimes of Jehovah. When mention is made of the men, thereby is signified a Trine, that is, the Divine Itself, the Divine Human, and the [Divine] Proceeding; the Lord's thought from this latter Divine is here signified by the men looking thence. The thought was from the Human conjoined with the Divine, which conjunction was treated of in the beginning of this chapter; but the perception from which the thought came, was from the Divine, wherefore mention is made presently, in this same verse, of Abraham, that he was *standing before Jehovah*; and when the Human was conjoined with the Divine, the proceeding also was together [with them].

2246. *And went towards Sodom*: that this signifies thought concerning the human race as being in so much evil, appears from the signification of Sodom, as denoting the evil from the love of self, concerning which see above, no. 2220; and from the signification of looking to the faces of Sodom, as denoting to the state of the human race, see no. 2219. The reason why Sodom signifies the state of the human race as being in so much evil is, that by Sodom is not meant Sodom, but all those throughout the world who are in the love of self, and by the description of Sodom is represented the state of all who are in that evil, as may appear from what follows. That the love



of self is the fountain of all evils, consequently that it is evil itself, appears from what was said and shewn above concerning it, nos. 2045, 2057, 2219; wherefore it is here said in so much evil.

2247. *And Abraham, he was still standing before Jehovah:* that this signifies the Lord's thought from the Human, which was adjoined in the manner mentioned above, appears from the representation of Abraham, in this chapter, as denoting the Lord as to the Human. Hence it follows without explanation, that by his standing before Jehovah is signified the Lord's thought from the Human, which was adjoined in the manner spoken of in the beginning of this chapter, and also above, no. 2245.

2248. Verse 23. *And Abraham drew near, and said, Wilt Thou also destroy the just with the wicked. Abraham drew near and said,* signifies the Lord's thought from the Human which adjoined itself more closely to the Divine: *Wilt Thou also destroy the just with the wicked?* signifies the Lord's grief from love towards the human race, and His intercession, that still good may be adjoined notwithstanding [the presence of] evil.

2249. *Abraham drew near and said:* that this signifies the Lord's thought from the Human which adjoined itself more closely to the Divine, follows from what has been said above concerning the Lord's thought respecting the human race, consequently without explanation. That so much should be said in this chapter, in the internal sense, in description of the state of the Lord's thought and perception, and in the beginning so much concerning the state of conjunction of the Lord's Human with the Divine, may possibly appear to man as matters of no great consequence. Nevertheless they are of the greatest importance. For before the angels, to whom the internal sense is the Word, these things are exhibited to the life with their representatives in a most beautiful form, besides innumerable things which are consequences, and bear a likeness to the conjunction of the Lord with heaven, and the reception of His Divine in their human. For angelic ideas are such, that the angels are wise in such things more than in anything else, and perceive them as most pleasant; hence also they are enlightened and confirmed more and more respecting the union of the Lord's Human essence with the Divine Essence. For all the angels were once men, and when they were men they could not but think of the Lord as man, and of the Lord as God, and also of a Divine Trine, and form to themselves various ideas, although they knew not of what quality those ideas were.  
<sup>2</sup> For heavenly arcana are of such a nature, that notwithstanding they exceed all comprehension, yet every one forms to himself some idea thereof, inasmuch as nothing can possibly be retained in the memory, much less can it enter into



anything of thought, except through some idea formed in some way or other. And whereas ideas could not be formed except from those things which are in the world, or from things analogous thereto, and as, in this case, by reason of those things not being understood, fallacies have insinuated themselves, which in the other life alienate the then interior ideas of thought from the truth and good of faith, therefore in order that such fallacies might be dispelled, so much is said in this chapter, in its internal sense, concerning the conjunction of the Lord's Human with His Divine, and concerning His perception and thought; and thus, whilst the Word is being read, those subjects are exhibited to the perception of the angels in such a manner that the former ideas, which had been formed from heterogeneous things, and from scruples that would easily arise therefrom, are by degrees dispersed, and new ideas, more conformable to the light of truth, in which the angels are, are insinuated. This is more particularly the case with the spiritual angels than with the celestial; for, according to the purification of ideas, they are perfected for the reception of celestial things. That heaven is not pure before the Lord, is a known truth; it is true also that the angels are continually being perfected.

2250. *Wilt Thou also destroy the just with the wicked?* that this signifies the Lord's grief from love towards the human race, and intercession that still good may be adjoined notwithstanding [the presence of] evil, may appear from the zeal of love which is apparent in these words, and still more in verse 25, where it is said, "Far be it from Thee to do according to this thing; to cause the just to die with the wicked, and that thus the just should be as the wicked; far be it from Thee; shall not the Judge of the whole earth do judgment?" It appears, moreover, from the signification of just, as denoting good, concerning which see nos. 612, 2235; and from the signification of wicked, as denoting what is opposite to just, that is, opposite to good, consequently denoting evil. It is plain also from these words, and likewise from the verses which follow, that intercession is signified. The Lord's intercession for the human race was during His abode in the world, and indeed during His state of humiliation, for in that state, as was said above, He spoke with Jehovah as with another; but in the state of glorification, when the Human Essence became united to the Divine Essence, and was also made Jehovah, He does not intercede, but shows mercy, and from His Divine succours and saves; it is mercy itself which is intercession, for such is its essence.

2251. Verse 24. *Peradventure there be fifty just ones in the midst of the city, wilt Thou also destroy, and not spare the place, for the sake of the fifty just ones who are in the midst thereof? Peradventure there be fifty just ones in the midst of the city,* signifies that truths may be full of goods: *wilt Thou also destroy,*

and not spare the place for the sake of the fifty just ones who are in the midst thereof, signifies intercession from love, that in such case they might not perish.

2252. *Peradventure there be fifty just ones in the midst of the city*: that this signifies that truths may be full of goods, appears from the signification of fifty, as denoting what is full; and from the signification of the just, as denoting what is good, concerning which see nos. 612, 2235; and from the signification of the midst, as denoting within, see no. 1074; and from the signification of a city, as denoting truth, see no. 402; consequently, fifty just ones in the midst of the city, in the internal sense, signify that truths may within be full of goods. That this is the sense which is contained in these words, no one can see from the letter, for the historical things of the literal sense lead the mind altogether another way, or to think otherwise. Nevertheless, that these words are thus perceived by those who are in the internal sense, I know for certain. The very numbers themselves also, as in the present case, fifty, and in the following verses, forty-five, forty, thirty, twenty, and ten, are never perceived as numbers by those who are in the internal sense, but as things or states, see nos. 482, 2 487, 575, 647, 648, 755, 813, 1963, 1988, 2075. For the Ancients designated even the states of their church by numbers, and the nature of their computation may appear from the signification of numbers in the places cited. They had the signification of numbers from the representatives which exist in the world of spirits, in which world, when anything appears as numbered, it does not signify anything determined by numbers, but a thing or state, as may appear from what was adduced, nos. 2129, 2130, and also no. 2089, concerning twelve, as denoting all things of faith; the case is similar in respect to the numbers which here follow. Hence it appears what is the quality of the Word in the internal sense. 3 The reason why fifty signifies what is *full*, is, that it is the number which immediately follows after seven multiplied into seven, or forty-nine, so that it is the fulfilment thereof: wherefore, in the representative church, the festival of seven sabbaths was on the fiftieth day, and the jubilee in the fiftieth year. Concerning the festival of seven sabbaths it is thus written in Moses: "Ye shall number to you from the morrow of the sabbath, from the day that ye bring the sheaf of the wave-offering shall be *seven whole sabbaths*, even unto the morrow of the seventh sabbath ye shall number *fifty days*, and ye shall offer a new offering to Jehovah" (Levit. xxiii. 15, 16), and concerning the jubilee thus: "Thou shalt number to thee seven sabbaths of years, seven times seven years, and the days of the seven sabbaths of years shall be to thee *nine and forty* years, and ye shall sanctify the *fiftieth year*, and ye shall proclaim

liberty in the land to all that dwell therein, it shall be a jubilee to you" (Levit. xxv. 8, 10). Hence it is plain that the fiftieth is the fulness of sabbaths. Moreover, wheresoever fifty is mentioned in the Word, it signifies what is full; as where the Levites were numbered from a son of thirty years and upwards, even to a son of *fifty* years (Numb. iv. 23, 35, 39, 43, 47; viii. 24, 25), denoting a full or ultimate state of performing the service; and where a man lying with a damsel, a virgin, was to give to the father of the damsel *fifty* of silver, and she was to be to him for a wife, nor could he divorce her (Deut. xxii. 28, 29), denoting a full fine, and full restitution; and where David gave Araunah for the threshing-floor, where he built an altar to Jehovah, *fifty* shekels of silver (2 Sam. xxiv. 24), denoting a full price and full purchase; and where Absalom made to himself a chariot and horses, and had *fifty* men running before him (2 Sam. xv. 1); in like manner Adonijah had chariots and horses, and *fifty* men running before him (1 Kings i. 5), denoting full excellence and dignity. For from the Ancients they had certain representative and significative numbers, which they observed, and which also were commanded in their rites, although the generality were ignorant of their signification. And thus, inasmuch as *fifty* signifies what is full, and this number also was representative, as was said, it has the same signification in the Lord's parable concerning the steward, who said to him who owed oil: "How much owest thou to my Lord? he said, A hundred baths of oil; then he said to him, Take thy bill, and sitting down quickly, write *fifty*" (Luke xvi. 5, 6), where fifty denotes a full payment: but whereas it is a number, it appears indeed as if it involved nothing but a number, when yet, in the internal sense, by that number is everywhere meant what is full, as also in Haggai: "He came to the wine-press to draw out *fifty* from the wine-press, there was twenty" (ii. 16), denoting that instead of being full there was not much; fifty would not have been here mentioned by the prophet, unless it had such a signification.

2253. *Wilt Thou also destroy and not spare the place, for the sake of the fifty just ones who are in the midst thereof?* that this signifies intercession from love, that they might not perish, appears from the signification of fifty, and also of just, and likewise of in the midst thereof, or of the city, concerning which see above, no. 2252, all of which imply intercession from love, and that they might not perish; as regards intercession, see above, no. 2250; that it was from love is also evident. With the Lord, while He was in the world, there was no other life than the life of love towards the universal human race, which He ardently desired to save to eternity. This life is the veriest celestial life, by which He united Himself to the Divine, and the Divine to Himself; for Esse itself, or Jehovah, is nothing

else than mercy, which is of love towards the universal human race; and that life was of pure love, which cannot exist with any man. This cannot be apprehended by those who are ignorant of what life is, and that such as the love is, such is the life. Hence it is plain, that in proportion as any one loves his neighbour, in the same proportion he partakes of the Lord's life.

2254. Verse 25. *Far be it from Thee to do according to this thing, to cause the just to die with the wicked, and that thus the just should be as the wicked; far be it from Thee; shall not the Judge of the whole earth do judgment? Far be it from Thee to do according to this thing,* signifies the Lord's horror: *to cause the just to die with the wicked, and that thus the just should be as the wicked,* signifies that good may not die, because evil can be separated thence: *far be it from Thee,* signifies a greater degree of horror: *shall not the Judge of the whole earth do judgment?* signifies that Divine good cannot do this according to truth separate from good.

2255. *Far be it from Thee to do according to this thing:* that this signifies the Lord's horror, appears without explanation.

2256. *To cause the just to die with the wicked, and that thus the just should be as the wicked:* that this signifies that good may not die, because evil can be separated thence, appears from the signification of just, as denoting good, and of wicked as denoting evil, concerning which see above, no. 2250; hence to cause the just to die with the wicked, is to cause good to die with evil. These things, because they should not be done, and also because thinking of them excites horror, are removed in the internal sense, and then the signification presented is, that <sup>2</sup> good may not die, because evil can be separated thence. How this is, few, if any, know. Let it be known then that all good whatsoever that man has thought and done from infancy to the last period of his life, remains; in like manner all the evil remains, so that not the least of it entirely perishes; they are inscribed in man's book of life, that is, on both his memories, and on his nature, that is, on his disposition and genius; from them he has formed to himself a life, and, so to speak, a soul, which is such after death. But goods are never so mixed together with evils, and evils with goods, that they cannot be separated: for in case they should be mixed together, man would perish for ever. This is of the Lord's providence. When man comes into the other life, if he has lived in the goods of love and charity, then the Lord separates evils, and by the goods in him, elevates him into heaven; but in case he has lived in evils, that is, in things contrary to love and charity, then the Lord separates goods from him, and the evils carry him into hell. Such is the lot of every one after death. But this separation of good from evil is a separation only, and by no



means a plenary removal. Moreover, inasmuch as the will of 3 man, which is one of the parts of his life, is altogether destroyed, the Lord separates this destroyed part from the other, or intellectual part, and in this latter implants the good of charity, and thereby a new will, with those who are regenerated ; these are they who have conscience. Thus also the Lord in general separates evil from good. These are the arcana, which in the internal sense are understood by this circumstance, that good may not die, because evil can be separated thence.

2257. *Fur be it from Thee* : that this signifies a greater degree of horror, by reason of its being again repeated, may appear also without explication.

2258. *Shall not the Judge of the whole earth do judgment?* that this signifies that Divine good cannot do this according to truth separated from good, appears from the signification of the Judge of the whole earth, and also from the signification of judgment. The Judge of the whole earth, in the internal sense, signifies good itself whence truth is derived, which was also represented by the priests, who at the same time were judges in the representative church ; as priests they represented Divine good, and as judges Divine Truth ; but the Judge of the whole earth denotes both, and this by reason of the signification of the earth, so often spoken of in the former part of this work ; to confirm these things, however, from the representatives of that church, would now be too tedious. But judgment signifies truth, as was shewn above, no. 2235. From the signification of those terms, and at the same time from the series of the things treated of in the internal sense, it may appear that by this expression, "Shall not the Judge of the whole earth do judgment?" is signified that Divine good cannot do this according to truth separate from good. For the better understanding of 2 these things, it should be known, that there are two things which constitute the order of the universal heaven, and consequently of all things in the universe, namely, good and truth. Good is the essential of order, and all things of it are mercies ; truth is the secondary thing of order, and all things of it are truths. Divine good judges all to heaven ; but Divine truth damns all to hell ; wherefore, unless the mercy of the Lord, which is of good, was eternal, all men whatsoever would be damned. This is what is signified by what is here said, that Divine good cannot do this according to truth separate from good ; see also what was said above on this subject, no. 1728. That the evil nevertheless are damned to hell, is not from the 3 fact that Divine good is separated from Divine truth, but because the man separates himself from Divine good ; for the Lord never casts down any to hell, but man casts himself down, as hath been repeatedly shewn above. In this very circum-

stance also Divine good is conjoined with Divine truth, that unless the evil were separated from the good, the evil would do harm to the good, and would be continually attempting to destroy order; thus their separation is of mercy, lest the good should suffer harm. The case in this respect is like that which prevails in the kingdoms of the earth, where unless evils were punished, the whole kingdom would be infected therewith, and would thereby perish, wherefore with kings and judges there is more of mercy in punishing evils, and in expelling the evil from society, than in showing them unseasonable clemency.

2259. Verse 26. *And Jehovah said, If I find in Sodom fifty just ones in the midst of the city, and I will spare the whole place for their sake.* *Jehovah said*, signifies perception: *If I find in Sodom fifty just ones in the midst of the city*, signifies here, as before, *If truths be full of goods: I will spare the whole place for their sake*, signifies that they shall be saved.

2260. *Jehovah said*: that this signifies perception, appears from the signification of *Jehovah* saying, in the historical sense, as being representative of the Lord's perception from the Divine; and as denoting somewhat subsequent of thought thence derived, and a kind of answer; concerning this expression see what is said above, no. 2238.

2261. *If I find in Sodom fifty just ones in the midst of the city*: that this signifies, if truths be full of goods, appears from the signification of *fifty*, as denoting what is full; and from the signification of the *midst of the city*, as denoting within in truth, or in truth, concerning which see above, no. 2252, where the same words occur. It might be conjectured, that man must needs be saved, if truths be full of goods; but it should be known, that with man there are very few truths, and if there are any, that they have no life unless goods are in them, and if goods are in them, that he is saved, but of mercy; for, as was said, there are very few truths with man, and the goods which are therein have their quality according to the truths and life of man.

<sup>2</sup> Truths considered in themselves do not give life, but goods do: truths are only the recipients of life, that is, of good. Wherefore, no one can ever say that he may be saved by truths, or, as it is commonly expressed, by faith alone, unless there be good in the truths which are of faith; the good therein must be the good of charity; hence real faith, in the internal sense, is nothing else than charity, as was shewn above, no. 2231. If it be said that an acknowledgment of truth is the faith which saves, it should be known, that with those who live in things contrary to charity, no such acknowledgment can exist, but only a kind of persuasion, to which is adjoined the life of the love of self or of the world, consequently in this acknowledgment there is not the life of faith, which is of charity. The

very worst of men from the love of self or of the world, or with a view to be distinguished above others for understanding and wisdom, as it is called, and thereby to obtain honours, reputation, and gain, may seize upon the truths of faith, and confirm them by many arguments, but still with such persons truths are dead. The life of truth, consequently of faith, is solely from <sup>3</sup> the Lord, who is life itself; the life of the Lord is mercy, which is of love towards the whole human race; it is not possible for those to partake of the Lord's life, who, notwithstanding their profession of the truths of faith, despise others in comparison with themselves, and when the life of their love of self and of the world is affected, bear hatred against the neighbour, and perceive a delight when he is deprived of his wealth, honour, reputation, and life. But thus it is with the truths of faith, that by means of them man is regenerated, for they are the veriest recipient vessels of good; according therefore to the quality of truths, and of goods in truths, and according to the quality of their conjunction and consequent faculty of being perfected in the other life, such is man's state of blessedness and happiness after death.

2262. *I will spare the whole place for their sake*: that this signifies that they shall be saved, follows as a conclusion from the series of the things treated of, consequently has no need of explanation. Place signifies state, as was shewn, nos. 1273, 1378; thus instead of the city it is here called the place, to signify that they who are in such a state should be saved.

2263. Verse 27. *And Abraham answered, and said, Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes.* *Abraham answered and said*, signifies the Lord's thought from the Human; *Behold, I pray, I have taken upon me to speak unto my Lord, and I am dust and ashes*, signifies the humiliation of the Human as to its quality in respect [to the Divine].

2264. *Abraham answered and said*: that this signifies the Lord's thought from the Human, appears from the representation of Abraham in this chapter, as denoting the Lord as to the Human, concerning which see above.

2265. *Behold, I pray, I have taken upon me to speak to my Lord, and I am dust and ashes*: that this signifies the humiliation of the Human, as to its quality in respect [to the Divine, appears without explanation]. The state of the Lord in the Human, or the state of His humiliation, and the state of the Lord in the Divine, or the state of His glorification, are frequently treated of above; and it was shewn, that in the state of humiliation He spoke with Jehovah as with another, but in the state of glorification as with Himself, see no. 1999. In the present case, inasmuch as Abraham represents the Lord in the Human, as was said, it is declared in that state, that the

Human, relatively to the Divine, is as dust and ashes, wherefore also that state is called a state of humiliation; humiliation is from self-acknowledgment that it is such respectively. By the Human here is not meant the Divine Human, but the Human which He derived from the mother, and which He completely expelled, and in its place put on the Divine Human; the former Human, namely, that which was of the mother, is that whereof dust and ashes are here predicated; see what was said above on this subject, no. 2159.

2266. Verse 28. *Peradventure there shall lack five of the fifty just ones, wilt Thou destroy the whole city for the five? and He said, I will not destroy if I find there forty and five.* *Peradventure there lack five of the fifty just ones*, signifies if there should be somewhat less: *wilt Thou destroy the whole city for the five*, signifies, shall the man perish for the little which is lacking: *and He said, I will not destroy if I find there forty-five*, signifies that man should not perish, if [goods and truths] could be conjoined.

2267. *Peradventure there shall lack five of the fifty just ones*: that this signifies if there should be somewhat less, appears from the signification of five, as denoting little, or less, concerning which signification see no. 649. What is signified by fifty just ones was shewn above, no. 2252.

2268. *Wilt Thou destroy the whole city for the five*: that this signifies, shall man perish for the little which is lacking, appears from the signification of five, as denoting a little, concerning which see just above; and from the signification of a city, as denoting truth, concerning which see also above. The human mind as to truths is in the Word compared to a city, and is also called a city; and as to goods, which are in truths, it is compared to the inhabitants thereof, and goods are also called inhabitants. The parallel is exact, for if truths, which are in man's memories, and in the thoughts of his mind, be without goods, they are as a city without inhabitants, thus empty and void. Moreover, it may also be said of the angels, that they dwell as it were in man's truths, and insinuate the affections of good from the Lord, when man lives in love to the Lord and in charity towards the neighbour; for thus they are delighted to dwell, that is, to live with such men. The case is otherwise with those who are in some truths but not in any goods of charity.

2269. *And He said, I will not destroy if I find there forty and five*: that this signifies that man should not perish if [goods and truths] could be conjoined, appears from the signification of the number forty-five, as denoting conjunction. It was shewn above, that the simple numbers retain their signification even when they are multiplied, and thus the greater numbers have the same signification as the lesser. This is the case with the number forty-five, which is composed by the multiplication of five into nine, and by reason of this its composition,



it signifies the same as five and nine. That five signifies a little was shewn, no. 649; and that nine signifies conjunction, or what is joined together, see no. 2075; consequently by the number under consideration is signified, if goods be in a little degree joined with truths. That numbers in the Word signify things, or states, appears from what was said above, no. 2252, concerning fifty, and also from what was shewn concerning numbers, nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988. Inasmuch as five signify a little, and forty-five conjunction, the <sup>2</sup> very exposition of those numbers in this verse is such; for it is said, *Peradventure there lack five of the fifty just ones*, whereby is signified, if there should be somewhat less; and afterwards it is said, *Wilt Thou destroy the whole city for the fire?* whereby is signified, Shall they perish for the little which is lacking? for since five signify a little, this number is not afterwards adopted by itself, but it is said, *I will not destroy if I find there forty and five*, whereby is signified that they should not perish if [goods and truths] could be conjoined. A further reason why it is here expressed by forty-five, and not by there lacking five of fifty, is, that five not only signify a little, as was shewn, no. 649, but also disjunction, as was also shewn in the First Part, in no. 1686; wherefore to prevent the signification of disjunction, and to express conjunction, this number, that is, forty-five, is named; for forty-five denotes some conjunction, as was said above; so beautifully do the particulars follow in their series in the internal sense. With respect to the conjunction of good <sup>3</sup> with truth, it is a mystery, which it is impossible so to describe as to make it comprehensible by the common understanding: a few words, however, shall be said on the subject. The more genuine and pure truth is, so much the better can good from the Lord be fitted thereinto, as into a recipient vessel; but the less genuine and pure truth is, so much the less can good from the Lord be fitted thereinto; inasmuch as they must have a mutual correspondence with each other, since conjunction is effected according to correspondence; goods can in nowise be insinuated into falsities, nor can evils be insinuated into truths, as into their recipient vessels, for they are of an opposite kind and nature, and the one rejects the other as its adversary; yea, if they should attempt to join together, one would spew out the other; good would spew out evil as poison, and evil, good as something sickening. Such enmity between evil and good was provided by the Lord to prevent their being at any time mixed together; for in case they should be mixed together, man would perish. With the deceitful and hypocritical the conjunction is near being effected, but still the Lord prevents it from being actually effected; this is the reason why the deceitful and hypocritical, in the other life, undergo more direful sufferings than others.

2270. Verse 29. *And he added yet to speak unto Him, and said, Peradventure forty be found there ; and He said, I will not do it for the sake of the forty.* *He added yet to speak unto Him,* signifies thought : *and said, Peradventure forty be found there,* signifies those who have been in temptations : *and He said, I will not do it for the sake of the forty,* signifies that they shall be saved.

2271. *He added yet to speak unto Him :* that this signifies thought, appears from the signification of speaking in the internal sense ; to speak, or speaking, is nothing else than what flows from thought ; and whereas things internal are signified by things external, as understanding by seeing, the intellect by the eye, obedience by the ear, and so forth, so thinking is signified by speaking.

2272. *And said, Peradventure forty be found there :* that this signifies those who have been in temptations, appears from the signification of the number forty, as denoting temptations, concerning which see no. 730. How these things follow in a series, may appear from the nature of temptations. Temptations exist for this end, not only that man may be confirmed in truths, but also that truths may be more closely conjoined with goods. For in temptation man fights for truths against falsities ; and whereas he is at such time in interior pain, and in torture, there is a cessation of the delights of the life of lusts, and of the pleasures thence derived, in which case goods from the Lord flow in, and at the same time evils are regarded as abominable ; hence come new thoughts, and such as are contrary to the former, to which afterwards he may be bent, and thus turned from evils to goods, which latter may be conjoined with truths ; and whereas the conjunction of good with truth is effected through temptations, and it was said in the foregoing verse that they should be saved, with whom goods can be conjoined with truths, therefore the above is the consequence of this, and indeed in this wise, that this conjunction is effected through temptations. This connexion of things is for those who are in the internal sense.

2273. *And He said, I will not do it for the sake of the forty :* that this signifies that they shall be saved, appears without explanation. Concerning those who are signified by forty-five in the preceding verse, it was said, “ *I will not destroy, if I find forty and five,*” whereby is signified that they should not perish if goods could be conjoined with truths. It now follows concerning the forty, and it is said, *I will not do it for the sake of the forty,* whereby it is not signified that they should be saved because of temptations, for some even undergo temptations who fall therein, consequently goods are not conjoined [to truths] with them. Nay, neither is man saved by reason of temptations, if he places any merit therein. For placing merit in temptations comes from the love of self, which boasts itself on account of such things, and

believes that it merits heaven more than others, and at the same time thinks of its own pre-eminence above others, despising others in comparison with itself, all which things are contrary to mutual love, and the heavenly blessedness thence derived. The temptations, in which man conquers, are attended <sup>2</sup> with this effect, that he believes all others to be more worthy than himself, and that he himself is infernal rather than heavenly ; for such thoughts of himself are presented in temptations. When, therefore, after temptations he relapses into contrary thoughts, it is a proof that he has not conquered ; for the thoughts which he had in temptations, are those to which the thoughts which he has after temptations may be bent ; and in case the latter thoughts cannot be bent to the former, he has either succumbed in the temptation, or comes afterwards to experience similar temptations, and sometimes more grievous, until he is brought to such soundness of mind as to believe that he has merited nothing. Hence it appears, that by the forty are here signified those with whom goods have been conjoined with truths by means of temptations.

2274. Verse 30. *And he said, Let not my Lord, I pray, be angry, and I will speak ; peradventure thirty be found there ; and He said, I will not do it, if I shall find thirty there. And he said, Let not my Lord, I pray, be angry, and I will speak,* signifies anxiety concerning the human race : *peradventure thirty be found there,* signifies somewhat of combat : *and He said, I will not do it if I find thirty there,* signifies that they shall be saved.

2275. *And he said, Let not my Lord, I pray, be angry, and I will speak :* that this signifies anxiety concerning the human race, does not so plainly appear from the words themselves, as from the affection with which they are spoken. There are two things in the internal sense of the Word, namely, a spiritual and a celestial. The spiritual consists in comprehending things abstractedly from the letter, to which things the literal sense serves for an object, as the things which the eye sees serve as objects of thinking about things more sublime ; the celestial consists in perceiving solely the affection of the things contained in the internal sense. In the former are the spiritual angels, but in the latter the celestial angels. They who are in the latter, or in affection, perceive instantly what the letter involves, when it is read by man, solely from the affection, and thence form to themselves celestial ideas, and this with innumerable variety, and in an inexpressible manner, according to the agreement of the celestial things of love which are in the affection. Hence it may appear what are the secret contents of the Word of the Lord. When, therefore, these words are read, *Let not my Lord, I pray, be angry, and I will speak,* the celestial angels instantly perceive a certain anxiety, and indeed an anxiety of

love towards the human race; and then, at the same time, innumerable and inexpressible things are insinuated to them concerning the anxiety of love, which the Lord endured whilst He thought of the state of the human race.

2276. *Peradventure thirty be found there*: that this signifies somewhat of combat, appears from the signification of the number thirty. The reason why thirty signifies somewhat of combat, consequently a little of combat is, that that number is composed of the multiplication of *five*, whereby is signified somewhat little, and of *six*, whereby is signified labour or <sup>2</sup> combat, as was shewn, nos. 649, 720, 737, 900, 1709. Hence also that number, wheresoever it occurs in the Word, signifies somewhat little respectively, as in Zechariah: "I said to them, If it be good in your eyes, give hire; and if not, forbear; and they weighed out my hire, *thirty silver* [pieces]: and Jehovah said to me, Cast that to the potter, the magnificence of the price whereat I was valued by them; and I took the *thirty silver* [pieces], and cast it into the house of Jehovah to the potter" (xi. 12, 13), denoting their small estimation of the Lord's merit, and of redemption and salvation by Him; the potter denotes <sup>3</sup> reformation and regeneration. Hence it is said of the same *thirty silver* [pieces] in Matthew: "They took the *thirty silver* [pieces, the price of him that was valued], whom they bought of the sons of Israel, and gave them for the potter's field, as the Lord commanded me" (xxvii. 10), whence it evidently appears, that thirty here denotes the price of what is little valued. The valuation of a servant, who was accounted vile, was thirty shekels, as appears from Moses: "If an ox gore a man-servant, or a maid-servant, he shall give unto their lord silver of thirty shekels, and the ox shall be stoned" (Exod. xxi. 32). How vile a servant was accounted, appears from verses 20 and 21 of the same chapter; a servant in the internal sense denotes <sup>4</sup> labour. The reason why the Levites were chosen to perform the service of the ministry, which is described by coming to exercise warfare, and to do work in the tent, from a son of *thirty years* to fifty (Numb. iv. 3, 23, 30, 35, 39, 43) was, that by thirty were signified those who were to be initiated, consequently, who were as yet little able to exercise warfare, as <sup>5</sup> understood in the spiritual sense. Besides other passages where thirty is mentioned in the Word; as where it is commanded that upon the son of an ox they should offer a meat-offering *three-tenths* (Numb. xv. 9), the reason whereof was, that the sacrifice of an ox represented natural good, as was shewn above, no. 2180, and natural good is little in respect to spiritual good, which was represented by the sacrifice of a ram, and still less in respect to celestial good, which was represented by the sacrifice of a lamb, in relation to which sacrifices another proportion of tenths of a meat-offering was commanded, as appears in the



same chapter, verses 4-6; also Numb. xxviii. 12, 13, 20, 21, 28, 29; xxix. 3, 4, 9, 10, 14, 15, which proportions of tenths would never have been commanded, unless they had involved heavenly arcana. Thirty is also used in Mark, to denote a little: "The seed which fell into the good ground, yielded fruit springing up, and growing, and brought forth one *thirty*, and another *sixty*, and another a *hundred*" (iv. 8), where thirty denotes little produce, and that he laboured little. Those numbers would not have been used, unless they had each involved the things which they signify.

2277. *And He said, I will not do it if I find thirty there*: that this signifies that they shall be saved, appears from the series of things in the internal sense, consequently without explanation.

2278. Verse 31. *And he said, Behold, I pray, I have taken upon me to speak unto my Lord; peradventure twenty be found there; and He said, I will not destroy for the sake of the twenty. He said, Behold, I pray, I have taken upon me to speak unto my Lord*, signifies here as above, the humiliation of the Human before the Divine: *peradventure twenty be found there*, signifies if there be not anything of combat but still there be good: *and He said, I will not destroy for the sake of the twenty*, signifies that they shall be saved.

2279. *He said, Behold, I pray, I have taken upon me to speak unto my Lord*: that this signifies the humiliation of the Human before the Divine, appears from what was said above, no. 2265, where the same words occur.

2280. *Peradventure twenty be found there*: that this signifies, if there be not anything of combat, but still there be good, appears from the signification of twenty. As all numbers which occur in the Word signify things and states, according to what has been said and shewn above, see no. 2252, so also it is with twenty, the signification whereof may appear from its derivation, namely, from twice ten. Ten in the Word, as also tenths, signify remains, whereby is signified all good and truth, which the Lord insinuates with man from infancy even to the last period of life, concerning which remains more will be said in the following verse; twice ten, or twice tenths, that is, twenty, signify the same thing, but in a higher degree, namely, good. Goods of a threefold kind are signified by remains, that is, the goods of infancy, the goods of ignorance, and the goods of intelligence. The goods of infancy are what are insinuated into man from his first nativity, even to the age in which he begins to be instructed and to know something; the goods of ignorance are what are insinuated when he is being instructed, and begins to know something; the goods of intelligence are what are insinuated when he is capable of reflecting on what is good and true. The good of infancy is inseminated from man's infancy to the tenth year of his age; the good of ignorance from the tenth to the twentieth year:

from this year man begins to become rational, and to have the faculty of reflecting on good and truth, and to procure to himself the good of intelligence. The good of ignorance is what is signified by twenty, because they who are in the good of ignorance do not come into any temptation; for no one is tempted before he is capable of reflecting, and of perceiving in his own way what is good and true. They who have received goods by temptations, were treated of in the two verses immediately preceding: the present verse treats of those who are not in temptations, and still have good. It was owing to this signification of twenty, as denoting those who have this good, which is called the good of ignorance, that all they who went forth out of Egypt, were reckoned from a *son of twenty years* and upwards; and, as it is said, every one that went forth into the army, by whom were meant those who were no longer in the good of ignorance, concerning whom see Numb. i. 20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45; xxvi. 4; and that all they who were *above twenty years* died in the wilderness (chap. xxxii. 10, 11), because evil might be imputed to them, and they represented those who succumb in temptations. It is from the same ground that a valuation was made of a male, from a son of five years to a *son of twenty years, twenty shekels* (Levit. xxvii. 5); and another valuation from a *son of twenty years* to sixty, fifty shekels, verse 3 of the same chapter. With respect to the goods of infancy, of ignorance, and of intelligence, the case is thus:—The good of intelligence is the best, for this good is of wisdom; the good which precedes, namely, the good of ignorance, is indeed good; but as there is little of intelligence in it, it cannot be called the good of wisdom; the good of infancy also is indeed good in itself, yet still it is less good than the foregoing; for as yet there is not adjoined to it any truth of intelligence, consequently it has not become any good of wisdom, but it is only a plane capable of becoming such a good; the Knowledges of good and truth make a man wise as a man. Infancy itself, by which is signified innocence, does not belong to infancy, but belongs to wisdom, as may better appear from what will be said at the close of this chapter, concerning infants in the other life.

By twenty, in this verse, is signified no other good, as was said, than the good of ignorance; which good is not only spoken of as being with those who are within the twentieth year, as was said, but also as being with all who are in the good of charity, and at the same time are in ignorance of truth, as is the case with all within the church who are in the good of charity, and do not know what the truth of faith is, whatsoever may be the cause of their ignorance; many of these have holy thoughts about God, and think well of their neighbour. The case is the same with all who are outside the church, and who are called gentiles, who in like manner live in the good of charity; both

the latter and the former, although they are not in the truths of faith, yet, being in good, are in the capability of receiving the truths of faith in the other life, just as infants are; for their intellectual is not as yet infected with principles of falsity, nor is their voluntary so confirmed in evil of life, because they know not what falsity and evil are; and this is the nature and effect of the life of charity, that the falsity and evil of ignorance may easily be bent to truth and good; not so with those who have confirmed themselves in things contrary to truth, and at the same time have lived a life in things contrary to good. In <sup>7</sup> other cases *two tenths* in the Word signify good, both celestial and spiritual; celestial good, and spiritual thence derived, is signified by *the two tenths* whereof every loaf of the shew-bread or bread of faces was composed (Levit. xxiv. 5); and spiritual good by *the two tenths* of a meat-offering on the sacrifice of a ram (Numb. xv. 6; xxviii. 12, 20, 28; xxix. 3, 9, 14); concerning which, by the Divine mercy of the Lord, we shall speak elsewhere.

2281. *And he said, I will not destroy for the sake of the twenty*; that this signifies that they shall be saved, appears from the series of things in the internal sense, thus without explanation.

2282. Verse 32. *And he said, Let not my Lord, I pray, be angry, and I will speak only this time; peradventure ten be found there; and he said, I will not destroy for the sake of the ten.* *He said, Let not my Lord, I pray, be angry, and I will speak only this time*, signifies anxiety still concerning the state of the human race: *peradventure ten be found there*, signifies if there should still be remains: *and he said, I will not destroy for the sake of the ten*, signifies that they shall be saved.

2283. *He said, Let not my Lord, I pray, be angry, and I will speak only this time*: that this signifies anxiety still concerning the state of the human race, appears from the affection of these words, concerning which see above, no. 2275, where the same words occur.

2284. *Peradventure ten be found there*: that this signifies if there should still be remains, appears from the signification of the number ten, as denoting remains, concerning which signification, see nos. 576, 1738. But what remains are, was said and shewn above in various places, as nos. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, namely, that they are every good and every truth with man, which lie concealed in his memories, and in his life. It is a known thing that there is nothing good and <sup>2</sup> nothing true but from the Lord; also that good and truth continually flow in from the Lord with man, but that it is received variously, and indeed according to the life of evil, and according to the principles of falsity in which the man has confirmed himself; these are the things which either extinguish, or suffocate, or pervert, the goods and truths which continually

flow in from the Lord. To prevent therefore the mixture of goods with evils, and of truths with falsities, for in case of such mixture man would perish eternally, the Lord separates them, and conceals the goods and truths which man receives, in his interior man, whence the Lord never allows them to come forth so long as man is in evil and falsity, but only when he is in some kind of holy state or in some kind of anxiety of mind, or in sickness, and the like. These things, which the Lord thus stores up with man, are what are called remains, whereof much mention is made in the Word, but heretofore it has remained unknown to  
 3 any one what they signified. Man, according to the quality and quantity of remains, that is, of good and truth with him, enjoys blessedness and happiness in the other life, for, as was said, they are stored up in his interior man, and are then manifested when man leaves corporeal and worldly things. The Lord alone knows the quality and quantity of remains with man, and man can in nowise know this ; for man at this day is such, that he can put on a semblance of good, when yet inwardly there is nothing but evil ; and also man may appear as evil, when yet inwardly he possesses good : wherefore it is on no account allowable for one man to judge of another as to the quality of his spiritual life, for, as was said, the Lord alone knows this ; nevertheless it is allowable for every one to judge of another, in respect to his quality as to moral and civil life,  
 4 for this is of concern to society. It is a very common thing with those who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved, but by believing as they do, which nevertheless the Lord forbids (Matt. vii. 1, 2). Accordingly, it has been made known to me by much experience, that persons of every religion may be saved, if only by a life of charity they have received remains of good and of apparent truth. These are the things meant by what is here said, that if ten be found they should not be destroyed for the sake of the ten ; whereby is signified, if there were remains, that  
 5 they should be saved. The life of charity consists in thinking well of others, and willing well to others, and perceiving joy in oneself at this fact, that others may be saved ; whereas, they have not the life of charity who are not willing that any should be saved, but such as believe as they themselves do, and especially if they are indignant that it should be otherwise. This may appear from this single circumstance, that more are saved from among the gentiles than from among the Christians ; for  
 • such of the gentiles as have thought well of their neighbour, and wished well towards him, receive the truths of faith in the other life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do ; for nothing is more delightful and happy to the angels, than to instruct those who come from the Earth into the other life.



2285. *I will not destroy for the sake of the ten* : that this signifies that they shall be saved, appears from the series of things treated of in the internal sense, consequently without explication.

2286. Verse 33. *And Jehovah went when He had finished speaking to Abraham ; and Abraham returned to his place. Jehovah went when He had finished speaking to Abraham*, signifies that this state of perception in which the Lord was, then ceased to be such ; *and Abraham returned to his place*, signifies that the Lord returned to the state in which He was before He perceived these things.

2287. *Jehovah went when He had finished speaking to Abraham* : that this signifies, that this state of perception, in which the Lord was, then ceased to be such, appears from the signification of speaking, and from the representation of Abraham. Speaking, in the internal sense, signifies thinking, as was shewn above, no. 2271, but in the present case perceiving, because it is said of Jehovah, that He finished speaking to Abraham ; for the thought was from perception, as was said above, and the perception was from the Lord's internal, which was Jehovah ; but Abraham represents, in this chapter, the Lord in the human state, as hath been often said above. Hence it may appear, that by Jehovah going, when He had finished speaking to Abraham, nothing else is signified, in the internal sense, than that that state of perception in which the Lord was, ceased then to be such. For the reason why in this chapter so much is said in the internal sense concerning the Lord's perception and thought, see above, no. 2249.

2288. *And Abraham returned to his place* : that hereby is signified that the Lord returned to the state in which He was before He perceived these things, appears from the representation of Abraham in this chapter, as denoting the Lord in the human state ; and from the signification of place, as denoting state, concerning which see nos. 1273, 1378 ; thus here returning to his place, in the internal sense, denotes returning to the state in which He was before. That the Lord was in two states whilst He lived in the world, namely, a state of humiliation and a state of glorification, was said and shewn above. His state of humiliation was when He was in the Human, which He derived hereditarily from the mother : His state of glorification when in the Divine, which He had from Jehovah His Father. The former state, that is, the Human from the mother, the Lord completely put off, and put on the Divine Human, when He passed out of the world, and returned to the Divine Itself, in which He was from eternity (John xvii. 5), together with the Human made Divine, from both which is the Holy which fills the universal heaven. Thus from the Divine Itself and the Divine Human, through the Holy Proceeding, He rules the universe.

## THE STATE OF INFANTS IN THE OTHER LIFE.

2289. *It has been given me to know of a certainty, that all infants who die, throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there educated and instructed by the angels, who have the care of them, and also grow up to maturity as they advance in intelligence and wisdom. Hence it may appear, how immense the heaven of the Lord is, as formed only of infants; for they are all instructed in the truths of faith, and in the goods of mutual love, and become angels.*

2290. *They who know nothing of the state of life after death, may possibly imagine that infants are in angelic intelligence and wisdom instantly on their coming into the other life; but I have been instructed by much experience, that the case is otherwise. Those who die soon after their birth, are of an infantile mind almost as on earth, and know nothing more than infants on earth; for they have with them only the faculty of knowing, and thereby of becoming intelligent, and by becoming intelligent of becoming wise, which faculty is the more perfect by reason of their not being in the body, but being spirits. That they are such when they first come into heaven, was not only told me, but was also made manifest to me; for at several different times, by the Divine mercy of the Lord, there were sent to me infants in choirs, and it was also granted to read to them the Lord's Prayer, and at the same time it was given to perceive on such occasions how the angels, in whose company they were, insinuated into their tender and novitiate ideas the sense of the things contained in that prayer, and filled their ideas according to their capacity of reception: and afterwards how the ability was given to the infants to think the same things as of themselves.*

2291. *The quality of their tender understanding was also shewn to me whilst I was praying the Lord's Prayer, and they, at the same time, flowed into the ideas of my thought from their intellectual, which was so tender that they received hardly anything but the sense of the words; nevertheless, it was manifest that their ideas, in that state of tenderness, were open even to the Lord, that is, even from the Lord. For the Lord flows in into the ideas of infants, in a more especial manner, from the inmosts, inasmuch as nothing has yet closed their ideas, as is the case with adults; there are no principles of falsity to hinder the understanding of truth, nor a life of evil to hinder the reception of good, and thus prevent their attaining wisdom.*

2292. *Hence it may appear, that infants do not come into an angelic state instantly after death, but that they are successively introduced therein by the Knowledges of good and of truth, and this according to all heavenly order; for their inborn dispositions are there most exquisitely perceived as to all the most minute*

particulars, and according to all the bents of their inclination in general and particular they are impelled to receive the truths of good, and the goods of truth, and this under the Lord's continual auspices.

2293. They are more especially and constantly initiated into this state, to know no other father, and afterwards to acknowledge no other than the Lord alone, and that they have life from Him ; for they are lives, that is, truly human and angelic lives, by virtue of the intelligence of truth and the wisdom of good, which each one receives solely from the Lord ; hence it is that they know no otherwise than that they were born in heaven.

2294. Frequently when infants have been with me in choirs, when as yet they were altogether infantile, they have been heard as a gentle unregulated [sound], so that they did not as yet act as a one, as they do afterwards, when they become more adult ; and what has surprised me, the spirits about me could not forbear attempting to lead them, namely, to think and speak. Such desire is innate in spirits, but it was as frequently observed that the infants resisted, not being willing so to think nor to speak. I have often observed that this refusal and resistance was attended with a certain kind of indignation, and when they had any opportunity given them of speaking, they said only that it is not so. I have been instructed that such is the temptation of infants in the other life, in order that they may be accustomed and initiated not only into resisting falsity and evil, but also into not thinking, speaking, and acting from others, so that they may not suffer themselves to be led by any other than the Lord alone.

2295. When infants are not in that state, but in an interior sphere, that is, an angelic sphere, they cannot at all be infested by spirits even though in the midst of them. Sometimes also, infants who are in the other life, are sent by the Lord to infants on earth, although the infant on earth is altogether ignorant thereof ; they are most highly delighted by this.

2296. It was also shewn me, how all things are insinuated into them by delights and pleasantnesses suited to their genius ; for it was given to see infants the most beautifully clothed, having their bosoms hung about with garlands of flowers, resplendent with most pleasing and heavenly colours, and having their tender arms likewise adorned in the same manner. On a time, also, it was given me to see infants, with their virgin governesses, in a paradisiacal garden, consisting not so much of trees as of espaliers as it were of laurels, and arcades formed thereby, with avenues that led towards the interior [recesses of the garden] : and when the infants entered, clad in like manner as above, the beds of flowers at the entrance shone forth most gladly. Hence may appear what is the quality of their delights, and also that through pleasantnesses and delights they are introduced into the goods of innocence and charity, which are continually being insinuated by the Lord into those delights and pleasantnesses.

2297. Moreover infants, in proportion as they are perfected, are also encompassed with atmospheres according to the state of their perfection. That atmospheres exist in the other life, in innumerable variety, and of inexpressible beauty, see what is related from experience in no. 1621. There are exhibited to them more especially atmospheres, consisting as it were of infants sporting in the smallest invisible parts thereof, but of forms perceptible only by a most internal idea, from which forms they conceive this heavenly idea, that all things in general and particular about them are alive, and that they are in the Lord's life, which affects with happiness their inmost parts.

2298. It was shewn me, by a method of communication familiar in the other life, what is the quality of the ideas of infants; when they see any objects, it is as if all things in general and particular which they see were alive, so that they have life in each particular idea of their thought; and it was perceived, that infants on Earth have ideas nearly similar whilst they are engaged in their plays and pastimes, for as yet they have no capacity of reflecting on what is inanimate, such as adults have.

2299. Infants are more especially instructed by representatives suited to their geniuses, and it is impossible for any one to believe how beautiful those representatives are, and at the same time how full of wisdom from the interior; thus by degrees intelligence, which derives its soul from good, is insinuated to them. It is permitted to relate a single representative, which it was given me to see, whence conclusions may be made concerning the rest. A representation was made of the Lord rising up out of the sepulchre, and at the same time of the union of His Human with the Divine, which was effected in a manner so wise, as to exceed all human wisdom, and at the same time in a manner innocently infantile. There was exhibited also the idea of a sepulchre, but not the idea of the Lord together with it, except so remotely, that the Lord was scarcely perceived, but as from afar off, because in the idea of a sepulchre there is something funereal, which was thus removed; afterwards there was admitted into the sepulchre, with the utmost discretion, a kind of atmosphere appearing as a thin watery vapour, to signify, by a decent removal also [of every improper idea], spiritual life in baptism. Afterwards I saw represented the Lord's descent to those that were bound, and His ascent with them into heaven, and this with incomparable discretion and piety; and in order to accommodate the representation to infant minds, when the Lord was represented with the bound in the lower earth, there were let down small cords, almost invisible, of the softest and finest texture, to aid him in His ascent; guarding at the same time, with a holy fear, lest anything in the representative should border upon anything in which there was nothing spiritual-celestial; not to mention other representatives in which infants are, and by which they are led into the Knowledges of truth



and the affections of good, as by sports adapted to their infant minds.

2300. Moreover infants are of different geniuses and different inborn natures, and this by reason of the hereditary which they derive from their parents, and by succession from their grandfathers and ancestors; for the actual character of parents confirmed by habit, becomes a nature, and is implanted hereditarily in infants, whence come their different inclinations.

2301. In general, infants are of a genius either celestial or spiritual. Those who are of a celestial genius are readily distinguished from those of a spiritual genius; in the former there is more softness in their thoughts, words, and actions, so that scarcely anything appears but what flows from the love of good to the Lord and towards other infants; whereas the latter do not shew the same softness, but a certain something as it were of a bold, winged nature manifests itself in all their behaviour; the like also appears from their indignation, and from other circumstances; thus every infant is of a different inborn nature from every other, and every one is educated according to his inborn nature.

2302. There are certain societies of angels, and those many in number, which have the care of infants; they consist chiefly of those of the female sex who in the life of the body have loved infants most tenderly. Those infants who are more excellent (*probiores*) than others, they offer to the Lord by a certain customary rite.

2303. The angelic spirits who are above in front, spoke with me in angelic speech, not distinguished into expressions, saying that their state was a state of the tranquillity of peace, and that there were also infants amongst them, and that they perceived blessedness arising from their society; those spirits were also of the female sex. They spoke, moreover, about infants on Earth, declaring that immediately after their birth, there are angels attendant on them from the heaven of innocence; and in the succeeding age, angels from the heaven of tranquillity of peace; afterwards angels from the societies of charity; and afterwards, other angels, in proportion as innocence and charity decrease with the infant children; and lastly, when they become more adult, and enter into a life alienated from charity, angels indeed are present, but more remotely, and this according to the ends of life, which the angels direct, by insinuating continually good ends, and turning aside evil ones; and in proportion as they are able or unable to effect this, their influx is nearer or more remote.

2304. Many may possibly conjecture, that infants continue infants in the other life, and that they are as infants amongst the angels; they who do not know what an angel is, may possibly be confirmed in this opinion, by the eared images often to be seen in churches, and in other places, where angels are represented as infants. But the case is altogether otherwise. It is intelligence

*and wisdom which make an angel, and so long as infants have not intelligence and wisdom, they are indeed amongst angels, but they are not angels. But when they become intelligent and wise, they then first become angels; yea, what much surprised me, they then do not appear as infants, but as adults, for then they are no longer of an infantile genius, but of a more adult angelic genius. Intelligence and wisdom are ever attended with this effect, for it must be obvious to all, that understanding and judgment, and a life thence, cause every one to appear as an adult both to himself and others. That this is the case, I have not only learnt by information from the angels, but also from speaking with one who died when an infant, and afterwards appeared as an adult; this same adult spoke also with his brother, who died in adult age, and this from such an abundance of mutual brotherly love, that the brother could not refrain from weeping, saying that he perceived no otherwise than that it was love itself which was speaking to him; not to mention other examples of a similar kind.*

2305. *There are some who imagine innocence to be the same thing as infancy, because the Lord said of infants, that of such is heaven, and that they who do not become as infants, cannot enter into the kingdom of the heavens; but they who so imagine, do not know the internal sense of the Word, and consequently what is meant by infancy. By infancy is meant the innocence of intelligence and wisdom, which is such, that they acknowledge themselves to have life from the Lord alone, and that the Lord is their only Father, for man is man by virtue of the intelligence of truth and the wisdom of good, which he has solely from the Lord. Innocence itself, which in the Word is called infancy, has no existence or abode except in wisdom, insomuch that the wiser any one is, the more innocent he is; wherefore the Lord is innocence itself, because He is wisdom itself.*

2306. *With respect to the innocence of infants, inasmuch as it is as yet without intelligence and wisdom, it is only a sort of plane to receive genuine innocence, which they receive by degrees in proportion as they become wise. The quality of the innocence of infants was represented to me by a wooden something almost void of life, which is vivified in proportion as they are perfected by the Knowledges of truth and the affections of good. Afterwards the quality of genuine innocence was represented to me by a most beautiful infant perfectly alive, and naked; for real innocents, who are in the inmost heaven, and thereby nearest to the Lord, appear in the eyes of other angels no otherwise than as infants, and indeed naked, for innocence is represented by nakedness of which they are not ashamed, as it is written of the first man (homo) and his wife in paradise. In short, the wiser the angels are, so much the more innocent they are, and the more innocent they are, so much the more they appear to themselves as infants. Hence it is that innocence in the Word is signified by infancy. But, by the*

*Divine mercy of the Lord, more will be said in the following pages concerning the state of innocence.*

2307. *I have discoursed with the angels concerning infants, whether they are pure from evils, inasmuch as they have committed no actual evil, like adults; but it was told me, that they are equally alike in evil, yea, that they also are nothing but evil, nevertheless that they, like all the angels, are withheld from evil and preserved in good by the Lord to such an extent, that it appears to them as if they were in good of and from themselves. Wherefore also infants, after that they become adult in heaven, in order to prevent their entertaining this false notion concerning themselves, that the good which they have is from themselves, and not from the Lord, are sent back at times into their own evils which they have received hereditarily, and are left therein, until they know, acknowledge, and believe, that the case is so. A certain one who died an infant, but who became adult in heaven, was in this opinion, namely, that the good he had was from himself, and not from the Lord, wherefore he was sent back into the life of evils which was innate to him, and then it was given me to perceive from his sphere that he had a desire to rule over others, and that he made light of lasciviousness, which evils he derived hereditarily from his parents; but as soon as he acknowledged that he was such, he was again received among the angels among whom he was before.*

2308. *No one ever suffers punishment in the other life on account of hereditary evil, because it is not his, consequently he is not blameable for it; but he suffers punishment on account of actual evil, which is his, consequently in proportion as by actual life he has appropriated to himself hereditary evil, as was said above, no. 966. The reason why infants, when grown adult, are sent back into the state of their hereditary evil, is not that they may suffer punishment, but that they may know that of themselves they are nothing but evil, and that by the Lord's mercy they are raised out of hell, which appertains to them, into heaven, and that they are not in heaven by virtue of their own merit, but of the Lord; and thus that they may not boast themselves before others of the good which they possess; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.*

2309. *From the above circumstances it may appear, what is the quality of the education of infants in heaven, namely, that by the intelligence of truth, and the wisdom of good, they are introduced into the angelic life, which is love to the Lord, and mutual love in which is innocence. But how contrary to this the education of infants on earth in most cases is, may appear from the following example. I was in the street of a great city, and saw little boys fighting together: a crowd of people gathered round them, and beheld the sight with much pleasure, and I was informed that parents themselves sometimes excite their little children to such fights. The good spirits and angels, who saw these things*

*through my eyes, held them in such aversion, that I perceived their horror, especially at the circumstance, that parents should incite their children to such practices; they declared, that by so doing, parents extinguish in their children's earliest age all the mutual love, and all the innocence, which they receive from the Lord, and initiate them into hatreds and revenges, consequently that they do their utmost to exclude their children from heaven, where nothing but mutual love prevails. Let all parents therefore, who wish well to their children, beware of such practices.*

*At the end of the preceding chapter (Genesis xvii.) the Last Judgment was treated of, and at the end of this chapter (Genesis xviii.) the state of infants in the other life; both from the experience of those things which have been seen and heard in the world of spirits and the heaven of angels.*

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## GENESIS.

### CHAPTER THE NINETEENTH.

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2310. THE INTERNAL SENSE of the Word has been frequently treated of in this work; but I am well aware that few can believe that there is such a sense contained in all the particulars of the Word, not only the prophetic, but also the historical parts. That there is such a sense in the *prophetic* parts, may be more easily believed, because in them there is not such a regular series, and at the same time, there occur therein strange unusual forms of expression; hence every one can imagine that they involve some deep meaning. But that this is the case also in the *historical* parts, is not so obvious, both because it has never, heretofore, entered into the mind of any one to suppose so, and because historical relations are of such a nature, that they confine the attention (*animus*) more to themselves, and thereby divert the mind (*mens*) from thinking that anything deeper is contained in them: a further reason is, because the historical facts are truly such as they are related.
- <sup>2</sup> But still every one can conclude, that even in the historical parts of the Word, there is inwardly something celestial and Divine which does not outwardly appear, and he may come to this conclusion from the following considerations: *Firstly*, that the Word was sent down from the Lord through heaven to man, and consequently that it is different in its origin from what it is in its external form; the nature of the origin of the Word, and that it differs from the literal sense to such an



extent that it is not even seen, and consequently not acknowledged by those who are merely worldly, will be abundantly shown in the following pages. *Secondly*, that the Word, as being Divine, is not only written for man, but also for the angels attendant on man, so as to serve not only for use to the human race, but also for use to heaven; and that thus the Word is a medium effecting the union of heaven and earth; this union is through the church, and indeed through the Word in the church. The Word, therefore, is of such a nature, and is distinguished from all other writings. As regards the 3 historical parts of the Word in particular, unless they, like the other parts, contained things Divine and celestial abstractedly from the letter, it would not be possible that they should be acknowledged, by any one who thinks deeply, as being the inspired Word, much less as being inspired as to every jot; for what would such a person say concerning what is related in the Divine Word, of the abominable deed of Lot's daughters, at the end of this chapter? or concerning Jacob, in that he peeled the rods to the white, and placed them in the water troughs, in order that the flock might bring forth of divers colours, speckled and spotted? not to mention other circumstances recorded in the other Books of Moses, and in the Books of Joshua, Judges, Samuel, and the Kings, which it would be of no importance to know or not to know, unless they involved Divine arcana concealed deep under the letter; if this were not the case, they would differ nothing from other historical relations, which sometimes are so written, as to seem endued with a greater power of affecting [the mind]. Inasmuch as 4 the learned world is ignorant that Divine and heavenly things lie inwardly concealed even in the historical parts of the Word, if it were not for the holy veneration for the books of the Word which had been impressed upon them from infancy, they might easily say in their mind (*animus*), that the Word is not holy, except from the holy impressions received concerning it in early life, when yet this is not its true source, but the Word is holy because it has an internal sense, which is celestial and Divine, and which is effective of the union of heaven with earth, that is, of angelic minds with human minds, and thus of the latter with the Lord.

2311. That the Word is such, and that it is thereby distinguished from all other writings, may appear even from this consideration, that not only do all names signify things, as was shown above, nos. 1224, 1264, 1876, 1888, but also every single expression has a spiritual sense, and consequently has a different signification in heaven from what it has on earth, and this without exception, both in the prophetic and historical parts of the Word. When these names and these expressions are unfolded in their celestial sense, according to their constant

signification in the Word throughout, there is then produced the internal sense which is the Angelic Word. This twofold sense of the Word is like the body and the soul, the literal sense being like the body, and the internal sense like the soul; and as the body lives through the soul, so the literal sense lives through the internal; the life of the Lord flows through the latter into the former, according to the affection of the person who reads it. Hence it is manifest how holy the Word is, although to worldly minds it does not so appear.

## CHAPTER XIX.

1. AND there came two angels to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and bowed himself with his face to the earth.

2. And he said, Behold, I pray, my Lords, turn aside, I pray, to the house of your servant, and tarry all night, and wash your feet; and ye shall arise early, and go on your way: and they said, Nay, because we will tarry all night in the street.

3. And he pressed them exceedingly, and they turned aside to him, and came to his house, and he made a feast for them, and baked unleavened [cakes], and they did eat.

4. They had hardly lain down, and the men (*viri*) of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part.

5. And they cried unto Lot, and said unto him, Where are the men (*viri*) who came to thee by night? bring them out to us, that we may know them.

6. And Lot went out to them to the door, and shut the inner door\* after him.

7. And he said, I pray you, my brethren, do not evilly.

8. Behold, I pray, I have two daughters, who have not known man (*vir*); let me, I pray you, bring them out to you, and ye may do to them as is good in your eyes; only to these men (*viri*) do not anything, because therefore they came into the shadow of my beam.

9. And they said, Come on further; and they said, Is the one come to sojourn, and shall he judging judge? now will we do evilly to thee more than to them: and they pressed on

\* In our language we have no words to express the difference between the Latin *janua* and *ostium*. *Janua* denotes the *outer* door, and *ostium* the *inner* door. It is necessary to attend to this distinction, in order to understand what is said in this chapter concerning these two doors.—[Tr.]

the man (*vir*), on Lot exceedingly, and they drew near to break down the inner door.

10. And the men (*viri*) put forth their hand, and brought Lot unto them into the house, and shut the inner door.

11. And the men (*viri*) who were at the door of the house, they smote with blindnesses, from small even to great, and they laboured to find the door.

12. And the men (*viri*) said unto Lot, Hast thou still any here? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city, bring forth out of the place.

13. For we destroy this place, because the cry of them is become great before JEHOVAH, and JEHOVAH hath sent us to destroy it.

14. And Lot went forth, and spoke unto his sons-in-law who were taking his daughters, and said, Arise, go forth out of this place, because JEHOVAH is destroying the city; and he was as one that mocketh in the eyes of his sons-in-law.

15. And as the dawn ascended, and the angels urged Lot to make haste, saying, Arise, take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city.

16. And he lingered, and the men (*viri*) laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of JEHOVAH upon him, and brought him forth, and set him without the city.

17. And it came to pass, when they brought them forth abroad, and he said, Escape for thy soul, look not back behind thee, and stand not still in all the plain; escape to the mountain, lest peradventure thou be consumed.

18. And Lot said unto them, I pray, not so, my Lords.

19. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy merey, which thou hast done with me, to make my soul to live; and I shall not be able to escape to the mountain, lest peradventure evil cleave to me, and I die.

20. Behold, I pray, this city is near to flee thither, and it is small, let me escape, I pray, thither; is it not small? and my soul shall live.

21. And he said unto him, Behold, I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.

22. Make haste, escape thither, because I cannot do anything till thou come thither; therefore he called the name of the city Zoar.

23. The sun went forth upon the earth, and Lot came to Zoar.

24. And JEHOVAH caused to rain upon Sodom and upon Amorah brimstone and fire from with JEHOVAH out of heaven.

25. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the budding of the ground.

26. And his wife looked back behind him, and became a statue of salt.

27. And Abraham rose up in the morning, to the place where he had stood there before JEHOVAH.

28. And he looked against the faces of Sodom and Amorah, and against all the faces of the land of the plain; and he saw, and behold, the smoke of the land went up as the smoke of a furnace.

29. And it came to pass in God's destroying the cities of the plain, and God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities in which Lot dwelt.

30. And Lot came up out of Zoar, and dwelt in the mountain, and his two daughters with him, because he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.

31. And the first-born said to the younger, Our father is old, and there is no man (*vir*) in the earth, to come in to us, according to the way of all the earth.

32. Come, let us make our father drink wine, and let us lie with him, and make alive seed of our father.

33. And they made their father drink wine in that night, and the first-born came, and lay with her father, and he knew not in her lying down, and in her rising up.

34. And it came to pass on the morrow, and the first-born said to the younger, Behold, I lay yesterday with my father: let us make him drink wine this night also, and come, lie thou with him, and let us make alive seed of our father.

35. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down, and in her rising up.

36. And the two daughters of Lot conceived of their father.

37. And the first-born brought forth a son, and called his name Moab; he is the father of Moab even to this day.

38. And the younger, she also brought forth a son, and called his name Ben-Ammi; he is the father of the sons of Ammon even to this day.

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## THE CONTENTS.

2312. IN this chapter, in the internal sense, by Lot is described the state of the spiritual church which is in the good of charity, but in external worship, how in process of time it decreases.



2313. *The first state* of that church, when its members are in the good of charity, and acknowledge the Lord, and are confirmed in good by Him, is described, verses 1-3; and that they are saved, verse 12. *The second state*, when evils with them begin to act against goods, but they are powerfully withheld from evils, and kept in goods, by the Lord, is described, verses 14-16. Their weakness is described, verse 17; that they are saved, verse 19. *The third state*, when they no longer think and act from the affection of good, but from the affection of truth, is described, verses 18-20; and that they are saved, verse 23. *The fourth state*, when the affection of truth perishes, which is Lot's wife becoming a statue of salt, is described, verse 26. *The fifth state*, when impure good, or the good of falsity, succeeds, which is Lot in the cave of the mountain, is described, verse 30. *The sixth state*, when this good is still more adulterated and falsified, is described, verses 31-33. In like manner truth, verses 34, 35. Whence is conceived and born something resembling a church, whose good, so called, is Moab, and whose truth, also so called, is a son of Ammon (*Ben-Ammi*), verses 36-38.

2314. Moreover, in the internal sense, by the inhabitants of Sodom is described the state of those within the same church who are in opposition to the good of charity; and how evil and falsity grow with them in the course of time, until there is nothing in them but evil and falsity.

2315. Their *first state*, when they are contrary to the good of charity, and contrary to the Lord, is described, verses 4, 5. Their *second state*, when they obstinately harden themselves, and reject good, notwithstanding their being informed about the good of charity and the delights of its affections, which they might enjoy, is described, verses 6-8. They also attempt to destroy the very good of charity, but the Lord protects it, verses 9, 10. Their *third state*, when at length they become such that they cannot even see truth and good, still less that truth leads to good, is described, verse 11. Thus being possessed by evil and falsity, they must needs perish, verse 13. The *fourth state*, which is their destruction, is described, verse 24; and that all goods and truths are separated from them, verse 25.

2316. That the good are separated from the evil, and that the good are saved, by the Lord's Human made Divine, is described, verses 27-29.

## THE INTERNAL SENSE.

2317. Verse 1. *AND there came two angels to Sodom in the evening, and Lot was sitting in the gate of Sodom, and Lot saw, and rose up to meet them, and bowed himself with his face to the earth. There came two angels to Sodom in the evening,* signifies visitation, which precedes judgment; the two angels signify the Divine Human and the Holy Proceeding of the Lord, to which judgment belongs; Sodom denotes the evil, especially those who are within the church; evening is the time of visitation: *and Lot was sitting in the gate of Sodom,* signifies those who are in the good of charity, but in external worship, who here are Lot; these are among the evil, but separated from them, which is meant by sitting in the gate of Sodom: *and Lot saw,* signifies their conscience: *and rose up to meet them,* signifies acknowledgment and the affection (*affectus*) of charity: *and bowed himself with his face to the earth,* signifies humiliation.

2318. *There came two angels to Sodom in the evening:* that this signifies visitation, which precedes judgment, may appear from what was said by the three men, or Jehovah, in the preceding chapter; and also from what follows in this chapter; and further, from the signification of the evening. In the preceding chapter Jehovah said: "I will go down and see whether the inhabitants of Sodom and Amorah have made a consummation, according to the cry which is come to me, and if not, I will know" (verses 20, 21), by which words, it is there shewn, is signified visitation, which precedes judgment. In this chapter is described the very act of visitation, and afterwards judgment, as appears from what follows. That the evening signifies the time of visitation, will be seen below. What visitation is, and that it precedes judgment, see no. 2242. The subject treated of in the foregoing chapter was the perverse state of the human race, and the Lord's grief and intercession for those who are in evil, but still in some good and truth: wherefore the subject which now follows is the salvation of those who are in some good and truth, who are represented in this chapter by Lot; and at the same time the destruction of those who are altogether in evil and falsity, who are here signified by Sodom and Amorah.

2319. That the two angels signify the Lord's Divine Human and Holy Proceeding, to which judgment belongs, appears both from the signification of angels in the Word, and from this consideration, that mention is here made of two angels. That angels in the Word signify some particular Divine essential belonging to the Lord, which can be known only from the series, was shewn above, no. 1925. That they here signify

the Lord's Divine Human and Holy Proceeding, is evident from this circumstance, that by the three men, who were with Abraham, was meant the Lord's Divine Itself, the Divine Human, and the Holy Proceeding, see nos. 2149, 2156, 2218. Hence, and from this consideration that they are called Jehovah, verse 24, and also from the signification of angels, no. 1925, it is very clear, that by the two angels is here meant the Lord's Divine Human and Holy Proceeding.

2320. Why there were here only two angels, while with Abraham there were three men, is an arcanum which cannot be unfolded in a few words. It may, however, in some degree appear from this consideration, that the subject treated of in this chapter is judgment, namely, the salvation of the faithful, and the damnation of the unfaithful; and it is evident from the Word, that judgment belongs to the Lord's Divine Human and Holy Proceeding. That judgment belongs to the Divine Human, is evident from John: "The Father judgeth no one, but hath given all judgment to the Son" (v. 22). By the Son is meant the Divine Human, see no. 2159. That judgment belongs also to the Holy Proceeding from the Lord's Divine Human, is evident likewise from John: "If I go away, I will send the Comforter to you; and when He is come, He will reprove the world of sin, and of justice, and of judgment" (xvi. 7, 8). And that the Holy proceeds from the Lord, is evident from these words in the same Evangelist: "He shall not speak of Himself, but He shall take of Mine, and shall declare it" (xvi. 13, 15), and this when the Human was made Divine; that is, when the Lord was glorified, according to what is written again: "The Holy Spirit was not yet, because Jesus was not yet glorified" (John vii. 39).

2321. In regard to what is here said of judgment, as belonging to the Lord's Divine Human and Holy Proceeding, the case is thus:—The human race could no longer have been saved, unless the Lord had come into the world, and united the Divine Essence to the Human Essence; for without the Lord's Human made Divine, salvation could no longer have reached to man, see nos. 1990, 2016, 2034, 2035. The Holy Itself proceeding from the Lord's Divine Human, is what separates the evil from the good, for the evil do so fear and dread the Holy of the Lord, that they cannot come near to it, but flee far away from it, each one according to the profanity with him, into his respective hell.

2322. That Sodom signifies the evil, especially those within the church, appears from the signification of Sodom, as denoting the evil of the love of self, concerning which, see nos. 2220, 2246; consequently as denoting those who are in that evil. They who understand the Word merely according to the sense of the letter, may possibly suppose, that by

Sodom is meant a filthiness which is contrary to the order of nature, but in the internal sense, by Sodom is signified the evil of the love of self, from which all evils of every kind flow ; and the evils which flow thence are called adulteries in the Word, and are described by adulteries, as will appear from those passages of the Word which will be adduced at the end of this chapter.

2323. That the evening denotes the time of visitation, appears from the signification of the evening. States of the church are compared in the Word both to times of the year, and to times of the day ; to times of the year, as summer, autumn, winter, and spring ; and to times of the day, as mid-day, evening, night, and morning ; for they are circumstanced alike. The state of the church, which is called the evening, is when there is no longer any charity, consequently when there begins to be no faith, and thus when the church ceases to be ; this is the evening which is succeeded by the night, see no. 22. There is also a state of the church, which is called evening, when charity, and consequently faith, begins to shine forth, thus when a new church arises ; this evening is the twilight or daybreak before the morning, see no. 883 ; thus the evening signifies both states. For it is provided of the Lord, that when a church ceases to be, a new church arises, and this at the same time, for without a church in some part of the world, the human race could not subsist, inasmuch as it would have no conjunction with heaven,  
 2 as was shewn, nos. 468, 637, 931, 2054. This chapter treats of both states of the church, that is, of the rise of a new church, which is represented by Lot, and of the destruction of the old church, which is signified by Sodom and Amoral, as may appear from the contents ; hence it is, that it is here said, that two angels came to Sodom in the evening ; and that mention is made of what was done in the evening, from verse 1-3, and of what was done in the night, from verse 4-14, and of what was done in the morning, or when the dawn arose, from verse 15-22, and of what was done after the sun went forth, from verse  
 3 23-26. It is because the evening signifies these states of the church, that it also signifies visitation which precedes judgment, for when judgment is at hand, that is, the salvation of the faithful, and the damnation of the unfaithful, then visitation precedes, or an examination of the quality of each, that is, whether they have any charity and faith. This visitation is effected in the evening, wherefore also the visitation itself is called the evening, as in Zephaniah : " Woe unto the inhabitants of the sea coast, the nation of the Kerethites, the word of Jehovah is against you, Canaan, the land of the Philistines, and I will even destroy thee, that there shall be no inhabitant ; the remains of the house of Judah shall feed in the houses of Askelon, they shall lie down in the *evening*, because Jehovah their God



*will visit* them, and will bring back their captivity" (ii. 5, 7).

2324. *And Lot was sitting in the gate of Sodom*: that this signifies those who are in the good of charity, but in external worship, who here are Lot, and who are amongst the evil, but separate from them, which is meant by sitting in the gate of Sodom, may appear from the representation of Lot, and from the signification of a gate, and also of Sodom. First, from the representation of Lot. Lot, when he was with Abraham, represented the Lord's sensual, consequently His external, as was shewn above, nos. 1428, 1434, 1547; now, when he was separated from Abraham, he no longer retains the representation of the Lord, but the representation of those who are with the Lord, that is, the external man of the church, who are those who are in the good of charity, but in external worship. Yea, Lot in <sup>2</sup> this chapter not only represents the external man of the church, or what is the same thing, the external church, such as it is in the beginning, but also such as it is in its progress, and also in its end; the end of that church is what is signified by Moab and the son of Ammon, as will appear, by the Divine mercy of the Lord, from the series of what follows. It is common in the Word, for one person to represent several states which succeed, and which are described by successive acts of his life. Secondly, from the signification of a gate. A gate is that by <sup>3</sup> which there is entrance into a city, and departure out of a city; consequently, sitting in the gate here signifies being indeed amongst the evil, but still being separate from them; as is the case with the men of the church who are in the good of charity; such, although they are with the evil, are nevertheless separate from them, not as to civil society, but as to spiritual life. That Sodom signifies evil in general, or what is the same thing, those who are evil, especially within the church, was said above, no 2322.

2325. *And Lot saw*: that this signifies conscience, that is, the conscience of those who are in the good of charity, but in external worship, may appear from the signification of seeing. Seeing in the word signifies understanding, see nos. 897, 1584, 1806, 1807, 2150, but in the internal sense it signifies to have faith, concerning which its signification, by the Divine mercy of the Lord, more will be said when we come to explain verse 32 of Genesis chapter xxix. The reason why it here signifies conscience, is, that they who have faith, have conscience also, the former being inseparable from the latter, and indeed so inseparable that it is the same thing whether you say faith or conscience. By faith is meant the faith by which comes charity, and which is from charity, consequently which is itself charity, for faith without charity is no faith; and as faith cannot exist without charity, so neither can conscience.

2326. *And he rose up to meet them*: that this signifies acknowledgment, and also the affection (*affectus*) of charity, may appear from this consideration, that Lot, when they came, instantly acknowledged that they were angels; but not so the men of Sodom, of whom it is thus written: "They cried unto Lot, and said, Where are the men who came to thee by night? bring them out to us, that we may know them" (verse 5). In the internal sense these words signify that those within the church who are in the good of charity, acknowledge the Divine Human and Holy proceeding of the Lord, meant by the two angels, but not so those who are not in the good of charity. That the same words involve also the affection (*affectus*) of charity, is evident from this circumstance, that Lot, by whom are represented those who are in the good of charity, yea, by whom is signified the good of charity itself, invited them into his house.

2327. *And bowed himself with his face to the earth*: that hereby is signified humiliation, may appear without explanation. The reason why in olden time, especially in the representative churches, they bowed themselves so low, as to lay their faces on the earth, was, that the face signified the interiors of man, see nos. 358, 1999; which they laid on the earth, because the dust of the earth signified what is profane and damned, see no. 278; consequently they thereby represented, that of themselves they were profane and damned; therefore they prostrated themselves with the face pressed to the earth, even rolling themselves in dust and ashes, and also scattering dust or ashes on their heads, as may appear from Lament. ii. 10; Ezek. xxvii. 30; Micah i. 10; Josh. vii. 6; Apoc. xviii. 19; and from other places.

<sup>2</sup> Hereby they represented a state of true humiliation, which cannot have place except with those who acknowledge that of themselves they are profane and damned, and thus that they cannot of themselves look to the Lord, in Whom there is nothing but what is Divine and Holy. Wherefore, so far as man is in the acknowledgment of what he is of himself, so far he is capable of being in true humiliation, and so far in true adoration when he is in worship, for in all worship there must be humiliation, otherwise there is nothing of adoration, consequently nothing of worship.

<sup>3</sup> The reason why a state of humiliation is essential to worship is, that in proportion as the heart is humbled, in the same proportion the love of self and every evil thence derived ceases, and in proportion as this ceases, in the same proportion good and truth, that is, charity and faith, flows in from the Lord; for what opposes the reception of these is chiefly the love of self, for this love contains in it contempt of others in comparison with oneself, together with hatred and revenge if it be not worshipped, and also unmercifulness and cruelty, consequently the very worst of all evils,

with which good and truth can have no place, inasmuch as they are opposites.

2328. Verse 2. *And he said, Behold, I pray, my Lords, turn aside, I pray, to the house of your servant, and tarry all night, and wash your feet; and ye shall arise early, and go on your way: and they said, Nay, because we will tarry all night in the street. And he said, Behold, I pray, my Lords,* signifies an interior acknowledgment and confession of the Lord's Divine Human and Holy Proceeding: *turn aside, I pray, to the house of your servant, and tarry all night,* signifies an invitation to have abode with him; to the house of your servant, is in the good of charity: *and wash your feet,* signifies application to his natural: *and ye shall arise early and go on your way,* signifies confirmation thereby in good and truth: *and they said, Nay,* signifies doubt, which usually attends temptation: *because we will tarry all night in the street,* signifies that he wished to judge, as it were from truth.

2329. *And he said, Behold, I pray, my Lords:* that this signifies an interior acknowledgment and confession of the Lord's Divine Human and Holy proceeding, appears from the acknowledgment and humiliation spoken of just above: here immediately follows confession, for it is confession which says, "Behold, I pray, my Lords." Interior confession is that of the heart, which exists in humiliation, and at the same time in the affection of good; but exterior confession is that of the mouth, which it is possible may exist in a feigned humiliation and in a feigned affection of good, which in reality is no humiliation and affection at all, as in the case of those who make confession of the Lord for the sake of their own honour, or rather of their own worship, and of their own gain; these deny in heart what they confess with the mouth. It is here said in the plural<sup>2</sup> number, "my Lords," for the same reason as in the foregoing chapter, where mention is made of three men, because as three there signify the Divine Itself, the Human Divine and the Holy proceeding, so two here signify the Lord's Divine Human and Holy Proceeding, as was said above. That these are one, is known to every one within the church, and inasmuch as they are one, they are also in the following verses mentioned in the singular number, as in verse 17, "It came to pass, when they brought them forth abroad, and *he said*, Escape for thy soul;" and in verse 19, "Behold, I pray, *Thy* servant hath found grace in *Thine* eyes, and *Thou* hast made great *Thy* mercy, which *Thou* hast done with me," and in verse 21, "And *He* said unto him, Behold, *I* have accepted thy face also as to this word, that *I* will not overthrow the city;" and in verse 22, "Because *I* cannot do anything till thou come thither." That the Divine<sup>3</sup> Itself, the Divine Human, and the Holy Proceeding, are Jehovah, appears from the foregoing chapter, where the three

men are throughout called *Jehovah*, as in verse 13, "*Jehovah* said to Abraham:" and in verse 14, "Shall anything be wonderful for *Jehovah*:" and in verse 22, "Abraham was still standing before *Jehovah*:" and in verse 33, "*Jehovah* went when he had finished speaking to Abraham:" consequently the Divine Human and the Holy Proceeding is *Jehovah*, as it is also called in this chapter, verse 24, "And *Jehovah* caused it to rain upon Sodom and upon Amorah, brimstone and fire from with *Jehovah* out of heaven;" concerning the internal sense of which more will be seen presently. That the Lord is *Jehovah* Himself, who is so often named in the historical and prophetic

4 parts of the Old Testament, see no. 1736. They who are truly men of the church, that is, who are in love to the Lord and in charity towards the neighbour, know and acknowledge a Trine, but still they humble themselves before the Lord, and adore Him alone, because they know, that there is no access to the Divine Itself, which is called the Father, but through the Son, and that all the Holy, which is of the Holy Spirit, proceeds from Him; and when they are in this idea, they adore no other than Him, by whom and from whom are all things; consequently they

5 adore One. Nor do they diffuse their ideas to three, as is the case with many within the church, and as may appear from the case of many in the other life, especially from the learned, who have imagined themselves pre-eminently possessed of the mysteries of faith in the life of the body. When these learned men are examined in the other life as to the idea they have had of one God, whether there be three uncreate, three infinite, three eternal, three omnipotent, and three Lords, it was manifestly perceived that they had an idea of three, for in the other life there is given a communication of ideas; when yet it is expressly said in the Creed, that there are not three uncreate, nor three infinite, nor three eternal, nor three omnipotent, nor three Lords, but One, as is really the case; thus they confessed, that with the mouth they indeed asserted God to be One, but still they thought, and some of them believed in, three, whom they could in idea separate, but not join together.

6 The reason of this is, that all mysteries, even the deepest, are attended with some idea, for without an idea nothing can be thought, or indeed be retained in the memory. Hence in the other life it is manifest, as in open day, what kind of thought, and what kind of faith derived from thought, every one has formed to himself concerning the One God. Yea, even the Jews in the other life, when they hear that the Lord is *Jehovah*, and that there is but one God, have nothing to say; but when they perceive that the ideas of Christians are divided among three, they say that they worship one God, but that Christians worship three: and especially when none can join together three separate in idea, but those who are in the faith



of charity, for the Lord applies the minds of such unto Himself.

2330. *Turn aside, I pray, to the house of your servant, and tarry all night*: that this signifies an invitation to make abode with him, appears without explanation.

2331. That the house of your servant denotes in the good of charity, appears from the signification of a house, as denoting celestial good, which is of love and charity alone, concerning which, see nos. 2048, 2233.

2332. *And wash your feet*: that this signifies application to his natural, appears from what was said in the preceding chapter, no. 2162, where the same words occur. In ancient times, when they saw an angel of Jehovah, they believed they should die, see Exod. xix. 12, 21, 24; xx. 16; Judges vi. 22, 23; xiii. 22, 23; the reason was, that the Holy Divine flowing into the profane [state], which is in man, is of such efficacy, that it is like a devouring and consuming fire; wherefore the Lord, in making Himself visible before man, and even before angels, miraculously moderates and tempers the Holy proceeding from Himself, in order that they may endure it, or, what is the same thing, He applies [it] to their natural. This then is what is signified in the internal sense, by what Lot here said to the angels, "Wash your feet." Hence it appears what is the quality of the internal sense, for that this is the signification of this passage, cannot be seen from the sense of the letter.

2333. *And ye shall arise early, and go on your way*: that this signifies confirmation thereby in good and truth, may appear from the signification of arising early (*mane*), and also from the signification of going on the way. The morning (*mane*) in the Word signifies the kingdom of the Lord, and whatever is of the kingdom of the Lord, thus principally the good of love and charity, as will be proved from the Word at verse 15; but a way signifies truth, see no. 627. Hence it follows, that after they had been in his house, and had tarried all night there, by which is signified that they should have an abode with him in the good of charity, they should arise early and go on their way, by which is signified that thus he would be confirmed in good and truth. From this, as from other <sup>2</sup> passages of the Word, it is evident, how remote the internal sense is from the sense of the letter, and consequently how unseen, especially in the historical parts of the Word, and that it is not made manifest, unless each particular expression be explained according to its constant signification in the Word. Wherefore, when the ideas are kept confined in the sense of the letter, the internal sense appears no otherwise than as somewhat obscure and dark; but on the other hand, when the ideas are kept in the internal sense, the sense of the letter appears in like manner obscure, yea, to the angels as

nothing. For the angels are no longer in worldly and corporeal ideas, such as belong to man, but in spiritual and celestial ideas, into which the expressions of the sense of the letter are wonderfully changed, whilst that sense ascends from a man who is reading the Word, to the sphere in which the angels are, that is, to heaven, and this by virtue of the correspondence of spiritual things with worldly things, and of celestial things with corporeal things, which correspondence is most constant, but never as yet unfolded as to its true nature, only now in the explanation of expressions, names, and numbers, as to their  
 3 internal sense in the Word. In order that the nature of that correspondence may be known, or, what is the same thing, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas, when they are elevated into heaven, the expressions the *morning* (*mane*) and *way* may serve as examples. When morning is read, as in the verse before us, rising early or in the morning, the angels do not conceive an idea of any morning of a natural day, but an idea of morning in the spiritual sense, thus similar to what was written in Samuel: "The rock of Israel, He is as the light of the *morning*, when the sun arises, a morning without a cloud" (2 Sam. xxiii. 4). And in Daniel: "The Holy One said unto me, Even until evening, when the *morning* cometh, two thousand three hundred" (viii. 14, 26). Thus, instead of morning they perceive the Lord, or His kingdom, or the celestial things of love and charity, and this with a variety according to the series of  
 4 the things treated of in the Word which is being read. In like manner when the term *way* occurs, as here, "Ye shall arise and go on your way," the angels cannot form any idea of a way, but only a spiritual or celestial one, such as is expressed by the Lord's words when He said: "I am *the way and the truth*" (John xiv. 6). And by these words in David, "O Jehovah, make known to me *Thy ways*, lead *my way* in truth" (Psalm xxv. 4, 5 [3, 4]). And in Isaiah: "Thou hast caused him to know *the way of intelligences*" (xl. 14). Thus, instead of a way they perceive truth, and this, both in the historical and prophetic parts of the Word. For the angels have no longer any concern about the mere historical relations, inasmuch as such relations are altogether inadequate to their ideas, wherefore, instead thereof they perceive such things as are of the Lord and His kingdom, which also follow in a beautiful order, and connected series, in the internal sense. Wherefore, in order that the Word might also be for the angels, all the historical relations therein are representative, and each word significative of such things [as respect the Lord and His kingdom], which circumstance is peculiar to the Word above all other writings.

2334. *And they said, Nay*: that this signifies doubt, which usually attends temptation, may appear from the refusal, and

from their nevertheless going to his house. In all temptation there is a doubtfulness concerning the Lord's presence and mercy, and concerning salvation and the like. For temptation is attended with interior anxiety, even to despair, in which the person tempted is kept, more especially in order that he may finally be confirmed in these truths, that all things are of the Lord's mercy, that salvation is effected by Him alone, and that with the man's self there is nothing but evil, in which truths he is confirmed by combats wherein he conquers. There remain after temptation several states of truth and good derived thence, to which the thoughts may afterwards be bent by the Lord, which otherwise would run wild, and draw the mind against truth and good. Inasmuch as the subject here treated of, and signified by Lot, is the first state of the church, which is in the good of charity, but in external worship, and whereas before man comes into this state, he must be reformed, which reformation is effected also by a certain kind of temptation, but which temptation is very slight with those who are in external worship, therefore these circumstances are mentioned, which involve somewhat of temptation, namely, that the angels first said that they would tarry all night in the street, and that Lot pressed them, and thus that they turned in to him, and came into his house.

2335. *Because we will tarry all night in the street:* that this signifies that he wished to judge, as it were from truth, may appear from the signification of a street, and from the signification of tarrying all night. Mention is often made of a street in the Word, and in the internal sense it signifies the same as a way, that is, truth, for a street is a way in a city. That a street has this signification, will appear from the passages of the Word which will be adduced presently. That tarrying all night signifies here judging, may appear from the signification of the night. It was shewn above, no. 2323, that the evening signifies a state of the church preceding the last state, when there begins to be no faith, it also signifies visitation which precedes judgment; hence it is evident, that the night, which succeeds, is the last state, when there is no faith, and also that it is judgment. Hence it is clear, that tarrying all night in the street, in the internal sense, is judging from truth. With respect to <sup>2</sup> judgment, it is twofold, that is, from good and from truth. The faithful are judged from good, but the unfaithful from truth. That the faithful are judged from good, appears evident from Matthew, chapter xxv., from verses 34–40; and that the unfaithful are judged from truth, appears from verses 41–46 of the same chapter. Being judged from good, is being saved because they have received good; but being judged from truth, is being damned, because they have rejected good. Good is of the Lord, and they who acknowledge this in life and faith, are

the Lord's, wherefore they are saved; but they who do not acknowledge this in life, and consequently not in faith, cannot be the Lord's, and thus cannot be saved; therefore they are judged according to the deeds of their life, and according to their thoughts and ends, and when they are thus judged, they cannot but be damned, inasmuch as the truth is, that man of himself does, thinks, and intends nothing but evil, and of himself plunges headlong into hell, so far as he is not withheld from it  
 3 by the Lord. But in respect to judgment from truth the case is thus:—The Lord never judges any one but from good, for He is desirous to raise up into heaven all persons whatever, yea, even to Himself, if it were possible, for the Lord is mercy itself and good itself. Mercy itself and good itself cannot damn any one, but it is man who damns himself, because he rejects good. As a man in the life of the body had shunned good, so he shuns it in the other life, consequently he shuns heaven and the Lord; for the Lord cannot have His abode except in good, He abides indeed in truth, but not in truth separate from good. That the Lord does not damn any one, or judge him to hell, He Himself declares in John: "God sent *not* His Son into the world to *judge* the world, but that the world through Him might be saved: this is the *judgment*, that light is come into the world, but men loved darkness rather than light, because their deeds were evil" (iii. 17, 19). And again: "If any one heareth My words, and doth not believe, *I judge him not*, for I am not come to judge the world, but to save the world" (John xii. 47). See also what was said above on this subject, nos. 223, 245, 592, 696,  
 4 1093, 1683, 1874, 2258. In treating of judgment, nos. 2320, 2321, it was shewn that to the Lord's Divine Human and Holy Proceeding belongs all judgment, according to the Lord's words in John: "The Father doth not *judge* any one, but hath given all *judgment* to the Son" (v. 22); and yet it is now said that the Lord doth not judge by damning any one. Hence it is evident what is the quality of the Word as to the sense of the letter, and that unless it be understood from another sense, that is, from the internal, it cannot be comprehended. From the internal sense alone it appears how the case is with respect to judgment.

2336. That a street signifies truth, may appear from several passages in the Word, as in John, where, speaking of the New Jerusalem, it is said: "The twelve gates were twelve pearls, every several gate was one pearl, and the *street of the city* was  
 2 pure gold, like transparent glass" (Apoc. xxi. 21). The New Jerusalem is the Lord's kingdom, which, being described as to good and truth, is described by walls, gates, and streets. By the latter, that is, by streets, are meant all things of truth which lead to good, or all things of faith which lead to love and charity, and whereas truths in such case become [truths] of



good, and thus transparent from good, the street is said to be pure gold like transparent glass. Again: "*From the midst of the street thereof* and of the river, on either side was the tree of life making twelve fruits" (Apoc. xxii. 2), speaking also of the New Jerusalem or the Lord's kingdom. The midst of the street is the truth of faith, by which good is produced, and which is afterwards derived from good: twelve fruits are what are called the fruits of faith, for twelve signify all the things of faith, as was shewn above, nos. 577, 2089, 2129, 2130. In 3 Daniel: "Know thou and perceive from the going forth of the Word to restore and to build Jerusalem, even to Messiah the leader, are seven weeks, and sixty and two weeks, and *the street* and the ditch shall be restored and built" (ix. 25), speaking of the Lord's Advent. By the street and the ditch being restored, is meant that truth and good at that time would be restored: that Jerusalem was not then restored and built, is well known, and that it was not to be restored and built again, may be known also to every one if he does not occupy his ideas with a worldly kingdom, but raises them to the heavenly kingdom meant by Jerusalem in the internal sense. In Luke: "The 4 master of the house said to his servant, Go out quickly into the *streets* and *lanes* of the city, and bring in hither the poor, the maimed, the lame, and the blind" (xiv. 21). Those who abide in the sense of the letter, conceive nothing else to be meant by these words, than that the servant should go throughout the city, and that this is signified by going into the streets and lanes; and that he should bring along with him whomsoever he met, and that this is signified by the poor, the maimed, the lame, and the blind; whereas all the words, as being the Lord's words, involve some deep meaning. By the servant's going into the streets and lanes is signified that he should seek everywhere some genuine truth, or truth which shines from good, or through which good shines: by bringing in the poor, the maimed, the lame, and the blind, is signified that he should bring in such as were so called in the Ancient church, and were of this description as to faith, but in the life of good, who might thus be informed concerning the Lord's kingdom; these were the uninstructed gentiles. From this signification of streets, as 5 denoting truths, was derived a representative rite amongst the Jews to teach in streets, as appears from Matt. vi. 2, 5; and from Luke xiii. 26, 27. In the Prophets, wheresoever streets are named, in the internal sense they either signify truths, or things contrary to truths, as in Isaiah: "Judgment is turned away backward, and justice standeth afar off, for *truth* hath stumbled in the *street*, and *rectitude* cannot approach" (lix. 14). Again, "Thy sons have fainted, and have lain at the head of *all the streets*" (li. 20). In Jeremiah: "Death is come up into the windows, it has come into our palaces, to cut off the young

child from the *street*, the young men from the *lanes*" (ix. 21).  
 6 In Ezekiel: "Nebuchadnezzar by the hoofs of his horses shall tread down all thy *streets*" (xxvi. 11), speaking of Tyre, whereby are signified the knowledges of truth, no. 1201. The hoofs of the horses are scientifics which pervert truth. In Nahum: "The chariots rage in the *streets*, they run to and fro in the *lanes* (ii. 4), where chariots denote the doctrine of truth, which is said to rage in the streets, when falsity is in the place of truth. In Zechariah: "There shall yet old men (*mares*) and old women dwell in the *streets* of Jerusalem, and *the streets of the city* shall be full of boys and girls playing in *the streets thereof*" (viii. 4, 5), denoting the affections of truth, and the gladnesses and joys thence derived: not to mention several other passages, as Isaiah xxiv. 11; Jer. v. 1; vii. 34; xlix. 26; Lam. ii. 11, 19; iv. 8, 14; Zeph. iii. 6.

2337. Verse 3. *And he pressed them exceedingly, and they turned aside to him, and came to his house, and he made a feast for them, and baked unleavened [cakes], and they did eat.* *He pressed them exceedingly*, signifies the state of temptation when [man] conquers: *and they turned aside to him*, signifies abode: *and came to his house*, signifies confirmation in good: *and he made a feast for them*, signifies dwelling together: *and baked unleavened [cakes]*, signifies purification: *and they did eat*, signifies appropriation.

2338. *He pressed them exceedingly*: that this signifies the state of temptation when [man] conquers, cannot appear but to those who have been in temptations. Temptations, as was observed above, are ever attended with doubt concerning the Lord's presence and mercy, and also concerning salvation. Evil spirits, who are then with man, and bring on temptation, strongly inspire what is negative, but good spirits and angels from the Lord by every method dispel this doubtfulness, and continually hold him in hope, and at length confirm what is affirmative. Hence a man who is in temptation wavers between what is negative and what is affirmative. He who yields, remains in doubtfulness, and falls into what is negative; but he who conquers, is indeed in doubtfulness, but still he who suffers himself to be raised up by hope, remains steadfast in what is affirmative. Inasmuch as in this combat man seems to press the Lord, especially by prayers, to be present, to have mercy, to bring help, and to deliver from damnation, this is described in this passage, which treats of the temptations of those who become men of the church, by the angels at first saying nay, and that they would tarry all night in the street, but that Lot pressed them exceedingly, and thus that they turned aside to him, and came into his house.

2339. *And they turned aside to him*: that this signifies abode,

appears from the signification of the same words above, no. 2330, thus without further explanation.

2340. *And they came to his house*: that this signifies confirmation in good, appears from the signification of a house, as denoting celestial good, concerning which see above, nos. 2233, 2331; hence, and also from the series of the things treated of in the internal sense, it denotes confirmation in good.

2341. *And he made them a feast*: that this signifies dwelling together, appears from the signification of a feast. Frequent mention is made of feasts throughout the Word, and in the internal sense they signify dwelling together, as in Jeremiah: "The word of Jehovah came to him: thou shalt not enter *the house of feasting*, to sit with them, to eat and to drink" (xvi. 8), where several things are said to the Prophet, by which was to be represented, that good should have no communication with evil, or truth with falsity; and among other things it is said, that he should not enter into the house of feasting, by which was signified, that good and truth should not dwell together with evil and falsity. In Isaiah: "Jehovah of Hosts will make <sup>2</sup> for all people in this mountain *a feast* of fat things, *a feast* of sweet wines, of fat things full of marrow, of wines well refined" (xxv. 6), where a mountain denotes love to the Lord, see nos. 795, 1430; and they who are in this love, dwell together with the Lord in good and truth, which is signified by a feast: fat things and fat things full of marrow are goods, see no. 353: sweet wines and wines well refined are truths thence derived, see no. 1071. The feasts of hallowed things, when sacrifices were offered <sup>3</sup> up, in the Jewish church, represented nothing else than the dwelling together of the Lord with man, in the holy things of love signified by sacrifices, see no. 2187; in like manner it was afterwards represented by the Holy Supper, which in the Primitive church was called a feast. In the following <sup>4</sup> chapter (Gen. xxi.) it is mentioned, that Abraham made a great feast on the day on which Isaac was weaned, verse 8; whereby was represented, and thence signified, the dwelling together and first conjunction of the Lord's Divine with His Human Rational. The same thing is also signified in other places by feasts in the internal sense, as may also be concluded from this consideration, that feasts have place amongst several persons who are all in love and charity, and who enter into a conjunction of minds with each other, and a mutual consociation of joys, which are states of being affected (*affectus*) with love and charity.

2342. *And he baked unleavened [cakes]*: that this signifies purification, appears from the signification of unleavened or unfermented. Bread in the Word signifies in general all celestial and spiritual food, thus in general all things celestial and spiritual, see nos. 276, 680, 1798, 2165, 2177; and that

these things should be without impurities, was represented by unleavened bread. For ferment signifies evil and falsity, whereby things celestial and spiritual are rendered impure and profane. It was on account of this representation, that those who were of the representative church were commanded not to offer any bread or meat-offering in the sacrifices but what was unfermented or unleavened, as appears from the following passages in Moses: "No *meat-offering*, which ye shall bring to Jehovah, shall be made *fermented*" (Levit. ii. 11). Again: "Thou shalt not sacrifice the blood of My sacrifice upon what is *fermented*" (Exod. xxiii. 18; xxxiv. 25).

<sup>2</sup> Therefore also it was also commanded, that on seven days of the Passover they should not eat any but unfermented or unleavened bread, according to what is thus written in Moses: "Seven days ye shall eat *unleavened things*, also on the first day ye shall cause *ferment* to cease from your houses, because whosoever *cateth what is fermented*, that soul shall be cut off from Israel, from the first day even to the seventh. In the first, on the fourteenth day of the month in the evening, *ye shall cut unleavened things*, even until the one and twentieth day of the month in the evening: Seven days *ferment* shall not be found in your houses, for whosoever *cateth that which is fermented*, and that soul shall be cut off from the congregation of Israel, whether he be a sojourner or a native of the land" (Exod. xii. 15, 18-20; besides other places, as Exod. xiii. 6, 7; xxiii. 15; xxxiv. 18; Deut. xvi. 3, 4). Hence the Passover is called the feast of unleavened things (Levit. xxiii. 6; Numb. xxviii. 16, 17; Matt. xxvi. 17; Luke xxii. 1, 7). That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine with the human race, will be shewn elsewhere, by the Divine mercy of the Lord; and whereas the conjunction of the Lord with the human race is effected through love and charity, and thence faith, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by anything profane, that what was fermented was forbidden under the severe penalty that those who ate of it should be cut off from Israel; for they who profane things celestial and spiritual, must needs perish. Any one can see that this ceremonial would never have been enjoined under such a severe penalty, unless this

<sup>4</sup> arcanum had been involved therein. All things which were commanded in that church, represented some arcanum, even the act of *baking*; such as all the particulars required of the children of Israel when they came forth out of Egypt, namely: "That they should eat, in that night, flesh roasted with fire, and *unleavened [cakes] with bitter herbs*, that they should not eat it raw, *nor boiled in waters*; the head upon the legs;



that they should not leave of it until the morning, but should burn what remained in the fire" (Exod. xii. 8-10). Each of these particulars was representative, that is, the eating in the night, the flesh roasted with fire, the unleavened bread upon the bitter herbs, the head upon the legs, the not eating of it raw, nor boiled with waters, the not leaving of it till the morning, and the burning of what remained in the fire. But these arcana cannot appear, except they be unfolded by the internal sense: it is by this sense alone it can appear that all things contained therein are Divine. The case is similar <sup>5</sup> in respect to the ritual concerning the Nazarite: "That the priest should take a *baked* shoulder of a ram, and one *unleavened cake* out of the basket, and one *unleavened wafer*, and should give them on the palms [of the hands] of the Nazarite, after that he had shaved his nazariteship" (Numb. vi. 19). He who does not know that a Nazarite represented the celestial man, knows not also that all these things in general and particular involve celestial things, consequently arcana, which do not appear in the letter, as a baked shoulder of a ram, an unleavened cake, an unleavened wafer, and the shaving of the hair. Hence it may appear what an opinion they are capable of forming of the Word, who do not believe that it contains an internal sense, inasmuch as without an internal sense the particulars related therein are of no consequence; but when the ceremonial or ritual is removed, then all becomes Divine and Holy. It is so likewise in other instances, as here with what is unleavened, denoting the holy of love, or the holy of holies, as it is also called in Moses: "The *unleavened things that are left* shall be eaten by Aaron and his sons in the place of holiness, . . . because it is *the holy of holies*" (Levit. vi. 9, 10 [16, 17]). Unleavened bread therefore is pure love, and the baking of unleavened bread is purification.

2343. *And they did eat*: that this signifies appropriation, appears from the signification of eating, as denoting being communicated and conjoined, thus being appropriated, concerning which see above, no. 2187. From what has been already said and explained, it may appear how the things contained in the preceding verse, and in this, cohere together in the internal sense, since by the angels, it has been shewn, is signified the Lord's Divine Human and Holy proceeding: by turning aside to him, is signified having abode: by coming to his house, being confirmed in good: by making a feast, dwelling together: by baking unleavened things, being purified: and by eating, being appropriated. Hence it is evident, what is the series of the things in the internal sense; although nothing whatever thereof appears in the historical sense. Such is the order and series which prevail <sup>2</sup> in all things in general and particular of the Word, but the

series itself, according to its true quality, cannot be made apparent in an explanation of each particular expression, for thereby the contents seem unconnected, and the continuity of the sense is broken. But it is otherwise when all things are viewed together in one idea, or are perceived by one glance of thought, as is the case with those who are in the internal sense, and at the same time in heavenly light from the Lord. To the view of such is presented, in the above words, the whole process of the reformation and regeneration of those who become men of the church, here represented by Lot, namely, that at first they perceive something of temptation; but when they persist and conquer, that the Lord makes His abode with them, confirms them in good, introduces them to Himself into His kingdom, and dwells together with them, and there purifies and perfects them, and at the same time appropriates to them good and happy things, and this through His Divine Human and Holy proceeding.

3 That all regeneration, or new life, and consequently salvation, is from the Lord alone, is known indeed in the church, but is believed by few; the reason why it is not believed is, that they are not in the good of charity, and if they are not in that good, it is as impossible for them to believe this, as it is for a camel to go through the eye of a needle, for the good of charity is the very ground of the seeds of faith. Truth and good agree together, but truth and evil do not agree, being of a contrary nature, and the one rejects the other; wherefore, so far as man is in good, so far he is capable of being in truth; or so far as he is in charity, so far he is capable of being in faith, especially in this chief article of

4 faith, that all salvation is from the Lord. That this is the chief article of faith, appears from many passages in the Word, as in John: "God so loved the world, that He gave *His only-begotten Son*, that whosoever *believeth on Him*, should not perish, but have everlasting life" (iii. 16). Again: "He who *believeth on the Son*, hath everlasting life, but he who believeth not in the Son, shall not see life, but the wrath of God abideth on him" (iii. 36). Again: "This is the work of God, that *ye believe on Him* whom the Father hath sent" (vi. 29). Again: "This is the will of Him who sent Me, that every one who *seeth the Son and believeth on Him*, should have eternal life, and I will raise him up in the last day" (vi. 40). Again: "Except *ye believe that I am*, ye shall die in your sins" (viii. 24). Again: "I am the resurrection and the life, *he that believeth on Me*, though he die, he shall live; and every one who liveth, and *believeth on Me*,

5 shall not die to eternity" (xi. 25, 26). That no one can believe on the Lord, except he be in good, that is, that no one can have faith, except he be in charity, appears also from John: "As many as received, to them He gave power to be sons of God,

*believing on His name*, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (i. 12, 13). Again: "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing; if any one abide not in Me, he is cast out abroad as a branch and withered; as the Father *hath loved Me*, so have *I loved you*, abide ye in *My love*; this is My commandment, that *ye love one another, as I have loved you*" (xv. 5, 6, 9, 12). Hence it may appear, that <sup>6</sup> love to the Lord, and charity towards the neighbour, is the life of faith. But that they who are in evil, that is, in the life of evil, cannot believe that all salvation is from the Lord, was made manifest to me from those who came into the other life from the Christian world, some of whom, during the life of the body, had confessed with the mouth, yea, had taught, according to the doctrinal of faith, that without the Lord there is no salvation, and yet had led a life of evil. These, at the bare mention of the Lord, instantly filled the sphere with mere scandals: for whatsoever any one thinks in the other life, is apperceived, and diffuses from itself a sphere, in which is manifested the quality of his faith, see no. 1394. In like <sup>7</sup> manner, at the bare mention of love or charity, there was perceived to arise from the same spirits something darkish and at the same time grumous, from some filthy love, and which was of such a nature, that it extinguished, suffocated, and perverted every perception (*perceptivum*) of love to the Lord, and of charity towards the neighbour. Such is the faith which prevails at this day, and which is said to be saving without the goods of charity. The same [spirits] were questioned as to the faith <sup>8</sup> which they then had, since it was different from what they professed in the life of the body; they said, (for in the other life it is not possible for any one to conceal what he thinks,) that they believed in God the Creator of the universe; but being examined whether it was so, it was discovered that they did not believe in any God, but thought all things to be of nature, and that the things related concerning eternal life were idle tales. Such is the faith of all those within the church, who do not believe in the Lord, but say they believe in God the Creator of the universe; for truth cannot flow in into the mind from any other source than the Lord, nor can truth be inseminated except in the good which is from the Lord. That <sup>9</sup> it is the Lord's Divine Human and Holy proceeding through which and from which come life and salvation, is manifestly known from the words of the Holy Supper: "This is My body," "This is My blood," which is the Lord's Divine Human, and that thence comes all the Holy, is evident. Whether you say the Divine Human, or the body, or the flesh, or the bread, or the Divine Love, it is the same; for the Lord's Divine

Human is pure love; and the Holy is of love alone; and the Holy of faith is thence derived.

2344. Verse 4. *They had hardly lain down, and the men of the city, the men of Sodom, encompassed the house, from a boy even to an old man, all the people from the furthest part.* *They had hardly lain down*, signifies the first time of visitation: *the men of the city*, signifies those who are in falsities: *the men of Sodom*, signifies those who are in evils: *encompassed the house*, signifies that they were contrary to the good of charity: *from a boy even to an old man*, signifies falsities and evils, both recent and confirmed: *all the people from the furthest part*, signifies all and each of the things belonging thereto.

2345. *They had hardly lain down*: that this signifies the first time of visitation, appears from what was said above, nos. 2323, 2325, concerning evening and night, as signifying in the Word visitation and judgment. Here indeed no mention is made either of evening or night, but it is said, "They had hardly lain down," and thus is signified the time of evening advancing towards night, or the time of the night's commencing, consequently the first time of visitation upon the evil, as also is evident from what follows; for the investigation respecting the evil within the church, who are understood by Sodom, here commences.

2346. *The men of the city*: that this signifies those who are in falsities, and that *the men of Sodom* signify those who are in evils, appears from the signification of a city and of Sodom. That a city signifies truths, and also falsities, or things contrary to truths, was shewn above, no. 402; and that Sodom signifies evils of every kind, was shewn, nos. 2220, 2246. Inasmuch as inquisition, or visitation, was made both concerning falsities and evils, it is therefore said, The men of the city, the men of Sodom; unless both had been meant, it would only have been said, The men of Sodom.

2347. *Encompassed the house*: that this signifies that they were contrary to the good of charity, appears from the signification of a house, as denoting celestial good, which is no other than the good of love and charity, concerning which see above, nos. 2048, 2233; also from the signification of encompassing, as denoting being contrary thereto, or attacking and assaulting it with a hostile animus.

2348. *From a boy even to an old man*: that this signifies falsities and evils, both recent and confirmed, may appear from the signification of a boy and an old man, when predicated of falsities and evils, namely, that boys are those which are not yet grown up, consequently recent ones, and old men are those which have come to an advanced age, consequently are confirmed. The words boy and old man occur also in other parts of the Word in a similar sense, as in Zechariah: "There shall yet *old men*



(*mares*) and *old women* dwell in the streets of Jerusalem, and the streets of the city shall be filled with *boys* and *girls* playing in the streets" (viii. 4, 5), where Jerusalem denotes the Lord's kingdom and the church, see nos. 402, 2117. Streets denote truths therein, see no. 2336; thus old men denote confirmed truths, and old women confirmed goods: boys playing in the streets denote recent truths, and girls denote recent goods and their affections, and the gladnesses thence derived. Hence it appears how things celestial and spiritual are changed into things historical, in their descent into the worldly things which are of the sense of the letter of the Word, in which sense there is scarcely any appearance of anything being meant by old men, boys, women, and girls, but what is expressed in the letter. In <sup>2</sup> Jeremiah: "I will pour out upon the *little child* in the street of Jerusalem, and upon the assembly of young men together, for even the man (*vir*) with the woman shall be taken, the *old man* with *him that is full of days*" (vi. 11), where the street of Jerusalem denotes the falsities which prevail in the church, see no. 2336, of which falsities, the recent and adult ones are called a little child and young men, and the old and confirmed ones are called an old man and one full of days. In the same prophet: "I will disperse in thee the horse and his rider, and I will disperse in thee the chariot and him that is carried therein; and I will disperse in thee the man (*vir*) and the woman, and I will disperse in thee the *old man and the boy*" (li. 21, 22), where in like manner an old man denotes confirmed truth, and a boy denotes recent truth. In the same <sup>3</sup> prophet: "Death is come up into the windows, it is come into our palaces, to cut off a *little child* in the street, *young men* out of the lanes" (ix. 20 [21]), where a little child denotes the truths which are born, which are cut off, when death enters into the windows and palaces, that is, into intellectual and voluntary things. That windows denote intellectual things, see above, nos. 655, 658; and that palaces or houses denote voluntary things, see no. 710.

2349. *All the people from the furthest part*: that this signifies all things in general and particular thereof, appears from what goes before, namely, that by boys and old men are signified falsities and evils, both recent and confirmed; hence the people from the furthest part denotes all things in general and particular thereof; a people in general also signifies falsities, see nos. 1259, 1260. Here then is described the first state of <sup>2</sup> those within the church who are contrary to the good of charity, and consequently contrary to the Lord, for the one implies the other, for no one can be conjoined to the Lord except by love and charity, love being spiritual conjunction itself, as may appear from the essence of love; and he who cannot be conjoined to the Lord, cannot acknowledge Him. That they who

are not in good, cannot acknowledge the Lord, that is, cannot have faith in Him, appears from these words in John: "Light is come into the world, but men loved darkness rather than light, because *their works were evil*; for whoso *doeth evils* hateth the light, and cometh not to the light, lest *his works* should be reprov'd; but he who doeth truth, cometh to the light, that *his works* may be made manifest, inasmuch as they are wrought in God" (iii. 19-21), whence it is evident, that they who are contrary to the good of charity, are contrary to the Lord, or, what is the same thing, that they who are in evil hate the light, neither come they to the light; that light is faith in the Lord, and the Lord Himself, appears in John (i. 9, 10; xii. 35, 36, 46).

- 3 In like manner in the same Evangelist: "The world cannot hate you, but Me it hateth, because I witness concerning it, that *its works are evil*" (vii. 7), and still more plainly from these words in Matthew: "He shall say to them on the left, Depart from Me, ye cursed; for I was hungry, and ye gave Me not to eat; I was thirsty, and ye gave Me not to drink; I was a stranger, and ye did not gather Me in; naked, and ye did not clothe Me; sick, and in prison, and ye did not visit Me; verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye  
4 did it not unto Me" (xxv. 41-43, 45). Hence it appears, how they are against the Lord who are against the good of charity; also that every one is judged according to the good which is of charity, not according to the truth which is of faith, when such truth is separate from good; as it is also said in another place in Matthew: "The Son of Man shall come in the glory of His Father with His angels, and then shall He render to every one *according to his deeds*" (xvi. 27). Deeds denote the goods which proceed from charity; the things which are of charity are also called the fruits of faith.

2350. Verse 5. *And they cried unto Lot, and said unto him, Where are the men who came to thee by night? bring them out to us, that we may know them. They cried unto Lot, and said unto him,* signifies falsity from evil being angry against good: *Where are the men who came to thee?* signifies denial of the Lord's Divine Human and Holy proceeding: *by night*, signifies the last time when they are no longer acknowledged: *bring them out to us, that we may know them*, signifies that they were desirous to shew that it is false to acknowledge the existence [of the Lord's Divine Human and Holy proceeding].

2351. *They cried unto Lot, and said unto him:* that this signifies falsity from evil being angry against good, may appear from the signification of crying, and also of Lot, and thus from the affection (*affectus*) contained in the words spoken. That crying is predicated of falsity, was shewn, no. 2240; that Lot represents the men of the church who are in good, consequently good itself, was shewn, no. 2324. Hence, and from the affection

(*affectus*) of anger which is in these words, it is evident, that hereby is signified falsity from evil being angry against good. That falsity is of several kinds, but that in general it is of two kinds, that is, falsity which is produced from evil, and that which produces evil, see nos. 1188, 1212, 1295, 1679, 2243. Falsity from evil, which prevails within the church,<sup>2</sup> is more especially the falsity which favours evils of life, as, for instance, this one, that good, that is, charity, does not constitute a man of the church, but truth, that is, faith, and that man is saved, notwithstanding his having lived in evils through the whole course of his life, if, in the state when corporeal things are laid to sleep, as is usually the case just before death, he does but utter something of faith with apparent affection; this is the falsity which especially is angry against good, and is here signified by the men of the city crying to Lot. The cause of anger is all that which endeavours to destroy the delight of any love; it is called anger when evil assaults good, but zeal when good rebukes evil.

2352. *Where are the men who came to thee?* that this signifies a denial of the Lord's Divine Human and Holy proceeding, appears from the signification of the two men spoken of above, no. 2320, and also from the affection (*affectus*) which is latent in these words of anger; and likewise from what immediately follows, where it is said, "Bring them out to us that we may know them;" hence it is evident that such denial is implied. That they who are contrary to the good of charity, are also contrary to the Lord, and in heart deny Him, although, for the sake of the love of self and of the world, they profess Him with their mouth, see above, nos. 2343, 2349.

2353. *By night*: that this signifies the last time when the Lord's Divine Human and Holy proceeding are no longer acknowledged, appears from the signification of the night, as being a time of darkness, when the things which are of the light are no longer seen. The angels did not come in the night, but in the evening, nevertheless since they are the men of Sodom who spoke and cried, that is, those who are in falsity and evil, it is therefore not said in the evening, but in the night. For the night in the Word signifies a time and state, when there is no longer any light of truth, but mere falsity and evil, consequently it signifies the last time when judgment comes. In<sup>2</sup> this signification it is used throughout the Word, as in Micah: "Thus saith Jehovah against the prophets that mislead the people, *Night* is unto you by reason of the vision, and *it is dark* unto you by reason of divination, and *the sun is set* over the prophets, and *the day is black* over them" (iii. 5, 6), where prophets denote those who teach falsities; night, darkness, the setting of the sun, and the day growing black, denote falsities and evils. In John: If any one walks in the day he does not 3

stumble, but if any one walks in *the night*, he stumbles, because the light is not in him" (xi. 9, 10), where the night denotes falsity from evil : light denotes truth from good ; for as all the light of truth is from good, so all the night of falsity is from evil. Again : " I must work the works of Him that sent Me, whilst it is day, *the night* cometh when no one can work " (ix. 4), where the day denotes the time and state when there is good and truth, but the night, the time and state when there is evil and falsity. In Luke : " I say unto you, *in that night* two shall be on one bed, the one shall be taken, the other shall be left " (xvii. 34), where the night denotes the last time, when there shall be no longer any truth of faith. Inasmuch as in Egypt, when the sons of Israel came forth thence, was represented the vastation of good and truth within the church, and that nothing any longer prevailed but falsity and evil, therefore it was commanded that they should go forth at *midnight* (Exod. xi. 4) ; " and it came to pass that at *midnight* all the first-born of Egypt were slain " (xii. 12, 29, 30) ; and whereas they who are in good and truth, who were represented by the sons of Israel, were guarded in the midst of falsities and evils, like Lot in Sodom, therefore that night, in respect to such, is called *a night of the guardings of Jchovah* (verse 42 of the same chapter).

2354. *Bring them out to us, that we may know them* : that this signifies that they were desirous to shew that it is false to acknowledge the existence of the Lord's Divine Human and Holy proceeding, appears from the signification of the two angels, spoken of above, no. 2320 ; and also from the affection (*affectus*) of anger with which these words were spoken, and in which there is what is negative. The state here described is the first state of the vastated church, that is, when there begins to be no faith, because there is no charity, which state is, as was said, that, because they are against the good of charity, they are also in no faith, and especially in no acknowledgment of the Lord's Divine Human and Holy proceeding. This is denied in heart by all those who are in a life of evil, that is, by all those who despise others in comparison with themselves, who bear hatred towards all that do not pay them due respect, who feel a delight in indulging revenge, and exercising cruelty towards the same, and who make light of adulteries. The Pharisees, who openly denied the Lord's Divine, acted more uprightly in their time than these at this day, who for the sake of their own honour, or filthy gain, pay the Lord an external holy worship, but internally cherish this profanity : the successive states of such, as to their quality, are described in what follows, by the men of Sodom, and at length, by the overthrow of Sodom, verses 24, 25. The case with man, as has been before observed, is, that there are with him evil spirits, and at the same time angels. Through the evil spirits he has communication



with hell, and through the angels with heaven, see nos. 687, 697. In proportion, therefore, as man's life accedes to evil, in the same proportion hell flows in ; but in proportion as it accedes to good, in the same proportion heaven, and consequently the Lord, flows in. Hence it is evident, that they who are in the life of evil, cannot acknowledge the Lord, but form to themselves innumerable things against Him, because the phantasies of hell flow in, which they receive ; whereas they who are in the life of good, acknowledge the Lord, because heaven flows in, in which love and charity is the principal thing, because heaven is of the Lord, from whom come all things of love and charity, see nos. 537, 540, 547, 548, 551, 553, 685, 2130.

2355. Verses 6, 7. *And Lot went out to them to the door, and shut the inner door after him. And he said, I pray you, my brethren, do not evilly.* *Lot went out to them to the door*, signifies that he prudently applied himself ; *and shut the inner door after him*, signifies lest they should violate the good of charity, and deny the Lord's Divine Human and Holy proceeding : *and he said*, signifies exhortation : *I pray you, my brethren, do not evilly*, signifies that they should not violate those things ; he calls them brethren, because it was from good that he exhorted them.

2356. *And Lot went out to them to the door* : that this signifies that he prudently applied himself, appears from the interior sense of a door, and of going out to the door. A door, in the Word, signifies that which introduces or lets in, either to truth, or to good, or to the Lord ; hence it is, that a door also signifies truth itself, and likewise good itself, and also the Lord Himself ; for truth leads to good, and good to the Lord. Such things were represented by the door and vails of the tent, and also of the temple, see nos. 2145, 2152, 2576. That this is the signification <sup>2</sup> of a door, appears from the Lord's words in John : "He that entereth not in through *the door* into the sheep-fold, but climbeth up some other way, the same is a thief and a robber ; but he that entereth in through *the door*, is the shepherd of the sheep, to him the *door-keeper* openeth. I am *the door* of the sheep ; through Me if any one enter in, he shall be saved" (x. 1-3, 7, 9), where the door denotes truth and good, consequently the Lord, who is truth and good itself. Hence it is evident what is signified by being let in through a door into heaven, consequently what is signified by the keys whereby it is opened. But in the present <sup>3</sup> case by a door is signified some good, adequate to the genius of those who encompassed the house ; for the outer door is here distinguished from the inner door, and was before the house, as appears from this circumstance, that Lot went out, and that he shut the inner door after him ; and that that good was blessedness of life, appears from what immediately follows, whereby he would persuade those who were in falsity and evil ; for such do not suffer themselves to be persuaded by the veriest good, but

reject it. Hence it is evident, that by going out to the door, is here signified that he prudently applied himself.

2357. *And shut the inner door after him*: that this signifies lest they should violate the good of charity, and deny the Lord's Divine Human and Holy proceeding, appears from what has been already said. Shutting the inner door denotes preventing their entrance, and in the present case, preventing their entrance into the good signified by the house, and thus preventing their  
 2 entrance to the Divine and Holy of the Lord. These words also involve a deeper meaning, into the sense and idea whereof the angels come, when these things are being read. The deep meaning is this, that they who are in the life of evil, are admitted no further than to the mere Knowledge of good and of the Lord, but not to the veriest acknowledgment and belief thereof; the reason is, that so long as they are evil, they cannot at the same time be in good, inasmuch as no one can serve two masters. Whosoever once acknowledges and believes, in case he returns to the life of evil, profanes what is good and holy: but he who does not acknowledge and believe, is not capable of such profanation; therefore, by the providence of the Lord, care is taken that man may be admitted no further into real acknowledgment and belief of heart, than he is capable of being afterwards preserved in; and this by reason of the  
 3 punishment for profanation, which in hell is most grievous. It is on this account, that at this day so few are permitted to believe from the heart, that the good of love and charity is heaven in man, and that the all of the Divine is in the Lord; for at this day [mankind] are in the life of evil. This, then, is what is interiorly signified by this circumstance, that Lot shut the inner door after him; for the inner door was that through which entrance was had into the house itself where the angels were, that is, into good in which the Lord is.

2358. *And he said*: that this signifies exhortation, appears from what immediately follows, consequently without further explanation.

2359. *I pray you, my brethren, do not evilly*: that this signifies that they should not violate those things, that is, the good of charity, and the Lord's Divine Human and Holy proceeding, appears from the signification of doing evilly, as denoting violating. Hence it is evident that those who are within the church are here treated of, and that these are they who are meant by the men of Sodom; for no one can violate those things except he be in possession of the Word. That these things are most holy, may appear from this consideration, that no one can be admitted into the Lord's kingdom, that is, into heaven, unless he be in the good of love and charity; and no one can be in the good of love and charity, unless he acknowledges the Divine and Holy of the Lord; from Him alone that

[acknowledgment] flows in, and [it flows in] indeed into the good itself which is from Him. The Divine cannot flow in except into what is Divine, nor can it be communicated to man, except through the Lord's Divine Human, and the Holy thence [proceeding]. Hence may be understood what is meant by the Lord's being the all in all in His kingdom, and also that nothing of the good which is in man, is of man, but of the Lord.

2360. That the reason of his calling them brethren is, that it was from good that he exhorted them, appears from the signification of a brother. A brother, in the Word, signifies the same thing as a neighbour, because every one ought to love his neighbour as himself; thus brethren are so called from love, or, what is the same thing, from good. This name and salutation of neighbour has its origin in this circumstance, that the Lord in heaven is the Father of all, and that He loves all as His sons, and thus that love is spiritual conjunction. Hence the universal heaven resembles, as it were, one generation derived from love and charity, see nos. 685, 917. Therefore all the sons of Israel, <sup>2</sup> because they represented the Lord's heavenly kingdom, that is, the kingdom of love and charity, amongst each other were called brethren, and also companions, but when called companions, it was not from the good of love, but from the truth of faith; as in Isaiah: "They help a man *his companion*, and he saith to *his brother*, Strengthen thyself" (xli. 6). In Jeremiah: "Thus shall ye say a man to *his companion*, and a man to *his brother*, What hath Jehovah answered, and what hath Jehovah spoken?" (xxiii. 35). In David: "For the sake of *my brethren*, and *my companions*, I will speak; Peace be within thee" (Psalm exxii. 8). In Moses: "He shall not press *his companion* and *his brother*, because the release of Jehovah is proclaimed" (Deut. xv. 2, 3). In Isaiah: "I will confound Egypt with Egypt, and they shall fight a man against *his brother*, and a man against *his companion*" (xix. 2). In Jeremiah: "Beware every man of *his companion*, and trust ye not in any *brother*, for every *brother* supplanting will supplant, and every *companion* will slander" (ix. 4). That all of that church were <sup>3</sup> called by one name, brethren, appears from Isaiah: "They shall bring all your *brethren* from all nations an offering to Jehovah, on horses, and on chariots, and on coaches, and on mules, and on dromedaries, to the mountain of my holiness, Jerusalem" (lxvi. 20). They who are acquainted with no other sense but that of the letter, as is the case with the Jews, believe that the posterity of Jacob are alone signified here by brethren, and that they shall be brought back to Jerusalem by those whom they call gentiles, on horses, and on chariots, and on coaches, and on mules; but by brethren are meant all who are in good; and by horses, chariots, and coaches, are signified such things as are of truth and good; and by Jerusalem is

4 meant the kingdom of the Lord. In Moses: "If there be amongst thee a needy one of one *thy brethren*, in one of thy gates, thou shalt not harden thy heart, and thou shalt not shut up thy hand from thy needy *brother*" (Deut. xv. 7, 11). Again: "Out of the midst of *thy brethren* thou shalt set a king over thee, thou shalt not be able to set over thee a man who is a stranger, who is not thy *brother*; and he shall not lift up his heart above *his brethren*" (Deut. xvii. 15, 20). Again: "A Prophet shall Jehovah thy God raise up to thee out of the midst of thee, from  
5 *thy brethren*, like me, Him shall ye obey" (Deut. xviii. 15, 18). Hence it is evident, that the Jews and Israelites all called each other brethren, but those who were in covenant with them they called companions; yet whereas they savoured nothing of the Word but its historical and worldly contents, they supposed that they called each other brethren for no other reason than that they were all the sons of one father, or Abraham; but in the Word they were not called brethren for this reason, but from the good which they represented. Abraham also, in the internal sense, is nothing else than love itself, that is, the Lord, see nos. 1893, 1965, 1989, 2011; whose sons, and consequently brethren to each other, are all they who are in good, yea, all who are called the neighbour, as the Lord teaches in Matthew: "One is your  
6 master, Christ, all ye are *brethren*" (xxiii. 8). Again: "Who-soever is rashly angry with his *brother* shall be liable to the judgment; whosoever shall say to *his brother*, Raca, shall be liable to the council. If thou offer thy gift upon the altar, and there remember that *thy brother* hath anything against thee, leave there thy gift before the altar, and go first and be reconciled to *thy brother*" (v. 22-24). Again: "Why perceivest thou the mote which is in *thy brother's* eye? how wilt thou say to *thy brother*, Suffler me to cast out the mote from thine eye" (vii. 2-4). Again: "If *thy brother* hath sinned against thee, go and reprove him between thee and him alone; if he hear thee, thou hast gained *thy brother*" (xviii. 15). Again: "Peter coming to Him, said, Lord, how often shall *my brother* sin against me, and I ought to forgive him?" (xviii. 21). Again: "So also shall my heavenly Father do unto you, if ye from your hearts forgive not  
7 every one *his brother* their trespasses" (xviii. 35). From these passages it is manifest, that all in the universe are called brethren who are the neighbour, and that for this reason, that every one ought to love his neighbour as himself, consequently [all are called brethren] from love or good. And whereas the Lord is good itself, and regards all from good, and is the Neighbour in the supreme sense, therefore He also calls them brethren, as in John: "Jesus said unto Mary, Go to *My brethren*" (xx. 17). And in Matthew: "The king shall answer, and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these *My brethren*, ye did it unto Me" (xxv. 40).



Hence then it is evident, that the word brother is an expression of love.

2361. Verse 8. *Behold, I pray, I have two daughters, who have not known man ; let me, I pray, bring them out to you, and ye may do to them as is good in your eyes ; only to these men do not anything, because therefore they came into the shadow of my beam. Behold, I pray, I have two daughters who have not known man*, signifies the affections of good and of truth : *let me, I pray, bring them out to you*, signifies blessedness from them : *and do to them as is good in your eyes*, signifies enjoyment so far as they perceived [that it was] from good : *only to these men do not anything*, signifies that they should not violate the Lord's Divine Human and Holy proceeding : *because therefore they came into the shadow of my beam*, signifies that they are in the good of clarity : *the shadow of the beam*, signifies into a general obscure [state] thereof.

2362. *Behold, I pray, I have two daughters, who have not known man* : that this signifies the affections of good and of truth, appears from the signification of daughters, as denoting affections, concerning which see nos. 489-491. By not knowing a man is signified, that falsity had not defiled them ; for a man (*vir*) signifies rational truth, and also in the opposite sense falsity, see nos. 265, 749, 1007. There are two affections, namely, of good and of truth, see no. 1997. The former, or the affection of good, constitutes the celestial church, and is called in the Word the daughter of Sion, and also the virgin daughter of Sion ; but the latter, or the affection of truth, constitutes the spiritual church, and is called in the Word the daughter of Jerusalem ; as in Isaiah : "*The virgin daughter of Sion hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head behind thee*" (xxxvii. 22 ; 2 Kings xix. 21). In Jeremiah : "What shall I liken to thee, *O daughter of Jerusalem* ? What shall I equal to thee, and I will comfort thee, *O virgin daughter of Sion*" (Lament. ii. 13). In Micah : "Thou, O tower of the flock, the hill of *the daughter of Sion*, even to thee shall he come, and there shall come dominion first, the kingdom of the *daughter of Jerusalem*" (iv. 8). In Zephaniah : "Rejoice, *O daughter of Sion*, shout, O Israel ; be glad and exult with all the heart, *O daughter of Jerusalem*" (iii. 14). In Zechariah : "Exult greatly, *O daughter of Sion*, shout, *O daughter of Jerusalem*, behold thy King will come to thee" (ix. 9 ; Matt. xxi. 5 ; John xii. 15). That the celestial church, or the celestial kingdom of the Lord, is called the daughter of Sion from the affection of good, that is, from love to the Lord Himself, see also Isaiah x. 32 ; xvi. 1 ; lii. 2 ; lxii. 11 ; Jer. iv. 31 ; vi. 2, 23 ; Lam. i. 6 ; ii. 1, 4, 8, 10 ; Micah iv. 10, 13 ; Zech. ii. 14 ; Psalm ix. 15 [14] ; and that the spiritual church, or spiritual kingdom of the Lord, is

called the daughter of Jerusalem from the affection of truth, and thus from charity towards the neighbour, see Lam. ii. 15. The quality of each of these churches has been frequently  
 4 treated of in the first part of this work. The celestial church, because from love to the Lord it is in love towards the neighbour, is likened especially to an unmarried daughter, or virgin, yea, is also called a virgin, as in John: "These are they who have not been polluted with women, for they are *virgins*: these are they who follow the Lamb whithersoever He goeth; for they are without spot before the throne of God" (Apoc. xiv. 4, 5). That this also might be represented in the Jewish church, the priests were enjoined to take for wives virgins, and  
 5 not widows (Levit. xxi. 13-15; Ezek. xlv. 22). From the things contained in this verse, it may appear how pure the Word is in the internal sense, although it appears otherwise in the letter. For whilst these words are read, "Behold, I pray, I have two daughters which have not known a man, let me, I pray, bring them out to you, and ye may do to them as is good in your eyes; only to these men do not anything," nothing but something impure enters the ideas, especially into the ideas of those who are in the life of evil; but nevertheless, that these words are perfectly chaste in the internal sense, appears from their explanation, namely, that they signify the affections of good and truth, and the blessedness which might be perceived from the enjoyment thereof, by those who do not violate the Divine and Holy of the Lord.

2363. *Let me, I pray, bring them out to you:* that this signifies blessedness from them, that is, from the affections of good and of truth, appears from the sense of those words, when they are spoken of affections, which are here meant by daughters. As to blessedness and happiness being only in the affection of good and truth, this is a matter of which all who are in evil and its delight are profoundly ignorant. Blessedness in the affection of good and truth appears to them either as a sort of nothing, or as something sad, and to some as something painful, yea, even deadly. Infernal genii and spirits are such. They suppose and believe, that if the delight of the love of self and of the world, thus of the evils thence, were to be taken away from them, nothing of life could remain to them. But when it is shewn them that life itself with its blessedness and happiness then commences, they feel a certain sadness from the loss of their own delight; and when they are brought among those who are in such life, they are seized with pain and torment; besides which they then begin to feel in themselves a something cadaverous, and dreadfully infernal, wherefore they call heaven, wherein that blessedness and happiness is, their hell, and endeavour by flight to remove and hide them-  
 2 selves as far as possible from the face of the Lord. Neverthe-

less, that all blessedness and happiness consist in the affection of the good which is of love and charity, and in the affection of the truth which is of faith, so far as the latter leads to the former, may appear from this consideration, that heaven, that is, angelic life, consists therein, and also that it affects man from the inmosts, because it flows in from the Lord through the inmosts, see nos. 540, 541, 545; then also wisdom and intelligence enter and fill the recesses of his mind, and enkindle good with a celestial flame, and truth with a celestial light, and this with a perception of blessedness and happiness, of which nothing can be predicated but what is ineffable; they who are in this state perceive how insignificant, and how sad and lamentable, is the life of those who are in the evils of the love of self and of the world. But in order that man may <sup>3</sup> know the quality of this life respectively, that is, the life of the love of self and of the world, or, what is the same thing, the life of haughtiness, of avarice, of envy, of hatred, of revenge, of unmercifulness, and of adultery, let any ingenious person only draw for himself the character of any one of these evils, or, if he be able, let him paint it in a visible image before his eyes, according to the ideas which he may conceive of it, from experience, from knowledge, and from reason, he will then see, in proportion to the energy of his description or picture, how horrible those evils are, and that they are diabolical forms, in which there is nothing human. Such forms all those persons become after death, who perceive the delight of life in such evils, and the more delight they perceive, so much the more horrible are their forms. But, on the other hand, if the same <sup>4</sup> person draw the character of love and charity, or represents them to himself by some form, he will see, in proportion to the energy of his description, or delineation, that the form is an angelic form, full of blessed and beautiful things, and that it contains in itself what is celestial and Divine. Can any one believe that these two forms can abide together; and that the diabolical form may be put off, and be transcribed into the form of charity, and this by a faith to which the life is opposite? for after death every one's life remains, or, what is the same thing, his affection, and according thereto is all his thought, consequently his faith, which thus manifests itself such as it had been in the heart.

2364. *And ye may do to them as is good in your eyes:* that this signifies enjoyment so far as [they perceived it to be] from good, may also appear from the sense of the words, and also from the series, when they are predicated of affections, which are signified by daughters. That he applied himself prudently, was signified by Lot's going out to them to the door, see no. 2356; the prudence itself herein appears from what is here said, and from the rest of this verse, namely, that they should enjoy the

blessedness of the affections of good and truth in proportion as [they perceived it to be] from good, which is signified by doing to them as was good in their eyes. Enjoying in proportion as [they perceived it to be] from good here means, in proportion as they knew it to be good, no one being bound beyond this. For all are bent by the Lord to the good of life through the good of their faith; thus there is a difference in this respect between gentiles and Christians, between the simple and the learned, between infants and adults. They who have imbued the life with evil are bent by abstaining from evil, and by intending good, and by doing this according to their capacity; their intention or end in such case is regarded, and although their actions are not good in themselves, still from the end they derive somewhat of good, and thence of life, which constitutes their blessedness.

2365. *Only to these men do not anything*: that this signifies that they should not violate the Lord's Divine Human and Holy Proceeding, appears from the signification of the men and angels, treated of above.

2366. *For therefore came they into the shadow of my beam*: that this signifies that they are in the good of charity, appears from the signification of a house, as denoting good, see nos. 710, 2233, 2234, which is here called the shadow of a beam, for a reason which will be given presently.

2367. With respect to the shadow of a beam denoting a general obscurity, the case is thus:—The perception of good and of truth is but in obscurity with even a regenerate man, much more so with one who is in external worship, and who is here represented by Lot. While man is in corporeal things, that is, while he lives in the body, affections, like perceptions, are very general, thus very obscure, howsoever man may think that they are not so, there being myriads of myriads of things in each little affection (*affectioncula*) of him, and even in each idea of his perception, which appears to him as a one, as will be shewn hereafter, by the Divine mercy of the Lord, when affections and ideas come to be treated of. Man may at times, by reflection, explore and describe a few of the things which are in him; but still innumerable, yea indefinite things lie concealed, which never come to his Knowledge, nor can come, so long as he lives in the body, but are made manifest as soon as bodily and  
<sup>2</sup> worldly things are extinct. This may appear plainly enough from this circumstance, that a man who was in the good of love and charity, when he passes into the other life, comes from an obscure life into a clearer life, as from a kind of night into day, and in proportion as he comes into the Lord's heaven, in the same proportion he comes into a clearer [life], till at length he comes to the light in which the angels are, whose light of intelligence and wisdom is inexpressible; the lumen in which man is respectively is like darkness (*tenebricosum*). Hence



it is that it is here said, that they came into the shadow of his beam, by which is signified, that they are in their general obscurity, that is, that he knew little concerning the Divine and Holy of the Lord, but still that he acknowledged and had faith in its existence, and in its presence in the good of charity, that is, with those who are in that good.

2368. Verse 9. *And they said, Come on further; and they said, Is the one come to sojourn, and shall he judging judge? now will we do evilly to thee more than to them; and they pressed on the man, on Lot exceedingly, and they drew near to break down the inner door. And they said,* signifies an answer from anger: *Come on further,* signifies the threats of their anger: *and they said, Is the one come to sojourn,* signifies those who are of a different doctrine and of a different life: *and shall he judging judge?* signifies shall they teach us? *now will we do evilly to thee more than to them,* signifies that they would reject the good of charity more than the Divine Human and Holy proceeding of the Lord: *and they pressed on the man,* signifies that they were desirous to do violence to truth: *on Lot exceedingly,* signifies that [they were] especially [desirous to do violence] to the good of charity: *and they drew near to break down the inner door,* signifies that they came even to the endeavour of destroying both.

2369. *And they said:* that this signifies an answer from anger, may appear from what goes before, and from what follows, consequently without explanation.

2370. *Come on further:* that this signifies threats of anger, that is, against the good of charity, appears from the signification of Lot, as denoting the good of charity, to whom, and concerning whom, these words were spoken. That the words are threats of anger, appears from the words themselves, and from those which follow, which also involve that they would altogether reject the good of charity, if he spoke and endeavoured to persuade them any more concerning it, which is what is signified by "Come on further."

2371. *And they said, Is the one come to sojourn:* that this signifies those who are of a different doctrine and a different life, appears from the signification of sojourning, as denoting being instructed and living, thus denoting doctrine and life, concerning which see nos. 1463, 2025. Here is described the state of the church as it is about the last times, when there is no longer any faith because there is no charity, namely, that the good of charity, in consequence of its complete secession from the life, is also rejected from doctrine. We are not here<sup>2</sup> treating of those who falsify the good of charity, by explaining it in favour of self, and for the sake of self, that they may be the greatest, and for the sake of the goods of the world, that they may possess all, and who arrogate to themselves the distribution

of rewards, thus defiling the good of charity by various arts and deceitful methods; but of those who are unwilling to hear anything of the goods of charity or of good works, but only of faith separate therefrom, and this by reasoning to this effect, that in man there is nothing but evil, and that the good which is from him is also in itself evil, in which there is thus nothing of salvation, and that no one can merit heaven by anything good, consequently no one can be saved thereby, but only by a faith whereby they acknowledge the merit of the Lord. This is the doctrine which flourishes, and is zealously taught, and favourably received, in the last times, when the church begins to  
 3 expire. But it is a falsity to conclude thence, that a person may lead an evil life, and at the same time have a good faith. It is also a falsity to conclude, that because there is nothing but evil in man, therefore good cannot be given by the Lord, in which good, because the Lord is in it, there is heaven, and consequently blessedness and happiness. It is, lastly, a falsity to conclude, that because no one can merit [heaven] by any good, therefore heavenly good cannot be given by the Lord, in which merit is regarded as something enormous. In such good are all the angels, in such all the regenerate, and in such those who perceive a delight, yea a blessedness in good itself, or in its affection. It was concerning this good, or concerning this charity, that the Lord thus spoke in Matthew: "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the sons of your Father Who is in the heavens; for if ye love them that love you, what reward have ye? and if ye salute your brethren only, what do ye more abundantly [than others]? Do not even the publicans do so?" (v. 43-48). In like manner in Luke, with the addition of these words: "Do good, and lend, hoping for nothing again; then shall your reward be great, and ye shall be the sons of the  
 4 Highest" (vi. 27-36). Here is described the good which is from the Lord, as being void of any end of recompense; wherefore those who are in that good, are called the sons of the Father Who is in the heavens, and the sons of the Highest; and since the Lord is in that good, there is also a reward in it, [according to the Lord's words] in Luke: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours, lest they call thee again, and a recompense be made thee: but when thou makest a feast, call the poor, the maimed, the lame, then thou shalt be blessed, because they have not wherewith to recompense thee; thou shalt be recompensed in the resurrection of the dead" (xiv. 12-14). A dinner, a supper, and a feast, is the good of charity, in which is the dwelling together of the Lord with man, see no.

2341; wherefore by it is described, and plainly shewn, that recompense is in good itself, because the Lord is therein, for it is said, thou shalt be recompensed in the resurrection of the dead. They who try to do good of themselves, because the Lord has so commanded, are they who finally receive this good, and who, being afterwards instructed, acknowledge from faith that all good is from the Lord, see nos. 1712, 1937, 1947, and then they hold all self-merit in such aversion, that it makes them sorrowful only to think of it, and they perceive their blessedness and happiness to be proportionally diminished. The case is otherwise with those who do not try to do good of themselves, but lead a life of evil, teaching and professing that there is salvation in faith separate [from charity]; these do not know that such good can exist; and, what is wonderful, as has been given me to know by much experience, these same persons, when they come into the other life, are desirous to merit heaven by some good actions which they recollect to have done, because they then first know, that there is no salvation in faith separate from charity. These are they of whom the Lord thus speaks in Matthew: "They will say to Me in that day, Lord, Lord, have we not prophesied through Thy name, and through Thy name cast out devils, and in Thy name done many powers? but then will I confess to them, I know you not; depart from Me, *ye that work iniquity*" (vii. 22, 23). It also then appears from the same persons, that they have been altogether inattentive to all those things which the Lord so often taught concerning the good of love and charity, and that those things were as fleeting clouds, or as things seen in the night; as for example, what is said in Matthew iii. 8, 9; v. 7-48; vi. 1-20; vii. 16-20, 24-27; ix. 13; xii. 33; xiii. 8, 23; xviii. 21-23 to the end; xix. 19; xxii. 34-38; xxiv. 12, 13; xxv. 34 to the end; Mark iv. 18-20; xi. 13, 14, 20; xii. 28-34; Luke iii. 8, 9; vi. 27-39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25-28; xii. 58, 59; xiii. 6-10; John iii. 19, 21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1-8, 9-19; xxi. 15-17. These and similar things, then, are what are signified by the men of Sodom, that is, those who are in evil (see nos. 2220, 2246, 2322), saying to Lot, "Is the one come to sojourn, and shall he judging judge?" that is, "Shall they, who are of another doctrine and another life, teach us?"

2372. *And shall he judging judge?* that this signifies, shall they teach us? appears from the signification of judging, as denoting teaching. That justice is predicated of the exercise of good, but judgment of the instruction of truth, was shewn, no. 2235. Hence it is, that judging, in the internal sense, signifies instructing or teaching. Teaching the truth is the same thing as teaching what is good, because all truth looks to good.

2373. *Now will we do evilly to thee more than to them*: that this signifies, that they would reject the good of charity more than the Lord's Divine Human and Holy proceeding, may appear from the signification of Lot, as denoting the good of charity, for Lot represents those who are in the good of charity, see nos. 2324, 2351, 2371; and from the signification of the men or angels, as denoting the Lord as to His Divine Human and Holy proceeding, concerning which see above: hence it is evident that this is the meaning of doing evilly to thee more than to them. The reason why those within the church who are in evil, reject charity rather than deny the Lord, is, that thereby they can favour their concupiscences by some show of religion, and practise external worship without internal, that is, the worship of the mouth without that of the heart; and the more Divine and holy they make such worship, so much the greater is their dignity and gain; not to mention several other reasons, which are hidden, but still may be discerned. Nevertheless, the case is thus, that whosoever rejects the one in doctrine, and at the same time in life, rejects also the other, and if he dares not do so with his mouth, yet he does so in his heart; this is expressed in the sense of the letter by their drawing near to break down the inner door, by which is signified, that they came even to the endeavour of destroying both; but what operates to prevent this from breaking out into act is not hidden.

2374. *And they pressed upon the man*: that this signifies that they were desirous to do violence to truth, appears from the signification of a man (*vir*) as denoting the intellectual and rational in man (*homo*), consequently as denoting truth, concerning which see nos. 158, 1007. Doing violence to truth is perverting the things which are of faith, which are perverted when they are separated from charity, and when it is denied that they lead to the good of life.

2375. *On Lot exceedingly*: that this signifies that [they were] especially [desirous to do violence] to the good of charity, appears from the signification of Lot, as denoting the good of charity, concerning which see above, nos. 2324, 2351, 2371, 2373. From these words, "They pressed upon the man, upon Lot exceedingly," it may plainly appear, that one thing is signified by the man, and another thing by Lot exceedingly, otherwise one expression would have been sufficient.

2376. *And they drew near to break down the inner door*: that this signifies, that they attempted to destroy both, appears from the signification of drawing near, as denoting endeavouring; and from the signification of the inner door, as denoting that which introduces to good and to the Lord, and also as denoting good itself and the Lord Himself, concerning which see nos. 2356, 2357; how this is, see no. 2373.



2377. Verse 10. *And the men put forth their hand, and brought Lot in to them into the house, and shut the inner door.* *The men put forth their hand*, signifies the Lord's powerful aid: *and brought Lot in to them into the house*, signifies that the Lord protects those who are in the good of charity: *and shut the inner door*, signifies that He also shuts up every passage to them.

2378. *The men put forth their hand*: that this signifies the Lord's powerful aid, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of the hand, as denoting power, concerning which see no. 878.

2379. *And they brought Lot in to them into the house*: that this signifies that the Lord protects those who are in the good of charity, appears from the signification of Lot, as denoting those who are in the good of charity, concerning which see above; and from the signification of bringing in to them into the house, as denoting protecting. Being brought into the house, denotes being brought into good, and they who are brought into good, are brought into heaven, and they who are brought into heaven, are brought to the Lord, whereby they are safe from all infestation as to their souls. That the man who is in good is in society with angels as to his soul, and is thus in heaven even while he lives in the body, although he is ignorant thereof at the time, neither can perceive angelic joy, because he is in corporeal things and in preparation, see above, no. 1277.

2380. *And shut the inner door*: that this signifies that the Lord closes up every passage to them, appears from the signification of the inner door, as denoting that which introduces, see nos. 2356, 2357, 2376, consequently denoting passage or access; hence it is that shutting the inner door means shutting up all passage. In the other life every passage is shut up by the good being separated from the evil, so that the good cannot be infested by the spheres of the persuasions of falsity and of the lusts of evil, for the exhalation of hell cannot penetrate into heaven. In the life of the body there is also a shutting up of passage [which is effected thus]:—the principles and persuasions of falsity can have no effect on those who are in good, for the angels who are with them, directly any falsity of evil or evil of falsity is infused, whether in conversation by an evil man, or in thoughts by an evil spirit or genius, turn it aside and bend it to something true and good in which such persons have been confirmed; and this, howsoever they are infested as to the body, because they value the body as nothing in comparison with the soul. Man, while <sup>2</sup> he is still in corporeal things, is in such a general obscure idea and perception (see no. 2367), that he hardly knows whether

he is in the good of charity or not, and this also because he does not know what charity is, and what the neighbour is. But it ought to be known who they are [who are in the good of charity]. All are in the good of charity who have conscience, that is, who for the sake of what is just and fair, and good and true, are unwilling in any respect to depart from what is just and fair, and good and true; for this is of conscience; and those who from conscience think well of the neighbour, and wish well to him, even though he be an enemy, and this without any recompense, are they who are in the good of charity, whether they be outside the church or within it; those of them who are within the church adore the Lord, and willingly hearken to and practise the things which He has  
3 taught. On the other hand, those who are in evil have no conscience; they do not care for what is just and fair, except so far as they can gain reputation by means thereof; what good and truth, which constitute spiritual life, are, they do not know, and also reject them as of no account; moreover, they think ill of the neighbour, and bear ill-will towards him, and also do ill to him, although he be a friend, if he does not favour them, and herein they perceive delight; if [they think, or will, or do] anything good, it is with a view to recompense. Such within the church secretly deny the Lord, and so far as their honour, interest, reputation, or life, are not  
4 endangered, they deny Him openly. Nevertheless it should be known, that some suppose themselves not to be in good, when yet they are so, and some that they are in good, when yet they are not so; the reason why some suppose themselves not to be in good, when yet they are so, is, that whilst they reflect upon good in themselves, it is instantly insinuated by the angels in whose society they are, that they are not in good, to prevent their attributing good to themselves, and fixing their thought on their own merit, and thus on their own excellence (*preferentia*) above others: if it were otherwise,  
5 they would fall into temptations. But the reason why some suppose themselves to be in good when yet they are not so, is, that whilst they reflect upon good, it is instantly infused by the evil genii and spirits with whom they are associated, that they are in good, for they believe the delight of evil to be good, yea, it is suggested to them that whatever good they have done to others from motives of the love of self and of the world, is a good which ought to be recompensed even in the other life, and thus that they merit more than others, whom they despise, and make no account of, in comparison with themselves; and what is wonderful, if they thought otherwise, they would fall into temptations in which they would be overcome.

2381. Verse 11. *And the men who were at the door of the*

*house, they smote with blindnesses, from small even to great, and they laboured to find the door.* The *men who were at the door of the house*, signifies rationals, and thence doctrinals, by which violence is offered to the good of charity: *they smote with blindnesses*, signifies that they were filled up with falsities: *from small even to great*, signifies in particular and in general: *and they laboured to find the door*, signifies till they could not see any truth which led to good.

2382. *And the men who were at the door of the house*: that this signifies rationals and thence doctrinals, whereby violence is offered to the good of charity, appears from the signification of the *men*, as denoting rationals, concerning which see nos. 158, 1007; from the signification of a *door*, as denoting introduction or approach, which leads either to truth or to good, thus denoting what is doctrinal, concerning which see above, no. 2356; and from the signification of a *house*, as denoting the good of charity, concerning which see above in divers places. In the present instance, as the subject treated of is those who drew near to break down the inner door, that is, who attempted to destroy both the good of charity, and the Divine and Holy of the Lord (see no. 2376), evil rationals are meant, and thence false doctrinals, by which violence is offered to the good of charity.

2383. *They smote with blindnesses*: that this signifies that they were filled up with falsities, appears from the signification of blindness. In the Word, blindness is predicated of those who are in falsity, and also of those who are in ignorance of the truth; both are called blind, but which are meant can only appear from the series of the things treated of, especially in the internal sense. That they are called blind who are in falsity, appears from the following passages:—In Isaiah: “*His watchmen are blind*, they are all ignorant, they are all dumb dogs, they cannot bark” (lvi. 10), where blind watchmen denote those who from reasoning are in falsity. In the same Prophet: “We wait for light, and behold darkness; for brightness, but we walk in thick darkness; we grope like *the blind* for the wall” (lix. 9, 10). In Jeremiah: “They have wandered *blind* in the streets, they have polluted themselves with blood, the things which they cannot [pollute], they touch with garments” (Lament. iv. 14), denoting that all truths were polluted; streets denote the truths in which they wandered, see no. 2336. In Zechariah: “In that day I will smite every horse<sup>2</sup> with astonishment, and his rider with madness, every horse of the peoples I will smite with *blindness*” (xii. 4). In this and other parts of the Word, horse denotes the intellectual, hence it is said, that the horse should be smitten with astonishment, and that every horse of the peoples should be smitten with blindness, that is, should be filled up with falsities. In John: 3

“ For judgment am I come into the world, that *those who see not* may see, but that those who see may become *blind*. Some of the Pharisees heard these words, and said, Are we *blind* also? Jesus said unto them, If ye were *blind*, ye would not have sin; but now ye say, We see, therefore your sin remaineth ” (ix. 39–41). Here the blind are mentioned in both senses, that is, denoting both those who are in falsity, and those who are in ignorance of the truth; with those who are within the church, and know what is the truth, blindness is falsity; but with those who do not know what is the truth, as those outside the church, blindness is ignorance of the truth; these latter

4 are blameless. In the same Evangelist, “ *He hath blinded their eyes*, and hardened their heart, that *they may not see with their eyes*, and understand with their heart, and I should heal them ” (xii. 40; Isaiah vi. 9–11), meaning that it would be better that they should be in falsities than in truths, because they were in the life of evil, for if they were instructed in truths, they would not only falsify them, but would also defile them with evils; [truth, therefore, was concealed from them] for the same reason that the men of Sodom were smitten with blindnesses, that is, doctrinals were filled up with falsities; the reason of this was shewn, nos. 301–303, 593, 1008, 1010, 1059, 1327, 1328, 2426.

5 As blindness signified falsity, therefore in the representative Jewish church it was forbidden to sacrifice anything blind, see Levit. xxii. 22; Deut. xv. 21; Mal. i. 8; it was also forbidden that a blind priest should come near to offer on the altar, Levit. xxi.

6 18, 21. That blindness is predicated of ignorance of the truth, such as the gentiles are in, appears from Isaiah: “ In that day shall the deaf hear the words of the book, and the *eyes of the blind shall see* out of thick darkness, and out of darkness ” (xxix. 18); where the blind denote those who are in ignorance of the truth, especially those who are outside of the church. In the same Prophet: “ Bring forth the *blind people*, and they shall have eyes, and the deaf, and they shall have ears ” (xliii. 8); treating of the church of the gentiles. In the same Prophet: “ I will lead the *blind* in a way they know not, I will make

7 darkness into light before them ” (xlii. 16). In the same Prophet: “ I will give thee for a light of the people, to open the *blind eyes*, to bring him that is bound out of the prison (*claustra*), them that sit in darkness out of the house of the prison ” (xlii. 6, 7), treating of the Lord’s coming, when those who are in ignorance of the truth would be instructed; for those who are in falsity do not so readily suffer themselves to be instructed, because they have known what is true, and have confirmed themselves against it, and have turned the light into darkness which is not dispelled. In Luke: “ The master of the house said to his servant, Go quickly into the streets and lanes of the city, and bring in hither the poor, and the halt, and the lame,



and *the blind*" (xiv. 21), treating of the Lord's kingdom, where it is evident, that the [naturally] poor, the halt, the lame, and the blind, are not signified, but those who are such in a spiritual sense. In the same Evangelist: "Jesus said, Go and tell John <sup>8</sup> that *the blind* see, *the lame* walk, *the leprous* are cleansed, *the deaf* hear, *the dead* are raised, to *the poor* the Gospel is preached" (vii. 22). According to the sense of the letter, by the blind, the lame, the leprous, the deaf, the dead, and the poor, are here meant no others than those who are [naturally] such, because it was a fact that the blind received sight, the deaf hearing, the leprous health, the dead life; but still in the internal sense are understood those who are thus described in Isaiah: "Then the <sup>9</sup> *eyes of the blind* shall be opened, and the *ears of the deaf* shall be opened, and *the lame* shall leap as a hart, and *the dumb* shall sing with the tongue" (xxxv. 5, 6), speaking of the coming of the Lord, and of a new church then, which is called the church of the gentiles, of whom it is said that they were blind, deaf, lame, dumb, so called as to doctrine and life. For it must be known, that all the miracles which were done by the Lord involved and thence signified such things as are meant in the internal sense by the blind, the lame, the leprous, the deaf, the dead, the poor; hence the miracles of the Lord were Divine, as also were those which were wrought in Egypt, in the wilderness, and on other occasions, as recorded in the Word. This is an arcanum.

2384. *From small even to great*: that this signifies in particular and in general, appears from the signification of the words in the internal sense, when they are said of rationals and doctrinals thence, which are signified by the men who were at the door of the house; for particulars and generals have a similar relation to each other [as small and great], for particulars are like small things and the generals of particulars are like great things. What particulars are relatively to generals, and how they are circumstanced, see nos. 920, 1040, 1316.

2385. *And they laboured to find the door*: that this signifies till they could not see any truth which led to good, appears from the signification of a door, as denoting introduction and access, and thus denoting truth itself, inasmuch as this introduces to good, see above, no. 2356; but in the present case by a door are signified the Knowledges which introduce to truth, for the door here spoken of, as was said above, no. 2356, was before the house, for it is said that Lot went out to the door and shut the inner door after him, verse 6; hence labouring to find the door, denotes not seeing any truth which led to good. Those become such, especially in the last times, who hatch <sup>2</sup> doctrinals from [their own] reasoning, and believe nothing but what they can first understand; the life of evil then continually flows into their rational, infusing a kind of fallacious light

(*lumen*) from the fire of the affections of evil, and causing them to see falsities as truths, like those persons who see phantasms in nocturnal light; these falsities are afterwards confirmed by many [arguments], and become doctrinals, as is the case with the doctrinals of those who affirm that life, which is of the affection, is of no consequence, but only faith, which is of the thought. That any principle, whatever it may be, even if it were a falsity itself, when once received, may be confirmed by innumerable [arguments], and thus be exhibited in an external form as the truth itself, may be obvious to every one. Hence come heresies, which when once confirmed are never receded from. But from a false principle nothing but falsities flow forth, and if truths be mingled therewith, still, when the false principle is confirmed thereby, they become truths falsified, because defiled by the essence of the principle. The case is altogether otherwise, if the truth itself be taken for a principle, and confirmed. As, for example; [let this truth be taken as a principle], that love to the Lord and charity towards the neighbour are the essentials, on which hang all the law, and concerning which all the prophets speak, and thus that they are the essentials of all doctrine and of all worship:—in this case the mind would be enlightened by innumerable things contained in the Word, which otherwise lie concealed in the obscurity of a false principle; yea, in this case heresies would vanish, and out of many there would be formed one church, howsoever differing as to doctrinals and rituals, either flowing from the above essentials, or leading thereto. Such was the Ancient church, which extended itself over several kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthea, even to Tyre and Sidon, through the land of Canaan on both sides of Jordan. In each of these kingdoms there was a difference as to doctrinals and rituals, but still the church was one, because charity was essential in all; and then the Lord's kingdom was in the earths as in the heavens, for such is heaven, see nos. 684, 690. If it were so [at the present day], all would be governed as one man by the Lord, for all would be as members and organs of one body, which, although they are not of similar forms, nor of similar functions, have nevertheless relation to one heart, on which all things depend, in general and in particular, in their form which is everywhere different; then also, every one would say [of another], in whatever doctrine, or in whatever external worship he was, This is my brother, I see that he worships the Lord, and that he is good.

2386. Verse 12. *And the men said unto Lot, Hast thou still any here? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city, bring forth out of the place. The men said unto Lot,* signifies that the Lord warns those who are in

the good of charity: *Hast thou still any here? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city, bring forth from the place*, signifies that all who are in the good of charity, and all things thereof, should be saved, even those who are in the truth of faith, if they would depart from evil: *sons-in-law* are truths associated with affections of good, in the present case about to be associated: *sons* are truths: *daughters* are affections of good and truth: *all whom thou hast in the city*, denotes whatsoever derives anything from truth: *the place* is the state of evil.

2387. *The men said unto Lot*: that this signifies that the Lord warns those who are in the good of charity, appears from the signification of the men, as denoting the Lord, see no. 2378; from the signification of saying, as denoting warning; and from the representation of Lot, as denoting those who are in the good of charity, see nos. 2324, 2351, 2371. Hence, by the men saying to Lot, is signified that the Lord warns those who are in the good of charity.

2388. *Hast thou still any here? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city, bring forth out of the place*: that this signifies that all who are in the good of charity, and all things thereof, should be saved, even those who are in the truth of faith, if they would depart from evil, appears from the signification of sons-in-law, of sons, of daughters, of a city, and of a place, whereof we shall speak presently. With respect to this, that <sup>2</sup> those who are in the truth of faith, should be saved, if they depart from evil, the case is thus:—the truths of faith are the very recipient vessels of good, see nos. 1900, 2063, 2261, 2269, and they receive good in proportion as man recedes from evil. For good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are stored up in man's memory or science. Hence in proportion as man departs from evil, in the same proportion good enters, applying itself to his truths; the truth of faith with man then becomes the good of faith. Man indeed may know what is true, and also make confession thereof from some worldly motive, yea, and even be persuaded that it is true, but still this truth doth not live in him so long as he is in the life of evil; for such a man is like a tree, on which are leaves but no fruit; and that truth is like light in which there is no heat, as in time of winter, when nothing grows; but when there is heat in it, then it is like light in the spring time, when all things grow. In the Word, truth is compared to light, and is called light, but love is compared to heat, and is also called spiritual heat. In the other life also truth manifests itself by light, and good by heat; but truth without good manifests itself by cold light, but united with good, by light like that of spring.

Hence it is evident what the truth of faith is without the good of charity; and hence it is that the sons-in-law and sons, by whom such truths are signified, were not saved, but only Lot with his daughters. With regard to what is here said, that they also may be saved, who are in the truth of faith, if they depart from evil, it should be known, that they are those who make a profession of faith, but think nothing of charity, because they have been so taught, and because they do not know what charity is, supposing that it is only giving to others what is one's own, and having pity on all; also because they do not know what is meant by the neighbour towards whom charity [is to be exercised], supposing that by the neighbour are meant in general almost all without distinction. Nevertheless these same persons live in the life of charity towards the neighbour, because they live in the life of good; it does not harm them to make profession of faith like others, for in their faith there is charity, whereby is signified all the good of life in general and in particular. But what is meant by charity, and what by the neighbour, shall be shewn, by the Divine mercy of the Lord, in what follows.

2389. That sons-in-law denote truths associated with the affections of good and truth, in the present case about to be associated, appears from the signification of sons-in-law. A man (*vir*) in the Word signifies truth, and a wife signifies good, see nos. 265, 749, 915, 1007, because there is a kind of marriage between truth and good, see nos. 1432, 1904, 2173; hence sons-in-law signify the Knowledges of truth, to which are associated the affections of good, which are daughters, but in the present case about to be associated, for it is said, verse 14, that Lot went out, and spoke to his sons-in-law who were taking, that is, about to take his daughters.

2390. That sons denote truths, or what is the same thing, those who are in truths, appears from the signification of sons, as denoting truths, see nos. 489, 491, 533, 1147.

2391. That daughters denote the affections of good and of truth, or, what is the same thing, those who are in those affections, appears from the signification of daughters, as denoting those affections, see no. 2362.

2392. That every one who is in the city means whatever derives anything from truth, appears from the signification of a city, as denoting a doctrinal, thus denoting truth in its complex, see nos. 402, 2268.

2393. That the place denotes the state of evil, appears from the signification of a place as denoting a state, see nos. 1273–1275, 1377, in the present case the state of evil, because it was Sodom, whereby is signified evil in general, see nos. 2220, 2246, 2322.

2394. Verse 13. *For we destroy this place, because the cry of them is become great before Jehovah, and Jehovah hath sent us to*



*destroy it.* For *we destroy this place*, signifies that the state of evil, in which they were, would damn them : *because the cry of them is become great before Jehovah*, signifies because falsity from evil is so great : *and Jehovah hath sent us to destroy it*, signifies that they must needs perish.

2395. *For we destroy this place* : that this signifies that the state of evil, in which they were, would damn them, appears from the meaning of destroying when predicated of the Lord, as denoting in the internal signification perishing through evil, that is, being damned ; also from the signification of the place, as denoting the state of evil, see no. 2393. It is frequently said in the Word, that Jehovah destroys, but in the internal sense is meant, that the man destroys himself, for Jehovah or the Lord destroys no one, but whereas it appears as if destruction were from Jehovah or the Lord, because He sees all things in general and particular, and rules all things in general and particular, therefore it is thus expressed in the Word throughout, to the end that men may be thereby kept in this most general idea, that all things are under the eyes of the Lord, and all things under His auspices, in which idea when they are once established, they may afterwards easily be instructed ; for explanations of the Word as to the internal sense, are nothing else than the particulars which elucidate a general idea. A further purpose herein is, that those who are not in love, may be kept in fear, and may thus be impressed with awe of the Lord, and flee to Him for deliverance. Hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teaches otherwise, if it be done from simplicity of heart. But we shall speak more fully on this subject in the explanation of verse 24 (no. 2447), where it is said, that Jehovah caused to rain upon Sodom and Amorah brimstone and fire. The angels who are in the internal sense of the Word, are so far from thinking that Jehovah or the Lord destroys any one, that they cannot bear even the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast as it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no one, as may appear from the example mentioned in no. 1875.

2396. *Because the cry of them is become great before Jehovah* : that this signifies, because falsity from evil is so great, may appear from the signification of a cry, concerning which see no. 2240, as being predicated of falsity, and, in the present case, of falsity from evil, see no. 2351.

2397. *Jehovah hath sent us to destroy it* : that this signifies that they must needs perish, appears in like manner as what was said above, no. 2395. That *US*, or the men, or the angels, are the Lord's Divine Human and Holy proceeding, was shewn

above; by it the good were saved, and the wicked perished, but the latter perished by this law, that evil itself destroyed them; and because they perished by this law, and it was effected by the coming of the Lord into the world, therefore it is here said according to appearance, "Jehovah hath sent us to destroy it."

<sup>2</sup> It is frequently said in the Word concerning the Lord, that He was sent by the Father, as also it is said here, "Jehovah *sent* us;" but *by being sent* is everywhere signified in the internal sense *going forth*, as in John: "They have received and have known truly, that *I went forth from Thee*, and have believed that *Thou hast sent Me*" (xvii. 8). In like manner in other places, as in the same Evangelist: "*God sent not His Son* into the world, to judge the world, but that the world might be saved by Him" (iii. 17). Again: "He who honoureth not the Son, honoureth not the Father *who sent Him*" (v. 23; besides many other passages, as Matt. x. 40; xv. 24; John iii. 34; iv. 34; v. 30, 36-38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; x. 36; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xvii. 18; xx. 21; Luke iv. 43; ix. 48; x. 16; Mark ix. 37;

<sup>3</sup> Isaiah lxi. 1). In like manner it is said of the Holy of the Spirit, that it was sent, that is, that it goeth forth from the Divine of the Lord, as in John: "Jesus said, When the Comforter shall come, whom *I am about to send* to you from the Father, the Spirit of truth which *goeth forth* from the Father, He shall testify of Me" (xv. 26). Again: "If I go away *I will send* the Comforter to you" (xvi. 5, 7). Hence the Prophets were called the sent, because the words which they spoke went forth from the Holy of the Spirit of the Lord. And whereas all Divine truth goes forth out of Divine good, the expression *being sent* is properly predicated of Divine truth. Hence also it is evident what *going forth* is, namely, that he who goeth forth, or that which goeth forth, is his from whom it goeth forth.

2398. Verse 14. *And Lot went forth, and spoke unto his sons-in-law who were taking his daughters, and said, Arise, go forth out of this place, because Jehovah is destroying the city; and he was as one that mocketh in the eyes of his sons-in-law. Lot went forth*, signifies those who are in the good of charity, and also the good of charity itself: *and spoke unto his sons-in-law who were taking his daughters*, signifies with those who are in truths, to which the affections of good might be adjoined: *and said, Arise, go forth out of this place*, signifies that they should not remain in a state of evil: *because Jehovah is destroying the city*, signifies that they must needs perish: *and he was as one that mocketh in the eyes of his sons-in-law*, signifies derision.

2399. *And Lot went forth*: that this signifies those who are in the good of charity, and also the good of charity itself, has been frequently shewn above; for he who represents those who are in good, signifies also that good itself in which they are.

2400. *And spoke unto his sons-in-law who were taking his daughters*: that this signifies with those who are in truths, with which the affections of good might be conjoined, appears from the signification of sons-in-law, as denoting the Knowledges of truth, consequently denoting truths, see no. 2389; and from the signification of daughters, as denoting the affections of good, see no. 2362; and whereas it is said, that he spoke unto his sons-in-law who were taking his daughters, hereby is signified with those who are in truths, to whom the affections of good might be conjoined; as they were in the capacity of being conjoined, they are called his sons-in-law, but inasmuch as they were not really conjoined, it is said, who were taking his daughters. The subject here treated of is the third kind of men who are <sup>2</sup> within the church, that is, those who know truths, but still live in evil. For there are three kinds of men within the church. The first are those who live in the good of charity: these are represented by Lot. The second are those who are altogether in falsity and evil, and who reject both truth and good: these are those who are represented by the men of Sodom. The third are those who indeed know truths but still are in evil: these are here signified by the sons-in-law. These are more especially they who teach, but the truth which they teach, takes no deeper root than does knowledge of the memory alone, for it is learned and imparted to others merely for the sake of honour and gain; and as the ground with such persons, in which truth is sown, is thus the love of self and the love of the world, they have no faith of truth, but only a kind of persuasive faith, the quality whereof, by the Divine mercy of the Lord, shall be shewn elsewhere. This kind of men are here described by the sons-in-law, in that they gave no credit to the overthrow of Sodom, but mocked; such also is the faith of their heart.

2401. *And said, Arise, go forth out of this place*: that this signifies that they should not remain in a state of evil, appears from the signification of arising and going forth, and also of the place. Arising is often read of in the Word, but its ulterior signification is little thought of, because it is a familiar expression, nevertheless in the internal sense it involves elevation, as in the present case, from evil to good, for the mind is elevated when it recedes from evil, see no. 2388. Going forth is receding from, or not remaining. The place denotes the state of evil, see no. 2393. Hence it is evident that this is the signification of these words. It has been frequently shewn above, what is the <sup>2</sup> quality of those who are in the Knowledges of truth, but at the same time in a life of evil, namely, that so long as they are in the life of evil, they believe nothing, for it is not possible for any one to will evil, and thence to do evil, and at the same time by faith to acknowledge truth. Hence also it is evident,

that man cannot be saved by thinking and speaking truth, or even good, when at the same time he wills, and, in consequence of willing, does, nothing but evil. It is man's will which lives after death, and not his thought, except so far as it flows from his will. Since then man's thought is such as his will is, it is very plain how incapable man is [after death] of thinking of the truths of faith which he has imbibed, yea, which he has taught, [if his will be in evil,] inasmuch as those truths would damn him; he is so far therefore from thinking about them, that he holds them in aversion, yea, so far as it is permitted, he blasphemes them as the devil's crew do. It may possibly be supposed by those, who are not instructed concerning the life after death, that they can then easily receive faith, when they see that the Lord governs the universal heaven, and when they hear that heaven consists in loving Him and the neighbour; but the evil are as far from being capable of receiving faith [after death], that is, of believing it from the will, as hell is far from heaven; for they are altogether in evil, and thence in falsity; from their very approach or presence it is known and perceived that they are against the Lord, and against the neighbour, consequently against good and thence against truth, this is the wicked sphere which exhales from the life of their will and thence of their thought, see nos. 1048, 1053, 1316, 1504.

4 If it were possible for this to be effected, that men might believe, and become good, by instruction alone in the other life, there would not be a single one in hell, for the Lord is desirous of elevating all, whosoever they be, to Himself into heaven. For His merey is infinite, because it is the Divine Mercy Itself, and extends itself towards the whole human race, consequently towards the evil as well as towards the good.

2402. *Because Jehovah is destroying the city:* that this signifies that they could not but perish, appears from the explanation of nearly the same words, nos. 2395, 2397.

2403. *And he was as one that mocketh in the eyes of his sons-in-law:* that this signifies derision, appears from the signification of mocking or jesting, as denoting the utterance of jokes, fables and idle tales, consequently of such things as excite derision. In their eyes, signifies before their rational, as appears from the signification of the eyes, no. 212. Hence it is evident of what quality are those who are in the truth of faith, and not at the same time in the good of life.

2404. Verse 15. *And as the dawn ascended, and the angels urged Lot to make haste, saying, Arise, take thy wife, and thy two daughters which are found, lest peradventure thou be consumed in the iniquity of the city. As the dawn ascended,* signifies when the Lord's kingdom draws nigh: *and the angels urged Lot to make haste,* signifies that the Lord withheld them from evils, and kept them in good: *saying, Arise, take thy wife and*



*thy two daughters which are found*, signifies the truth of faith, and the affections of truth and good; their being found denotes that they were separated from evil: *lest peradventure thou be consumed in the iniquity of the city*, signifies lest they should perish by evils of falsity.

2405. *As the dawn ascended*: that this signifies when the Lord's kingdom draws nigh, appears from the signification of the dawn, or of the morning (*mane*), in the Word. Inasmuch as the subject treated of in this chapter is concerning successive states of the church, the first thing treated of is concerning what came to pass in the evening, afterwards concerning what came to pass in the night; what now follows is concerning what came to pass in the daybreak, and presently concerning what came to pass after the sun's going forth. The daybreak is here expressed by these words, "*As the dawn ascended*," and is that time when the upright are separated from the evil, which separation is treated of in this verse, and even to verse 22, and described by Lot's being brought forth and saved, with his wife and daughters. That separation precedes judgment, appears from the Lord's words in Matthew: "All nations shall be gathered together before Him, and *He shall separate* them from each other, as a shepherd *separates* the sheep from the goats" (xxv. 32). This time or state is in <sup>2</sup> the Word called the dawn, because then the Lord comes, or, what is the same thing, His kingdom then draws nigh. Such is really the case with the good, for there then beams forth with them an appearance of morning daybreak (*diluculum matutini*) or dawn; hence in the Word the Lord's coming is compared to the morning (*mane*), and is also called the morning. That it is compared to the morning, appears from Hosea: "After two days will Jehovah revive us, in the third day He will raise us up, and we shall live before Him, and shall know, and shall follow on to know Jehovah: *as the dawn is His going forth*" (vi. 2, 3). Two days denote the time and state which precedes, the third day denotes judgment or the Lord's coming, consequently the approach of His kingdom, see nos. 720, 901; which coming, or which approach, is compared to the dawn. In Samuel: "The God of Israel is as <sup>3</sup> the *light of the morning*, the sun ariseth, a morning without clouds, from the brightness; from the shower, the bud [cometh] out of the earth" (2 Sam. xxiii. 3, 4). The God of Israel denotes the Lord, for no other God of Israel was meant in that church, inasmuch as the Lord was represented in all things in general and particular thereof. In Joel: "The day of Jehovah cometh, because it is near, a day of darkness and of thick darkness, a day of cloud and of obscurity, as the *dawn* spread upon the mountains" (ii. 1, 2). Here also the Lord's coming and His kingdom are treated of; it is called a day of

darkness and of thick darkness, because the good are then separated from the evil, as Lot is here separated from the men of Sodom, and after the good are separated, the evil  
4 perish. That the Lord's coming or the approach of His kingdom, is not only compared to the morning, but is also called the morning, appears from Daniel: "One holy one said, How long shall be the vision, for ever? and the wasting transgression? He said to me, Even to the evening, the *morning*, two thousand three hundred, and the Holy One shall be justified. The vision of the evening and the *morning*, which was told, is truth" (viii. 13, 14, 26), where the morning manifestly denotes the Lord's coming. In David: "Thy people of willing ones, in the day of thy strength, in the honours of holiness, from the womb out of the *dawn* thou hast the dew of thy nativity" (Psalm cx. 3). This whole psalm throughout treats of the Lord, and of His victories in temptations, which are the days of strength, and the honours of His holiness; from the womb out of the dawn denotes the Lord Himself, thus the  
5 Divine love from which He fought. In Zephaniah: "Jehovah is just in the midst thereof, He will not do perversity in the *morning*, in the *morning* He shall give judgment for light" (iii. 5), where the morning denotes the time and state of judgment, which is the same thing as the Lord's coming, and the Lord's coming is the same thing as the approach of His kingdom.  
6 Such being the signification of the morning, in order that the same might be represented, it was commanded that Aaron and his sons should cause the lamp to ascend, and should set it in order from *evening* even to *morning* before Jehovah (Exod. xxvii. 21), where the evening denotes the daybreak before the morning, see no. 2:23. The same thing was represented by the fire on the altar being kindled *every dawn* (Levit. vi. 5 [12]); and also by what was commanded concerning the Paschal Cattle, and concerning the sanctified things of the sacrifices, that nothing should be left to the *morning* (Exod. xii. 10; xxiii. 18; xxxiv. 25; Levit. xxii. 29, 30; Numb. ix. 12), whereby was signified, that when the Lord came, sacrifices  
7 should cease. In a general sense it is called the morning, both when the dawn appears, and when the sun arises, and in this case the morning denotes judgment both concerning the good, and upon the evil, as in this chapter, "The sun went forth upon the earth, and Lot came to Zoar; and Jehovah caused to rain upon Sodom and Amorah brimstone and fire" (verses 23, 24). In like manner it denotes judgment upon the evil, as in David: "In the *morning* (*in matutinis*) I will destroy all the wicked of the earth, to cut off from the city of Jehovah all that work iniquity" (Psalm ci. 8). And in Jeremiah: "Let that man be as the cities which Jehovah overthrew, and He repented not, and let him hear a cry in the *morning* (*mane*)"

(xx. 16). As the morning in a proper sense signifies the Lord, His coming, and thus the approach of His kingdom, it may appear what the morning further signifies, that is, the rise of a new church, for this is the Lord's kingdom in the earths, and this both in general, and in particular, yea, also in singular; in *general*, when any church is raised up anew on the earth; in *particular*, when man is regenerated, and is made new, for then the Lord's kingdom arises in him, and he becomes a church; and in *singular*, as often as the good of love and of faith works in him, for in this is the Lord's coming. Hence the resurrection of the Lord on the *third day in the morning* (Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1) involves all those things, even in particular and in singular, denoting that He arises daily, yea, every moment, in the minds of the regenerate.

2406. *The angels urged Lot to make haste*: that this signifies that the Lord withheld them from evil, and kept them in good, appears from the signification of hastening and urging, as denoting pressing forward. That thereby is signified being withheld from evil, appears both from the internal sense of these words, and from those which follow. The internal sense is, that when the church begins to fall away from the good of charity, they [that is, the good] are then withheld from evil by the Lord, more forcibly, than when the church is in the good of charity. The same thing appears from what follows, where it is said, that although the angels urged Lot to go forth out of the city, still he lingered, and that they laid hold of his hand, and of the hands of his wife and daughters, and brought them forth, and set them without the city, whereby is signified and described the quality of man in that state. For the subject here treated of is the second state of this church. The first state was described in verses 1–3 of this chapter, and is such, that the men of the church are in the good of charity, and acknowledge the Lord, and are confirmed by Him in good. The second state is here described, which is such, that even with the men of the church themselves, evils begin to act against good, and that in this case they are forcibly withheld from evil, and kept in goods by the Lord; this state is treated of in this verse and in the following verses (15–17). In regard <sup>2</sup> to this subject, few, if any, know, that all men whatsoever are withheld from evils by the Lord, and this with a stronger power than man can believe. For there is in every man a perpetual tendency to evil, and this both from the hereditary evil in which he is born, and from the actual evil which he has acquired for himself, insomuch that unless he was withheld by the Lord, he would rush headlong every moment towards the lowest hell. But the mercy of the Lord is so great, that he is elevated every moment, yea, every least moment and

withheld from plunging himself thither. This is even the case with the good, but with a difference according to their life of charity and faith. Thus the Lord continually fights with man, and for man with hell, although it does not so appear to man. That it is so, has been given me to know by much experience, concerning which, by the Divine mercy of the Lord, we will speak elsewhere; see also on this subject, nos. 925, 1581.

2407. *Saying, Arise, take thy wife, and thy two daughters which are found*: that this signifies the truth of faith, and the affections of truth and good; and that being found denotes being separated, appears from the signification of arising, as denoting being elevated from evil, see no. 2401; also from the signification of a wife, as denoting the truth of faith, concerning which see verse 26, where Lot's wife is spoken of as being turned into a statue of salt; and likewise from the signification of the two daughters, as denoting the affections of truth and good, concerning which see no. 2362: that being found means being separated from evil, may also appear from this circumstance, that they were protected. In these few words is described the second state of the church, as consisting in this, that the men of the church do not suffer themselves to be led by good to truth, as before, but through truth to good, nevertheless that they are still in an obscure affection of good; for in proportion as truth becomes the leader, good is obscured; and in proportion as good becomes the leader, truth is manifested in its own light.

2408. *Lest peradventure thou be consumed in the iniquity of the city*: that this signifies lest they should perish in evils of falsity, appears from the signification of iniquity, as denoting evil; and from the signification of a city, as denoting a doctrinal, even a false doctrinal, concerning which see no. 402. What is meant by the evil of falsity, may appear from what was said in nos. 1212, 1679.

2409. Verse 16. *And he lingered, and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah upon him, and brought him forth, and set him without the city. And he lingered*, signifies resistance from the nature of evil: *and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters*, signifies that the Lord forcibly withheld from evils, and thereby strengthened the goods and truths signified by Lot, his wife, and his daughters: *in the clemency of Jehovah upon him*, signifies out of grace and mercy: *and brought him forth and set him without the city*, signifies his state at the time.

2410. *And he lingered*: that this signifies resistance from the nature of evil, appears from what was said above, no.



2406. For the evil which is in man continually re-acts against the good which is from the Lord. Evil derived hereditarily, and acquired by actual habit, adheres closely to man in each of his thoughts, yea, in the least of his thoughts, and draws him downwards, but the Lord, by means of the good which He insinuates, withholds man [from evil], and lifts him upwards: thus man is kept suspended between evil and good, wherefore unless he was every instant withheld from evils by the Lord, he would of himself plunge continually downwards; and this more in the present state, in which the man of the church is whom Lot now represents, than in the former state; the present state is this, that he begins to think and act, not so much from good, as from truth, and thus at a certain distance from good.

2411. *And the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters:* that this signifies that the Lord forcibly withheld from evils, and thereby strengthened the goods and truths signified by Lot, his wife, and his daughters, appears from the signification of the men, as denoting the Lord, concerning which see above; and from the signification of the hand, as denoting power, concerning which see no. 878; also from the signification of Lot, as denoting the good of charity, concerning which see nos. 2324, 2351, 2371, 2399; and from the signification of a wife, as denoting the truth of faith, concerning which see verse 26 of this chapter; and from the signification of daughters, as denoting the affections of truth and good, concerning which see nos. 489-491, 2362; and lastly from what was said above, no. 2388, namely, that in proportion as good and truth flows in from the Lord, in the same proportion man is withheld from evil, consequently in the same proportion the goods and truths, signified by Lot, his wife, and his two daughters, are strengthened. This also <sup>2</sup> every one may know from his own experience, if he reflects [on what passes within himself], for in proportion as he is removed from corporeal and worldly things, in the same proportion he is in a spiritual idea, that is, he is elevated towards heaven, as is the case when he is engaged in any holy worship, or when he is in any temptation, and also when he is oppressed with misfortunes or illnesses. That corporeal and worldly things, that is, the love of such things, are then removed, is well known. The reason is, that, as was said above, there is a continual influx of what is celestial and spiritual from the Lord, but it is evil and thence falsity, or falsity and thence evil, flowing in from corporeal and worldly things, which oppose the reception thereof.

2412. *In the clemency of Jehorah upon him:* that this signifies out of grace and mercy, appears from the signification of the clemency of Jehovah, which can be nothing but

grace and mercy. That man's being withheld from evil, and kept in good by the Lord, is out of pure mercy, see no. 1049. The reason why mention is made both of grace and mercy, is stated in nos. 598, 981, and is this, that those who are in truth and thence in good, implore only the grace, whereas they who are in good and thence in truth, implore the mercy of the Lord; this difference comes from their dissimilar states of humiliation and thence of adoration.

2413. *And brought him forth, and set him without the city:* that this signifies his state then, appears from the signification of bringing forth, as denoting withholding, and from the signification of setting without the city, as denoting from falsity; his state, therefore, at that time was, that by being withheld from evils, goods and truths were strengthened by the Lord.

2414. Verse 17. *And it came to pass, when they brought them forth abroad, and he said, Escape for thy soul, look not back behind thee, and stand not still in all the plain; escape to the mountain, lest peradventure thou be consumed.* *And it came to pass, when they brought them forth abroad,* signifies the state when they were withheld from falsity and evil: *and he said, Escape for thy soul,* signifies that he should provide for his life to eternity: *look not back behind thee,* signifies that he should not have regard to doctrinals: *and stand not still in all the plain,* signifies that he should not linger in any of them: *escape to the mountain,* signifies to the good of love and charity: *lest peradventure thou be consumed,* signifies that otherwise he would perish.

2415. *And it came to pass, when they brought them forth abroad:* that this signifies the state when they were withheld from falsity and evil, appears from what was said above, no. 2413, and also from what was said in nos. 2388, 2411.

2416. *He said, Escape for thy soul:* that this signifies that he should provide for his life to eternity, appears without explanation: but how he should provide for his life, is what next follows.

2417. *Look not back behind thee:* that this signifies that he should not have regard to doctrinals, appears from the signification of looking back behind him, when the city was behind him, and the mountain before him. For by a city is signified a doctrinal, see nos. 402, 2268, 2392; but by a mountain is signified love and charity, see nos. 795, 1430. That this is the signification of these words, will further appear from the explanation of verse 26, where it is said, that Lot's wife looked back behind her, and became a statue of salt; every one may know that in these words, "Look not back behind thee," there is contained some Divine arcanum, which lies hid so deeply as not to be seen; for in looking back behind him there appears to be nothing criminal, and yet it is a matter of such import-

ance, that it is said, that he should escape for his soul, that is, should provide for his life to eternity, by not looking back behind him. What is meant by having regard to doctrinals, will be seen in what follows; here it shall merely be stated what is meant by a doctrinal. A doctrinal is twofold; there<sup>2</sup> is a doctrinal of love and charity, and there is a doctrinal of faith. Every church of the Lord in its beginning, whilst it is still a girl and a virgin, has no other doctrinal, and loves no other than that which is of charity, because this is of life; but the church successively turns away from this doctrinal, until it begins to esteem it of little value, and at length to reject it, and then it acknowledges no other doctrinal than that which is called the doctrinal of faith, and when it separates faith from charity, the doctrinal conspires with the life of evil. Such was<sup>3</sup> the primitive church, or the church of the gentiles, after the coming of the Lord. In its beginning it had no other doctrinal than that of love and charity, for this the Lord Himself taught (see no. 2371); but after His time, as love and charity began to grow cold, the doctrinal of faith began [to grow], and with it dissensions and heresies, which increased in proportion to the stress laid upon that doctrinal. The case was similar with<sup>4</sup> the Ancient church which was after the flood, and was extended over so many kingdoms, see no. 2385. This church, in its beginning, knew no other doctrinal than that of charity, because it had respect to and imbued the life, and thus the men of that church provided for themselves to eternity; but after some time, the doctrinal of faith also began to be cultivated amongst certain of the church, and at length they separated faith from charity; these persons they called Ham, because they were in the life of evil, see nos. 1062, 1063, 1076. The Most Ancient church, which was before the flood, and which<sup>5</sup> above all others was called Man, was in the real perception of love to the Lord, and of charity towards the neighbour, and thus had inscribed on it the doctrinal of love and charity; but there were some even at that time who cultivated faith, and when at length they separated faith from charity, they were called Cain; for by Cain is signified such faith, and by Abel, whom he slew, is signified charity; see the explanation of the fourth chapter of Genesis. Hence it is evident that what is doctrinal is twofold,<sup>6</sup> one of charity, the other of faith, although essentially both are one; for the doctrinal of charity involves all things of faith; but when a doctrinal is made solely of those things which are of faith, the doctrinal is said to be twofold, because faith is separated from charity. That they are separated at this day, may be evident from this, that it is entirely unknown what charity is, and what the neighbour is. They who are solely in the doctrinal of faith, know of no other kind of charity towards the neighbour than that which consists in giving of one's own to

others, and having pity on every one, for they say that every one is a neighbour without distinction; when yet charity is all good whatsoever with man, in his affection, and in his zeal, and thence in his life; and the neighbour is all the good in others whereby man is affected, consequently those who are in good, and this with every distinction. As, for example, he is in charity and in mercy, who exercises justice and judgment, by punishing the evil, and rewarding the good. There is charity in punishing the evil, for thus he is moved with zeal to amend him, and at the same time to protect others from suffering evil from him; for thus he has regard for, and wills well to him who is in evil, or who is an enemy, and thus he has regard for, and wills well to others, and to the commonwealth itself, and this from charity towards the neighbour. The case is the same with all other goods of life, for the good of life is never possible, unless it is from charity towards the neighbour, for it has regard to this and involves this. Since, then, as was said, [the knowledge of] what charity is, and what the neighbour is, is involved in such great obscurity, it is clear that after the doctrinal of faith had occupied the first place, the doctrinal of charity was among the things that were lost; when, nevertheless, the doctrinal of charity was the only doctrinal which was cultivated in the Ancient church, insomuch that they distinguished into classes all the goods of charity towards the neighbour, that is, all persons who are in good, and this with careful distinction, giving names also thereto, and calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the thirsty, the captives or those in prison, the sojourners, the orphans, the widows; others again the lame, the blind, the deaf, the dumb, the maimed, besides many others. According to this doctrinal the Lord spoke in the Word of the Old Testament, and this is the reason why these names so often occur therein; and according to the same doctrinal the Lord Himself spoke, as in Matthew xxv. 35, 36, 37-40, 42-45; Luke xiv. 13, 21; and in many other places. Hence it is that those names, in the internal sense, have a different signification [from what appears in the letter]. In order, therefore, that the doctrinal of charity may be restored, it shall, by the Divine mercy of the Lord, be stated in what follows, who they are [that are meant by those names], and what charity is, and what neighbour, both in general and in particular.

2418. *Stand not still in all the plain*: that this signifies that he should not linger in any of them, appears from the signification of a plain, as denoting everything of what is doctrinal, of which we shall speak presently. How this case is in regard to not lingering in any of them, will be stated at verse 26, where it is said of Lot's wife, that she looked back



behind him. That a plain in the Word signifies all things of what is doctrinal, appears from Jeremiah: "The waster shall come to every city, and the city shall not escape, and the valley shall perish, and the *plain* shall be destroyed" (xlviii. 8), where the city denotes the false doctrinal, and the plain all those things which belong to that doctrinal. In John: "When the thousand years shall be consumed, Satan shall be loosed from his prison, and shall go forth to seduce the nations, Gog and Magog, to gather them together to war, whose number is as the sand of the sea; wherefore they went up upon *all the plain of the earth*, and encompassed the camp of the saints, but fire came down from God out of heaven, and consumed them" (Apoc. xx. 7-9), where Gog and Magog denote those who are in external worship without internal, thus in [worship] made idolatrous, see no. 1151: the plain of the earth denotes the doctrinals of the church, which they lay waste: the camp of the saints denotes the goods of love and charity: consumed by fire from God out of heaven, has the same signification as what is said concerning the men of Sodom and Amarah, verse 24. Moreover, the doctrinals of charity are called cities of the mountain, and the doctrinals of faith cities of the plain, in Jeremiah xxxiii. 13.

2419. *Escape to the mountain*: that this signifies to the good of love and charity, appears from the signification of a mountain, as denoting love and charity, see nos. 795, 1430.

2420. *Lest peradventure thou be consumed*: that this signifies that otherwise he would perish, appears without explanation.

2421. Verses 18, 19. *And Lot said unto them, I pray, not so, my Lords. Behold, I pray, thy servant hath found grace in thine eyes, and thou hast made great thy mercy which thou hast done with me, to make my soul to live; and I shall not be able to escape to the mountain, lest peradventure evil cleave to me, and I die. And Lot said unto them, I pray, not so, my Lords*, signifies weakness in that he was not able: *behold, I pray, thy servant hath found grace in thine eyes*, signifies humiliation from the affection of truth: *and thou hast made great thy mercy*, signifies something resembling humiliation from the affection of good: *which thou hast made with me to make my soul to live*, signifies for this that he was desirous to save him: *and I shall not be able to escape to the mountain*, signifies doubtfulness whether he could have the good of charity: *lest peradventure evil cleave to me, and I die*, signifies that in such case it could not be otherwise than that he would at the same time be in evil, and thus would be damned.

2422. *Lot said unto them, I pray, not so, my Lords*: that this signifies weakness in that he was not able, appears from the affection in the words themselves, and also from what follows. The subject now treated of is the third state of the church, which

is represented by Lot in this chapter. This state is, that they no longer think and act from the affection of good, but from the affection of truth, which state takes place, when the affection of good begins to be diminished, and as it were to depart: good indeed is present, but withdraws itself more towards the interiors; hence it is in obscurity, but manifests itself in a certain affection, which is called the affection of truth. What the affection of good is, and what the affection of truth, see no. 1997, and in what follows, no. 2425. The existence of these states does not appear to man, much less does their quality appear, but they appear to the angels as in clear light, for the angels are in every good affection of man; they appear also to man when he comes into the other life. According to those affections, and according to their quality, the good are distinguished into societies, see no. 685.

2423. *Behold, I pray, thy servant hath found grace in thine eyes*: that this signifies humiliation from the affection of truth; and that by the words, *Thou hast made great thy mercy*, is signified something resembling humiliation derived from the affection of good, may appear from what was said above concerning grace and mercy, nos. 598, 981. For those who are in the affection of truth, cannot so far humble themselves, as to acknowledge from the heart that all things are of mercy, wherefore instead of mercy they say grace; yea, in proportion as there is less of the affection of truth in them, in the same proportion there is less of humiliation in their speaking of grace. But on the other hand, in proportion as there is more of the affection of good in any one, in the same proportion there is more of humiliation in him when he speaks of mercy. From this consideration it is evident how greatly the adoration, and thus the worship, of those who are in the affection of truth differs from that of those who are in the affection of good; for in order that there may be worship there must be adoration, and that there may be adoration there must be humiliation, and this in all things in general and particular of worship. Hence it is plain why mention is here made both of grace and mercy.

2424. *Which thou hast made with me to make my soul to live*: that this signifies for this, that he was desirous to save him, appears without explanation.

2425. *And I shall not be able to escape to the mountain*: that this signifies doubtfulness whether he could have the good of charity, that is, could think and act from that good, appears from the signification of a mountain, as denoting love and charity,  
<sup>2</sup> see nos. 795, 1430. With respect to doubtfulness, the case is thus:—with those who are in the affection of truth, there is an affection of good in their affection of truth, but so obscurely that they do not perceive it, so that they do not know what the affection of good is, and what genuine charity is; they sup-

pose indeed that they know, but this is from truth, and thus from knowledge, and not from good itself; still, however, they do good works of charity, not that they may merit anything thereby, but from obedience, and this in proportion as they conceive it to be true, for they suffer themselves to be led of the Lord out of the obscurity of good through the truth which appears to them as truth. As, for example, as they are ignorant what the neighbour is, they do good to every one whom they imagine to be the neighbour, especially to the poor, because these call themselves poor in consequence of being destitute of worldly wealth; they do good also to the fatherless and widows, because they are so called; and to sojourners, for the same reason; and so in other instances; and this so long as they are ignorant what is signified by the poor, the fatherless, the widows, the sojourners, and the like; nevertheless since there lies dimly hidden in their affection of apparent truth the affection of good, as was said, through which the Lord leads them so to do, they are at the same time, as to their interiors, in good, in which angels are with them, and are there delighted with the appearances of truth with which they are affected. But they who are in the 3 good of charity, and thence in the affection of truth, do all things with discrimination, for they are in the light, for the light of truth is derived from no other source than from good, because the Lord flows in through good. They therefore do not do good to the poor, the fatherless, the widows, the sojourners, merely because they are so called, for they know that they who are good, whether they be poor or rich, are neighbours more than others, inasmuch as by the good, good is done to others, and, therefore, in proportion as the good are benefited, in the same proportion others are benefited through them. They know also how to distinguish between the different kinds of good, consequently between the different kinds of good people. The general good, therefore, they call more their neighbour [than an individual], inasmuch as the good of many is regarded in the general good; the Lord's kingdom in the earths, which is the church, they acknowledge still more as their neighbour, towards whom charity [should be exercised]; the kingdom of the Lord in the heavens still more. But they who prefer the Lord to all these, who adore Him alone, and love Him above all things, deduce from Him the derivations of the neighbour; for in the supreme sense the Lord alone is the neighbour; thus all good is the neighbour, so far as it is from Him. But they who are in contrary 4 [affections] deduce the derivations of the neighbour from themselves, and acknowledge for the neighbour only those who favour and serve them, calling such alone their brethren and friends, and this with a difference according to the degree in which they make a one with them. Hence it may appear what the neighbour is, namely every one according to the love in which he is;

and that he is truly a neighbour, who is in love to the Lord, and in charity towards the neighbour, and this with every difference; thus it is the good itself with each one which determines [the degree in which he is a neighbour].

2426. *Lest peradventure evil cleave to me, and I die*: that this signifies, that in such case it could not be otherwise than that he would be at the same time in evil, and would thereby be damned, appears without explanation. What is involved in these words, may be known from what was said and shewn above, nos. 301-303, 571, 582, 1001, 1327, 1328, namely, that the Lord continually provides lest evil should be mixed together with good: but in proportion as man is in evil, in the same proportion he is removed from good; for it is better that he be altogether in evil, than in evil and good at the same time; for if he be in evil and good at the same time, he cannot but be damned to eternity. There are deceitful and hypocritical persons within the church, who above all others are exposed to this danger. This then is what is signified in the internal sense by these words, "Lest evil cleave to me, and I die."

2427. Verse 20. *Behold, I pray, this city is near to flee thither, and it is small; let me escape, I pray, thither; is it not small? and my soul shall live. Behold, I pray, this city is near to flee thither*, signifies that it was allowable from the truth of faith [to attain to good]: *and it is small*, signifies that it was allowable from the little which he had: *let me escape, I pray, thither*, signifies that from that little it was allowable to look to good: *is it not small?* signifies would he not have some little: *and my soul shall live*, signifies that thus he might possibly be saved.

2428. *Behold, I pray, this city is near to flee thither*: that this signifies that it was allowable from the truth of faith [to attain to good], appears from the signification of a city, as denoting what is doctrinal, consequently the truth of faith, concerning which, see nos. 402, 2268; it is called near, because truth is related to good, wherefore fleeing thither signifies that it was allowable [to do so] from the truth of faith, because he could not from good, see no. 2422.

2429. *And it is small*: that this signifies that it was allowable from the little which he had, may appear from the signification of a city, as denoting truth, concerning which see above; by the city being small is signified that he had little of truth, and here that it was allowable from the little which he had [to attain to good], as appears from what goes before, and from  
 2 what follows. In regard to this circumstance, that they who are in the affection of truth have but little truth in comparison with those who are in the affection of good, it may appear plainly from this consideration, that the former look to truth from the little and obscure good which is with them. Truth



with man is altogether according to the good which is with him; where there is a small portion of good, there is but a small portion of truth, for they are in a like proportion, and in a like degree, or, according to the common expression, they keep pace with each other, which may, indeed, appear as a paradox, but still it is really so. Good is the very essence of truth, truth without its essence is not truth, howsoever it may appear to be so; it is only a kind of tinkling thing, and as an empty vessel. Whosoever wishes to possess truth in himself, ought not only to 3 know it, but also to acknowledge it, and have faith therein; when he does this, he then first begins to have truth, because then it affects him and abides with him. It is otherwise when he only knows truth, and does not acknowledge it, and have faith in it; in this case he has not truth in himself. Many who are in evil are in this state; they are capable of knowing truths, and sometimes more than others, but still they have not truth, yea they are so much the further from having it, because they deny it in their hearts. It is provided by the Lord, that no one 4 should have, that is, acknowledge and believe, more of truth, than he can receive of good: hence it is, that it is here said of the city, by which is signified truth, that it is small; and again in this verse, Is it not small? also in verse 22, it is said, that he called the name of the city Zoar, by which name, in the original language, is signified small, because the subject here treated of is those who are in the affection of truth, and not so much in the affection of good.

2430. *Let me escape, I pray, thither*: that this signifies that from that little it was allowable to look to good, may appear from what goes before, and from what follows. It was said, that he should escape to the mountain, by which is signified the good of love and charity, see no. 2419; but reply was made, that he was not able to do this, but that he would escape to the city, by which is signified the truth of faith, see no. 2428, thus that from truth he could look to good, or what is the same thing, from faith could look to charity. That city also was situated under the mountain, and from it he afterwards ascended and dwelt in the mountain, but in a cave therein, see verse 30.

2431. *Is it not small?* that this signifies would he not have some little? appears from what was said above, no. 2429, consequently without further explanation. The reason of this interrogation is, that the Lord alone knows how much of good there is in truth, and thus how much of truth there is with man.

2432. *And my soul shall live*: that this signifies that thus he might possibly be saved, appears also without explanation; that he likewise was saved, because there was good in his truth, appears from what follows, that is, from the reply, "Behold, I

have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken," verse 21; and afterwards, "The sun went forth upon the earth, and Lot came to Zoar," verse 23; by which is meant, that they are saved, who are in the affection of truth, that is, who are in faith, if only it be the faith of good.

2433. Verse 21. *And he said unto him, Behold, I have accepted thy face also as to this word, that I will not overthrow the city of which thou hast spoken.* *He said unto him, Behold, I have accepted thy face also as to this word,* signifies assent, provided that the interiors [principled] in truth derived anything from good: *that I will not overthrow the city of which thou hast spoken,* signifies that thus he would not perish.

2434. *He said unto him, Behold, I have accepted thy face also as to this word:* that this signifies assent, provided that the interiors [principled] in truth derived anything from good, appears from the signification of the face. The word face occurs frequently in the Word, and there signifies the interiors, as was shewn in nos. 358, 1999; and when face is attributed to Jehovah or the Lord, it signifies mercy, peace, good, see nos. 222, 223; in the present instance therefore it signifies the good which is interiorly in truth; wherefore, accepting the face is assenting, provided that the interiors [principled] in truth, derived anything from good: as to this word, signifies as to this thing. That truth is not truth, unless good be inwardly therein, see nos. 1496, 1832, 1900, 1904, 1928, 2063, 2173, 2269, 2401, 2403, 2429; and that man has blessedness and happiness after death not from truth but from the good which is in truth, see no. 2261; hence he is the more blessed and happy in proportion to the amount of good in the truth. That good dwells inwardly in truth, and causes it to be truth, may also appear from goods and truths in the things of the world. When a man in worldly things eagerly seizes upon and acknowledges anything as good, then whatever favours this good he calls truth; but whatever does not favour it he rejects and calls it false: he may indeed say, that that is true, which does not favour such good, but in this case he dissembles, and thinks otherwise. Thus it is also in spiritual things.

2435. *I will not overthrow the city of which thou hast spoken:* that this signifies that thus he would not perish, that is, the man with whom there is truth within which is good, appears from the signification of a city, as denoting truth, see nos. 402, 2268, 2428. It has been a subject of controversy, from the most ancient times, which is the first-born of the church, charity or faith, because it is through the truths of faith that man is regenerated and becomes a church. But they who gave the preference to faith, and made it the first-born, have all fallen into heresies and falsities, and have at length entirely

extinguished charity. Thus we read of Cain, by whom such faith is signified, that at length he slew his brother Abel, by whom is signified charity. In like manner we read afterwards of Reuben, the first-born son of Jacob, by whom also faith is signified, that he polluted his father's bed (Gen. xxxv. 22; xlix. 4), wherefore he became unworthy, and the birthright was given to Joseph (Gen. xlviii. 5; 1 Chron. v. 1). Hence came all <sup>2</sup> the disputes, and likewise all the laws, in the Word, concerning birthright. The reason of this controversy was, that they did not know, as now they do not know, that man has only so much of faith, as he has of charity, and that while man is being regenerated charity meets faith, or, what is the same thing, good meets truth, and insinuates and fits itself into all the particulars thereof, and thus causes faith to be faith; and therefore that charity is the very first-born of the church, although it appears otherwise to man, see nos. 352, 367. But as this subject is much treated of in what follows, more will be said concerning it, by the Divine mercy of the Lord, in future parts of this work.

2436. Verse 22. *Make haste, escape thither, because I cannot do anything till thou be come thither; therefore he called the name of the city Zoar.* *Make haste, escape thither*, signifies that he should abide in that [state] because he cannot advance further: *because I cannot do anything till thou be come thither*, signifies that before judgment is accomplished on the evil, they are to be saved who are in the affection of truth: *therefore he called the name of the city Zoar*, signifies the affection of truth.

2437. *Make haste, escape thither*: that this signifies that he should abide in that [state] because he cannot advance further, that is, should abide in the truth of faith and the affection thereof, because he could not abide in the very good of charity and its affection, appears from what has been said above.

2438. *Because I cannot do anything till thou be come thither*: that this signifies that before judgment is accomplished on the evil, they are to be saved who are in the affection of truth, may appear from this consideration, that by this expression, *I cannot do anything*, is signified judgment on the wicked, which is presently described by the overthrow of Sodom and Amora; and by this expression, *Till thou be come thither*, is signified that they are first to be saved who are in the affection of truth, and who are here represented by Lot, which is also meant by Lot's coming to Zoar, verse 23. That the good and just are <sup>2</sup> first to be saved before the evil and unjust perish, appears also from other parts of the Word, as where the last judgment is treated of in Matthew, and it is said: "That the sheep were separated from the goats, and it is first said to the sheep, that they should enter into the kingdom of the Lord, before it is said to the goats, that they should depart into everlasting fire "

(xxv. 32, 34, 41). The like also was represented by the sons of Israel when they went out of Egypt, in that they were first saved, before the Egyptians were drowned in the red sea. The same thing is also signified by what occurs in the Prophets throughout, that after the faithful were brought back from captivity, their enemies then suffered punishment and perished. This also continually happens in the other life, that the faithful are first saved, and afterwards the unfaithful are punished, or, what is the same thing, the former are raised up by the Lord into heaven, but the latter afterwards plunge themselves into hell. The reason why the salvation of the one and the destruction of the other are not effected together and at the same time, is, that unless the good were plucked asunder from the evil, from the lusts of evil and the persuasions of falsity, which the evil continually scatter about as poison, they would easily perish; but in general, before the good are saved and the wicked perish, it is necessary, that with the good evils should be separated, and with the evil goods should be separated, that the former by means of goods may be raised up by the Lord into heaven, and the latter by means of evils may cast themselves down into hell, on which subjects more will be said, by the Divine mercy of the Lord, at nos. 2449, 2451.

2439. *Therefore he called the name of the city Zoar*: that this signifies the affection of truth, appears from the signification of Zoar, as denoting the affection of good, namely, of the good of knowledge, that is, the affection of truth, see no. 1589; and from the signification of calling the name, as denoting knowing the quality thereof, see nos. 144, 145, 1754, 2009, and in the present instance denoting that there was little of truth, for by Zoar in the original tongue is signified somewhat little or small; for those who are in the affection of truth, have but little of truth, because but little of good, in comparison with those who are in the affection of good, see above, no. 2429.

<sup>2</sup> That truths, which are in themselves truths, with one person are more true, with another less true, with some altogether untrue, yea false, may appear from almost all those things which in themselves are true, inasmuch as they vary with every man according to his affections. As for example: the duty of doing good works, or the good of charity, is itself a truth which ought to be done; yet this truth with one person is the good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is meritorious, because they are willing to merit and be saved thereby; but with some it is hypocritical, because they do good in order to be seen. And so also it is in the case of all other truths which are called truths of faith. Hence also it may appear, that there is much of truth with those who are in the affection of good, and less of truth



with those who are in the affection of truth, for the latter regard good as more remote from them, whereas the former regard good as present in them.

2440. Verse 23. *The sun went forth upon the earth, and Lot came to Zoar.* *The sun went forth upon the earth*, signifies the last time, which is called the last judgment: *and Lot came to Zoar*, signifies that those are saved who are in the affection of truth.

2441. *The sun went forth upon the earth*: that this signifies the last time, which is called the last judgment, appears from the signification of the rising of the sun, when times and states of the church are treated of. That times of the day, as also times of the year, signify, in the internal sense, successive states of the church, was shewn above, no. 2323; and that the dawn or morning signifies the coming of the Lord, or the approach of his kingdom, was shewn in no. 2405; thus then the rising of the sun or his going forth upon the earth, signifies the Lord's very presence, and this by reason that both the sun and the east signifies the Lord. That the sun hath this signification, see nos. 31, 32, 1053, 1521, 1529-1531, 2120; and that the east has the same signification, see no. 101. The reason why the <sup>2</sup> presence of the Lord is the same thing as the last time, which is called the last judgment, is, because His presence separates the good from the evil, and is attended with this effect, that the good are raised into heaven, and the evil cast themselves into hell. For in the other life the case is thus:—the Lord is a sun to the universal heaven, see nos. 1053, 1521, 1529-1531; for it is the Divine celestial of His love which appears thus before their eyes, and practically makes the very light of heaven; in proportion, therefore, as they are in celestial love, in the same proportion they are raised into that celestial light which is from the Lord; but in proportion as any are remote from celestial love, in the same proportion they cast themselves from the light into infernal darkness. Hence then it is, that the <sup>3</sup> rising of the sun, by which is signified the presence of the Lord, implies both the salvation of the good, and the damnation of the evil: and hence it is here first said, that Lot came to Zoar, that is, that they were saved who are here represented by Lot, and presently that Jehovah caused to rain upon Sodom and Amorah brimstone and fire, that is, that the evil were damned. To those who are in the evils of the love of self and <sup>4</sup> of the world, that is, who are in hatred against all things of love to the Lord and charity towards the neighbour, the light of heaven appears in effect as thick darkness, wherefore it is said in the Word, that to such the sun is darkened, whereby is signified that they have rejected everything of love and charity, and have received everything that is contrary thereto; as in Ezekiel: "When I shall extinguish thee, *I will cover the*

heavens, and blacken the stars thereof; *I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light in the heavens I will blacken over thee, and I will give darkness upon thy land*" (xxxii. 7, 8), where every one may see, that by covering the heavens, blackening the stars, covering the sun, and blackening the luminaries of light, some-  
5 what else is signified than what is expressed in the letter. In like manner in Isaiah: "*The sun is darkened in his going forth, and the moon shall not cause her light to shine*" (xiii. 9, 10). And in Joel: "*The sun and the moon are blackened, and the stars withdraw their shining*" (ii. 2, 10). Whence it may appear, what is signified by these words of the Lord in Matthew, where He speaks of the last time of the church, which is called the judgment: "Immediately after the affliction of those days, *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven*" (xxiv. 29), where by the sun it is manifest is not meant the sun, nor by the moon, the moon, nor by the stars, the stars, but by the sun is signified love and charity, by the moon faith thence derived, and by the stars the Knowledges of good and truth, which are then said to be darkened, to lose light, and to fall from heaven, when there no longer remains any acknowledgment of the Lord, or any love to Him, or any charity towards the neighbour, in which case, the love of self, with the falsities thence derived, takes possession of man, for the one is a consequence of the other.  
6 Hence also may be seen what is meant by these words in the Apocalypse: "*The fourth angel poured out his vial upon the sun, and it was given to him to scorch men by fire, wherefore men were scorched with great heat, and they blasphemed the name of God*" (xvi. 8, 9), where also the subject treated of is concerning the last times of the church, when all love and charity are extinguished, or, according to the common way of speaking, when there is no longer any faith; the extinction of love and charity is meant by the vial being poured out upon the sun: and the love of self and its lusts, which then [take possession of man], are meant by men being burned by fire, and being scorched with a great heat; the blaspheming of the name of  
7 God is a consequence thereof. The Ancient church by the sun understood nothing else but the Lord, and the Divine celestial of His love, and hence came the custom of praying with their faces towards the rising of the sun, not even thinking about the sun at such times. But after their posterity had lost this, together with other representatives and significatives, they then began to worship the sun and the moon; which worship spread to many nations, insomuch that they dedicated temples to the sun and moon, and erected statues to their honour; and whereas the sun and moon thereby received an opposite meaning, they signify the love of self and of the world, which are

altogether opposite to celestial and spiritual love; hence in the Word, by the worship of the sun and moon, is meant the worship of self and of the world, as in Moses: "Lest per-<sup>8</sup> adventure thou lift up thine eyes to the heaven, and see *the sun, and the moon, and the stars*, all the host of the heavens, and thou be driven, and bow thyself to them, and serve them" (Deut. iv. 19). And again: "If he shall go and serve other gods, and *the sun or the moon*, or all the host of the heavens, which I have not commanded, then thou shalt stone them with stones, and they shall die" (Deut. xvii. 3, 5). Into such an idolatrous worship was the ancient worship changed, when men no longer believed that anything internal was signified in the rites of the church, but only what was external. In like manner in<sup>9</sup> Jeremiah: "At that time [they shall bring out] the bones of the kings of Judah, of the princes, of the priests, of the prophets, and of the inhabitants of Jerusalem, and shall spread them out to *the sun*, and to *the moon*, and to all the host of the heavens, which they loved, and which they served" (viii. 1, 2), where the sun stands for the love of self and its lusts; the spreading out of the bones, signifies the infernal things attendant on such [lusts]. Again, in the same Prophet: "He shall break *the statues of the house of the sun*, which is the land of Egypt, and shall burn with fire the houses of the gods of Egypt" (xliii. 13), where the statues of the house of the sun denote the worship of self.

2442. *And Lot came to Zoar*: that this signifies that they are saved who are in the affection of truth, appears from the signification of Zoar, as denoting the affection of truth, see no. 2439. Hence also it may appear, that they likewise are saved who are in faith, provided that in their faith there be good, that is, that they be affected with the truths of faith for the sake of good, which is from good; all the life of faith is from this source and from no other. That charity is the essential of faith, yea, that it is faith itself, because it is the very [element] itself of faith, see nos. 379, 389, 654, 724, 809, 916, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2189, 2190, 2228, 2261, 2343, 2349, 2417.

2443. Verse 24. *And Jehovah caused to rain upon Sodom and upon Amorah brimstone and fire from with Jehovah out of heaven*. *Jehovah caused to rain upon Sodom and upon Amorah brimstone and fire*, signifies the hell of those who are in the evils of the love of self, and in the falsities thence; raining denotes being damned; brimstone denotes the hell [of the evils] of the love of self; fire denotes the hell of the falsities thence: *from with Jehovah out of heaven*, signifies that it was from the laws of order as to truth, because they separate themselves from good.

2444. *Jehovah caused to rain upon Sodom and upon Amorah brimstone and fire*: that this signifies the hell of those who are

in the evils of the love of self and the falsities thence, appears from the signification of raining, as denoting being damned; and from the signification of brimstone, as denoting the hell of the evils of the love of self; and from the signification of fire, as denoting the hell of the falsities thence, of which we shall speak presently; also from the signification of Sodom, as denoting the evils of the love of self; and from the signification of Amorah, as denoting the falsity thence, see nos. 2220, 2246, 2322. Mention is here made of Amorah also, of which place nothing is said before in this chapter, because Amorah signifies the falsity which is from the evil of the love of self; for within the church, whose last time or judgment is here treated of, this evil is what most especially acts in opposition to good, and the falsity thence derived is what most especially acts in opposition to truth; which two are so joined together, that whosoever is in one, is also in the other, and indeed in a like proportion, and a like degree; it appears indeed otherwise, but that it really is so, is made manifest in the other life, if not in this world. Concerning the love of self, its quality, and how great evils are thence derived, and that the hells are thence, see nos. 693, 694, 760, 1307, 1308, 1321, 1594, 1691, 2041, 2045, 2051, 2057, 2219.

2445. That raining denotes being damned, appears from the signification of rain. Rain in the Word, in the genuine sense, signifies blessing, and hence also salvation, but in the opposite sense it signifies cursing, and hence also damnation; that it signifies blessing and hence salvation, appears from several passages, and that in the opposite sense it signifies cursing and hence damnation, appears from the following:—In Isaiah: “There shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covert from *inundation* and from *rain*” (iv. 6). And in Ezekiel: “Say to them that daub what is untempered, it shall fall, there shall be an *overflowing rain*, whereby ye, O hail-stones, shall fall; there shall be an *overflowing rain*, in Mine anger, and hail-stones in wrath for consummation” (xiii. 11, 13). And in David: “He gave them for *rains* hail, a *fire of flames* in their land, and smote their vine and their fig-tree” (Psalm cv. 32, 33), speaking of Egypt, concerning which it is thus written in Moses: “Jehovah gave thunders and hail, and the fire vibrated on the earth, and Jehovah *caused to rain* hail on the land of Egypt” (Exod. ix. 23, 24).

2446. That brimstone denotes the hell of the evils of the love of self, and that fire denotes the hell of the falsities thence, appears from the signification of brimstone and thus of fire, in the Word, as denoting the love of self with its lusts and falsities thence, consequently denoting hell, for hell consists of such things. That brimstone and fire have such a signification, appears from David: “*Jehovah shall rain* upon the wicked,



snare, *fire and brimstone*" (Psalm xi. 6). That fire and brimstone are not here meant, but something else, which is signified by fire and brimstone, may appear also from this consideration, that it is said that Jehovah shall rain snares. In Ezekiel: "I will plead with him with pestilence and with blood, and *I will cause to rain* upon him, and upon his wings, and upon many people who are with him, an *overflowing rain*, and hail-stones, *fire and brimstone*" (xxxviii. 22), speaking of Gog, who lays waste the land of Israel, that is, the church; what Gog is, see no. 1151: fire denotes falsities, brimstone the evils thence, and at the same time their hells which lay waste. In the Apocalypse: "They who adored the beast, were cast into *the lake burning with brimstone*" (xix. 20), denoting hell. Again: "The devil was cast into the *lake of fire and brimstone*, where are the beast and the false prophet, and they shall be tormented days and nights to the ages of the ages" (xx. 10), manifestly denoting hell. Again: "The abominable, and murderers, and adulterers, and sorcerers, and idolaters, and all liars, have their part in *the lake burning with fire and brimstone*" (xxi. 8), where also fire and brimstone manifestly denote hell. That <sup>2</sup> they denote the evils of the love of self and the falsities thence, of which the hells consist, appears from Isaiah: "The day of the vengeance of Jehovah, the year of recompenses to the controversy of Zion, and the streams thereof shall be turned into pitch, and the dust thereof into *brimstone*, and the land thereof shall be for *burning pitch*" (xxxiv. 8, 9), where : burning pitch denotes dense and dire falsities, instead of fire, and brimstone denotes the evils which are from the love of self. In the same Prophet: "The pile thereof is *fire* and much wood, the breath of Jehovah as *a stream of burning brimstone* therein" (xxx. 33), speaking of Tophet; a stream of burning brimstone denotes the falsities from the evils of the love of self. In Luke: "*On the day that Lot went forth from Sodom, it rained with fire and brimstone out of heaven*, and destroyed all; according to these things shall it be done on the day that the Son of Man shall be revealed" (xvii. 29, 30). That <sup>3</sup> fire and brimstone will not rain then, may be obvious to every one, but that falsities and the lusts of the love of self will then have rule, which are signified by fire and brimstone, and which constitute the hells. That fire, in the Word, signifies lusts, and at the same time the hells, but that in such case, smoke from the fire signifies the falsity which is thence, and which is in those hells, see no. 1861. And in the Apocalypse: "I saw horses in the vision, and them that sat on them, having breast-plates *fiery and sulphurous*; and the heads of the horses as the heads of lions, and from their mouth came forth *fire, smoke, and brimstone*. By these three were the third part of men slain, by *the fire*, and by *the smoke*, and

by *the brimstone*" (ix. 17, 18). Fire, smoke, and brimstone, denote evils and falsities of every kind, of which, as was said, the hells consist.

2447. *From with Jehovah out of heaven*: that this signifies that it was from the laws of order as to truth, because they separate themselves from good, can only appear from the internal sense, whereby is discovered how the case is in respect to punishments and damnations, that such things never come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit and the devil, and this from the laws of order as to truth, because they separate themselves from good.
- 2 All order is from Jehovah, that is, from the Lord, according to which all things in general and in particular are governed by Him, but with a manifold difference in respect to such government, as being from *Will*, from *Good pleasure*, from *Leave*, and from *Permission*. The things which are from Will and Good pleasure, are from the laws of order as to good, and so also are several things which are from Leave, and some likewise which are from Permission. But when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such, that they damn him, for all truth damns man, and casts him down into hell, but the Lord, out of good, that is, out of mercy, saves him, and raises him up to heaven; hence it is evident, that it is man himself who damns himself.
- 3 Many things which come to pass of permission are of this nature; as, for example, that one devil should punish and torment another, not to mention numberless other cases. Such things are from the laws of order as to truth separate from good, for otherwise they could not be held in any bonds of restraint, nor withheld from assaulting all the upright and good, and destroying them to eternity; to prevent this, is the good which is had in view by the Lord [in the permission of such laws]. The case in this respect is like that of a mild and merciful king on earth, who intends and does nothing but what is good; unless he tolerated that his laws should punish the evil and wicked, although he punishes no one, but rather grieves that they should be such as to make it expedient that their evils should punish them, his kingdom would be left a prey to them, which would show the greatest
- 4 want of clemency and mercy. Hence it appears, that Jehovah never caused brimstone and fire to rain, that is, damned to hell, but that they who are in evil and thence in falsity, damned themselves, because they separated themselves from good, and thus cast themselves into the laws of order from truth alone. Hence then it follows, that this is the
- 5 internal sense of the words under consideration. That in the Word, evil, punishment, cursing, damnation, and several

similar things, as here the raining of brimstone and fire, are attributed to Jehovah or the Lord, appears from several passages, as in Ezekiel: "I will plead with him with pestilence and with blood, I will cause *brimstone and fire to rain upon him*" (xxxviii. 22). In Isaiah: "The breath of Jehovah is as a *stream of burning pitch*" (xxx. 33). In David: "Jehovah shall rain upon the wicked, snares, *fire and brimstone*" (Psalm xi. 6). Again: "There went up a *smoke out of His nose, and fire out of His mouth, coals were kindled by Him*" (Psalm xviii. 9 [8]). In Jeremiah: "Lest *My fury* go forth as *fire*, and *burn*, and there be none to extinguish it" (xxi. 12). And in Moses: "*A fire is kindled in Mine anger, and shall burn even to the lowest hell*" (Deut. xxxii. 22). Besides similar expressions in many other places. The reason why such things in the Word are attributed to Jehovah, or the Lord, was before explained, nos. 223, 245, 589, 592, 696, 735, 1093, 1683, 1874. For good is not further distant from evil, or heaven from hell, or what is Divine from what is diabolical, than the Lord is from being the cause of such things. Evil, hell, and the devil do such things, but never the Lord, who is mercy itself and good itself; nevertheless, since it appears as if they came from the Lord, therefore for the reasons mentioned in the above passages, they are attributed to Him. It is here said, "That Jehovah<sup>6</sup> caused to rain from with Jehovah out of heaven," by which words it appears, in the sense of the letter, as if there were two, one on earth, and one in heaven; but the internal sense teaches how this also is to be understood, namely, that by Jehovah, when first named, is meant the Lord's Divine Human and Holy proceeding, meant in this chapter by the two men, and that by Jehovah, when named the second time, is meant the Divine itself which is called the father, concerning which see the preceding chapter, also that this trine is in the Lord, as He Himself saith in John: "He who seeth Me seeth the Father; believe Me, that I am in the Father, and the Father in Me" (xiv. 9-11). And concerning the Holy proceeding, He saith in the same Evangelist: "The Comforter shall not speak of Himself, He shall receive of Mine, and shall declare it unto you" (xvi. 13-15). Thus there is but one Jehovah, although two are here named. The reason why two are named is, that all the laws of order are from the Divine itself, the Divine Human, and the Holy proceeding, of the Lord.

2448. Verse 25. *And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the building of the ground.* He overthrew those cities, signifies that all truths were separated from them, that there might be in them nothing but falsities: *and all the plain*, signifies all things which belonged to those truths: *and all the inhabitants of the cities*, signifies that all goods were separated from them, so that there might be in

them nothing but evils : *and the budding of the ground*, signifies everything that belongs to the church.

2449. *And he overthrew those cities*: that this signifies that all truths were separated from them, that there might be in them nothing but falsities, appears from the signification of cities, as denoting doctrinals, consequently truths, for these are of doctrinals, see nos. 402, 2268, 2428, which are said to be overthrown, when falsities take the place of truths, in the present case when all truths were separated from them, and also all goods, which are likewise treated of in this verse, inasmuch as the subject here is the last state of those within the church who are in falsities and evils ; their state also becomes such. In order that the quality of this state may be known,<sup>2</sup> it shall be explained in a few words. They who come into the other life, are all brought back into a life similar to that which they had in the body ; and afterwards, with the good, evils and falsities are separated, in order that by goods and truths they may be elevated by the Lord into heaven ; but with the evil, goods and truths are separated, in order that by evils and falsities they may be conveyed to hell, see no. 2119 ; according to the Lord's words in Matthew : " Whosoever hath, to him shall be given, that he may have more abundantly ; but whosoever hath not, even what he hath shall be taken away from him " (xiii. 12). And elsewhere in the same Evangelist : " To every one who hath shall be given, that he may have abundance ; but from him who hath not, it shall be taken away from him " (xxv. 29 ; Luke viii. 18 ; xix. 24-26 ; Mark iv. 24, 25), which is also signified by these words in Matthew : " Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye first the tares, and gather them into bundles to burn them ; but gather together the wheat into My barn : the harvest is the consummation of the age ; as therefore the tares are gathered, and burned in the fire, so shall it be in the consummation of the age " (xiii. 30, 39, 40), and also by what the Lord spoke concerning a net cast into the sea, and gathering fish of every kind, whereof the good were gathered into vessels, and the bad were cast away, and that thus it would be in the consummation of the age (verses 47-50 of the same chapter). What is meant by consummation, and that the like<sup>3</sup> is implied in respect to the church, see nos. 1857, 2243. The reason of the separation of evils and falsities with the good, is, lest they should hang between evils and goods, and that by goods they may be elevated into heaven ; and the reason of the separation of goods and truths with the evil is, lest by any goods remaining with them they should seduce the well-disposed, and that by evils they may retire [to their place] amongst the evil who are in hell. For such is the communication of all ideas of thought, and of affections, in the other life,



that goods communicate with goods, and evils with evils, see nos. 1388-1390 ; wherefore unless they were to be separated, innumerable mischiefs would ensue, besides that there could be no consociation ; when yet all things are consociated most exquisitely in the heavens, according to all the differences of love to the Lord, and of mutual love, and thus of faith, see nos. 685, 1394 ; and in the hells according to all the differences of lusts, and of phantasies thence, see nos. 695, 1322. But it is to be observed, that separation is not an entire taking away, for no one is altogether deprived of what he once has had.

2450. *And all the plain* : that this signifies all things which belonged to those truths, appears from the signification of a plain, as denoting everything of what is doctrinal ; consequently everything that belongs to truths, see no. 2418.

2451. *And all the inhabitants of the cities* : that this signifies that all goods were separated from them, in order that nothing but evils might be in them, appears from the signification of inhabitants when spoken of a city, as denoting goods, which might be confirmed by many passages from the Word ; it also hence appears, that when a city signifies truth, as was shewn, an inhabitant signifies good, for it is truth in which good dwells ; and truth in which good is not is as a city which is empty, or without inhabitants. In respect to all goods being separated from the evil, that so nothing but evils might be in them, see above, no. 2449.

2452. *And the budding of the ground* : that this signifies everything which is of the church, appears from the signification of the budding. By budding is meant both standing corn, and every green thing whatsoever ; by which things, as is plain from the Word throughout, are signified goods and truths ; and from the signification of the ground, as denoting the church, concerning which see nos. 566, 1068. That goods and truths are the all of the church, is well known.

2453. Verse 26. *And his wife looked back behind him, and became a statue of salt*. *His wife looked back behind him*, signifies that truth averted itself from good, and looked to doctrinals : *and became a statue of salt*, signifies that all the good of truth was vastated.

2454. *And his wife looked back behind him* : that this signifies that truth averted itself from good, and looked to doctrinals, appears from the signification of looking back behind him, and from the signification of a wife. That looking back behind him denotes having respect to doctrinals, which are of truth, but not to a life according to doctrinals, which is of good, was shewn above, no. 2417 ; for that is called behind him, which is posterior, and that before him which is prior. That truth is posterior, and good prior, has been often shewn above ; for truth is of good, inasmuch as good is the essence and life of truth ; where-

fore looking back behind him, is [having respect] to truth, which is of doctrine (*doctrinale*), but not to good, which is of a life according to doctrine (*doctrinale*). That these things are here signified is very evident from the Lord's words, where, speaking also of the last time of the church, or of the consummation of the age, He says: "In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them up: and whosoever is in the field, in like manner *let him not return to behind him; remember Lot's wife*"<sup>2</sup> (Luke xvii. 31, 32). These words of the Lord are altogether unintelligible without the internal sense, consequently unless it be known what is signified by being upon the house, what by the vessels in the house, what by going down to take them up, what by the field, and lastly, what by returning to behind him. According to the internal sense, being upon the house signifies being in good; that a house signifies good, see nos. 710, 2233, 2234; the vessels in the house are truths which are of good; that truths are vessels of good, see nos. 1496, 1832, 1900, 2063, 2269; going down to take them up is turning oneself away from good to truth, which is evident from this consideration, that as good is prior, so it is higher, and as truth is posterior, so it is lower: that a field is the church, so called from the seed which it receives, consequently that they are fields who are in the good of doctrine, appears from many passages in the Word. Hence it is manifest what is signified by returning to behind him, that is, turning himself away from good, and having respect to doctrinals; wherefore these things being signified by Lot's wife, it is added, "Remember Lot's wife:" it is not said, she looked back behind herself, but behind him, because Lot signifies good, see nos. 2324, 2351, 2370, 2399; hence it is, that when Lot was admonished, verse 17, it was<sup>3</sup> said, "Look not back behind thee." The reason why it is said in Luke, "Let him not return *to behind him*," not to the things which are behind him, is, that the celestial are not willing even to make mention of anything which is of doctrine (*doctrinale*), see nos. 202, 337, and this is the reason why it is not men-<sup>4</sup> tioned, but it is merely said *to behind him*. These same things are thus described in Matthew: "When ye shall see the abomination of desolation, foretold by Daniel the prophet, then they who are in Judea, let them flee to the mountains; he who is upon the house, let him not go down to take anything out of his house; and he who is in the field, *let him not return back* to take up his garments" (xxiv. 15-18), where the abomination of desolation is the state of the church, when there is no love and no charity, which being desolated, abominable things have rule; that Judea is the church, and indeed the celestial church, appears both from the historical and prophetic Word of the Old Testament throughout. That the mountains, to which they were to flee,

are love to the Lord, and thus charity towards the neighbour, see nos. 795, 1430, 1691. That by him who is upon the house is denoted the good of love, was just now stated. That going down to take up anything out of his house, is turning himself away from good to truth, was also just now stated. That he who is in the field, denotes those who are in the spiritual church, appears from the signification of a field in the Word. That by not returning back to take up his garments is signified that he should not turn himself away from good to truth which is of doctrine (*doctrinale*), and that garments signify truths, because truths clothe good as garments, see no. 1073. Any one can see, that all those things, which the Lord here speaks concerning the consummation of the age, have a different signification [from what appears in the letter], and that they involve arcana; as where it is said, that they who are in Judea should flee to the mountains, and that he who is upon the house should not go down to take up anything out of the house, and he who is in the field should not return back to take up his garments; in like manner when it is said that Lot should not look behind him, verse 17, and when it is here said, that his wife looked back behind him. Moreover, this appears from the signification of a wife, as denoting truth, concerning which, see nos. 915, 1468; and from the signification of Lot, as denoting good, concerning which, see nos. 2324, 2351, 2370, 2399: hence it is said behind him. Truth is said to avert itself from good, and to look to doctrinals, 5 when it is no longer concerned about the quality of the life of the man of the church, but about the quality of his doctrine, when nevertheless it is a life according to doctrine which constitutes a man of the church, but not doctrine separate from life; for when doctrine is separated from life, then by reason of the vastation of good, which is of life, there is a vastation also of truth which is doctrine, that is, truth becomes a statue of salt. This every one may know who has respect to doctrine alone, and not to life: [let him only examine himself,] whether he believes in the resurrection, in heaven, in hell, yea, in the Lord, and other things of doctrine, notwithstanding that doctrine teaches them.

2455. *And became a statue of salt*: that this signifies that all the good of truth was vastated, may appear from the signification of a statue, and from the signification of salt. A statue, in the original language, is expressed by a word which signifies a standing still, not by the word which signifies a statue erected either for worship, or for a sign, or for a witness, so that by a statue of salt is here signified that it, namely the truth signified by Lot's wife, stood vastated, see no. 2454. Truth is said to be vastated when there is no longer any good therein. Vastation itself is signified by salt. As most expressions in <sup>2</sup> the Word have a twofold sense, that is, a genuine sense, and

one opposite thereto, so it is also in respect to salt; in the genuine sense it signifies the affection of truth, in the opposite sense the vastation of the affection of truth, that is, of good in truth; that it signifies the affection of truth, see Exod. xxx. 35; Levit. ii. 13; Matt. v. 13; Mark ix. 49, 50; Luke xiv. 34, 35. That it signifies the vastation of the affection of truth, or of good in truth, appears from the following passages:—in Moses: “There shall be brimstone and *salt*, the whole land a burning, it shall not be sown, neither shall it bud forth, neither shall there come up in it any herb, according to the overthrow of Sodom and of Amorah, of Admah and Zeboim” (Deut. xxix. 22), where brimstone is the vastation of good, and salt the vastation of truth; that vastation is denoted, is evident from  
 3 every particular expression. In Zephaniah: “Moab shall be as Sodom, and the sons of Ammon as Amorah, a forsaken place of the nettle, and a *pit of salt*, and desolation to eternity” (ii. 9), where a forsaken place of the nettle denotes good vastated, and a pit of salt denotes truth vastated; for a place of the nettle has relation to Sodom, whereby is signified evil, or good vastated; and a pit of salt has relation to Amorah, whereby is signified falsity, or truth vastated: that vastation is denoted is evident, for it is called a desolation to eternity. In Jeremiah: “He who maketh flesh his arm, shall be as a shrub made bare in the solitude, and shall not see when good cometh, and shall dwell in parched places in the wilderness, a *salt land*, and it is not inhabited” (xvii. 5, 6), where parched places denote  
 4 goods vastated, and a salt land denotes truths vastated. In David: “Jehovah turneth rivers into a wilderness, and the goings forth of waters into dryness, and a land of fruit into *salt-ness*, by reason of the wickedness of them that dwell therein” (Psalm cvii. 33, 34), where a land of fruit turned into saltness denotes the vastation of good in truth. In Ezekiel: “The miry places thereof, and the marshes thereof, and they are not healed, *they shall be given to salt*” (xlvii. 11). Being given to salt denotes being altogether vastated as to truth. Since salt signified vastation, and cities signified doctrinals of truth, as was shewn in nos. 402, 2268, 2428, 2451, therefore in olden time they sowed with salt cities that were destroyed, to prevent their being rebuilt (see Judges ix. 45). This then is the fourth state of the church which is represented by Lot, which state consists in the vastation of all truth as to good.

2456. Verses 27–29. *And Abraham rose up in the morning, to the place where he had stood there before Jehorah. And he looked against the faces of Sodom and Amorah, and against all the faces of the land of the plain; and he saw, and behold, the smoke of the land went up as the smoke of a furnace. And it came to pass in God's destroying the cities of the plain, and God remembered Abraham, and sent forth Lot from the midst of the*



*overthrow, in overthrowing the cities in which Lot dwelt.* Abraham rose up in the morning, signifies the Lord's thought concerning the last time; Abraham denotes here, as before, the Lord in that state: *to the place where he had stood there before Jehovah,* signifies the state of perception and thought in which he was before; place is state: *and he looked against the faces of Sodom and Amarah,* signifies thought concerning their interior state as to evil and falsity: *and against all the faces of the land of the plain,* signifies all the interior states which are thence: *and he saw, and behold, the smoke of the land went up as the smoke of a furnace,* signifies a state of falsity, which is smoke, from a state of evil, which is the furnace, within the church, which is the land: *and it came to pass, in God's destroying the cities of the plain,* signifies when they perished by the falsities of evil, which are the cities of the plain: *and God remembered Abraham,* signifies salvation by the union of the Lord's Divine Essence with His Human Essence: *and sent forth Lot from the midst of the overthrow,* signifies the salvation of those who are in good, and who are in truth wherein is good, all of whom are here represented by Lot: *in overthrowing the cities,* signifies when they perished who were in falsities from evils: *in which Lot dwelt,* signifies that, notwithstanding they were in such [falsities], there were yet some who were saved.

2457. There is no need to explain these particulars, because they were explained, as to the greater part, in the preceding chapter, and in former chapters: these particulars are added, and inserted, to the intent that it might be made manifest, that the good were separated from the evil, and that the former were saved, but the latter damned, solely by the union of the Lord's Divine Essence with His Human Essence; otherwise all the former, who are here represented by Lot, would likewise have perished together with the latter; which is understood by these words, "It came to pass, in God's destroying the cities of the plain, and God remembered Abraham, and sent forth Lot from the midst of the overthrow, in overthrowing the cities, in which Lot dwelt," which in the internal sense signify, that by the union of the Lord's Divine Essence with His Human Essence, all who were in good were saved, as also were all who were in truth wherein was good, who are here represented by Lot, when they perished who were in falsities from evils, although they who were saved were likewise in falsities and evils. Thus then the things contained in this chapter are joined together with the things contained in the foregoing chapter, where it is shewn, that Abraham, that is, the Lord in that state, interceded for those of Sodom and Amarah, who are signified by the fifty, by the forty-five, by the forty, by the thirty, by the twenty, and by the ten, denoting all those in their order who are in good, and

also those who are in truth in which there is anything of good, according to what was there explained.

2458. Verse 30. *And Lot came up out of Zoar and dwelt in the mountain, and his two daughters with him, because he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.* *Lot came up out of Zoar*, signifies when they were no longer in the affection of truth: *and dwelt in the mountain*, signifies that they then betook themselves to a certain kind of good: *and his two daughters with him*, signifies that the affections thence did in like manner: *because he feared to dwell in Zoar*, signifies because from the affection of truth they could no longer look to good: *and he dwelt in a cave, he*, signifies the good of falsity: *and his two daughters*, signifies the affections thence, which are affections of such good and of such falsity.

2459. *And Lot came up out of Zoar*: that this signifies when they were no longer in the affection of truth, appears from the signification of Zoar, as denoting the affection of truth, concerning which see no. 2439; and whereas it goes on to say that he dwelt in the mountain, because he feared to dwell in Zoar, hereby is signified when they were no longer in the affection of truth, and this because all the good of truth was vastated, as appears from verse 26. Here then is described the fifth state of the church, which is represented by Lot, which state is, that when there was no longer any affection of truth, a certain impure good, or the good of falsity, infused itself.

2460. *And dwelt in the mountain*: that this signifies that they then betook themselves to a certain kind of good, appears from the signification of a mountain, as denoting love in every sense, that is, celestial and spiritual love, nos. 795, 1430, and also the love of self and of the world, no. 1691, and this because most expressions in the Word have also an opposite sense; and whereas all good is of some kind of love, by the mountain is here signified good, and the quality of this good is described in what follows, namely, that it was obscure, and became impure; for it is presently said that he dwelt in a cave, and afterwards that profane things were done therein.

2461. *And his two daughters with him*: that this signifies that his affections did in like manner, appears from the signification of daughters, as denoting affections, concerning which see nos. 489-491; but such as the good is, such are the affections thereof; even spurious and impure good has its affections, for all are affected with those things which they think are good, of whatsoever nature they be, for such things are of their love.

2462. *Because he feared to dwell in Zoar*: that this signifies, because from the affection of truth he could no longer look to

good, appears from the signification of Zoar, as denoting the affection of truth, see no. 2439 ; which when vastated, becomes thereby incapable any longer of looking to good ; in this case also there is a fear of every truth, inasmuch as such truth is in contrariety to the good of impure love.

2463. *And he dwelt in a cave, he* : that this signifies the good of falsity, appears from the signification of a cave. A cave is a sort of dwelling-place in a mountain, but an obscure one ; and whereas all dwelling-places whatsoever, as well as houses, signify goods (see nos. 2233, 2234), but goods of such a quality as are the dwelling-places, therefore the cave in the present case, because it was an obscure dwelling-place, signifies good of a like quality. Mention is made throughout the Word of caves of mountains, and in the internal sense they everywhere signify in like manner such [obscure goods], as in Isaiah ii. 19 ; xxxii. 14 ; and also in the historical parts, as where it is written of Elijah fleeing from Jezebel, that he came to *a cave* in Mount Horeb, where he stayed all night, and there the Word of Jehovah came to him, saying that he should go forth and stand *in the mountain* before Jehovah, and that then he covered his face with his mantle, and went forth, and stood *at the inner door of the cave* (1 Kings xix. 9, 11, 13), where by the cave, in the internal sense, is signified obscure good, or such as exists in temptations ; and because this good could not endure the Divine, therefore he hid his face with a mantle. In like manner elsewhere in the historical parts, as where it is written of the sons of Israel, that because of Midian they made themselves caves in the mountains (Judges vi. 2) ; and likewise because of the Philistines (1 Sam. xiii. 6). The case in regard to these historical relations is the same as in regard to what is here written in Moses, that in the internal sense they signify different things [from what is expressed in the letter].

2464. *And his two daughters* : that this signifies the affections thence derived, which are of such good and of such falsity, appears from the signification of daughters, as denoting affections, see no. 2461. The good from which are the affections, or the father from whom are the daughters, is Lot ; but the truth from which they sprung, or the mother, was the wife of Lot, and when she became a statue of salt, that is, when the good of truth was vastated, then such a good as is signified by Lot in a cave, and such affections thence derived as are signified by his daughters, come into existence.

2465. Verses 31-36. *And the first-born said to the younger, Our father is old, and there is no man in the earth to come in to us, according to the way of all the earth. Come, let us make our father drink wine, and let us lie with him, and make alive seed of our father. And they made their father drink wine in that night, and the first-born came, and lay with her father,*

and he knew not in her lying down and in her rising up. And it came to pass on the morrow, and the first-born said to the younger, Behold, I lay yesterday with my father, let us make him drink wine this night also, and come, lie thou with him, and let us make alive seed of our father. And they made their father drink wine in that night also, and the younger arose, and lay with him, and he knew not in her lying down, and in her rising up. And the two daughters of Lot conceived of their father. The first-born said to the younger, signifies here, as before, affections; the first-born the affection of such good, the younger the affection of such falsity: *Our father is old*, signifies that it is no longer known what is good, and what is true: *to come in to us*, signifies with which they might be conjoined: *according to the way of all the earth*, signifies according to doctrinals; the earth is the church: *come, let us make our father drink wine*, signifies that they should imbue such good with falsities, which are wine: *and let us lie with him*, signifies that thus they should be conjoined: *and let us make alive seed of our father*, signifies that thus would arise a renewal of a kind of church: *and they made their father drink wine*, signifies that they imbued such good with falsities: *in that night*, signifies when all things were in such great obscurity: *and the first-born came*, signifies the affection of such good: *and lay with her father*, signifies that thus they were adapted: *and he knew not in her lying down and in her rising up*, signifies that such general good knew no other than that it was so: *and it came to pass on the morrow*, signifies afterwards: *and the first-born said to the younger*, signifies that the affection of such good persuaded falsity: *Behold, I lay yesterday with my father*, signifies that thus they were conjoined: *let us make him drink wine this night also*, signifies here, as before, that they should imbue such good with falsities when all things were in such great obscurity: *and come, lie thou with him*, signifies that these also should be conjoined: *and let us make alive seed of our father*, signifies here, as before, a renewal of a kind of church: *and they made their father drink wine in that night also*, signifies that in that obscure state they imbued such good with falsities: *and the younger arose and lay with him*, signifies that the affection of falsity did in like manner, so that falsities appeared as truths, and thereby they were conjoined: *and he knew not in her lying down and in her rising up*, signifies that such general good knew no other than that it was so: *and the two daughters of Lot conceived of their father*, signifies that hence originated such a religiosity as is signified by Moab and the son of Ammon.

2466. That this is the signification of the above passage, might be confirmed, and indeed as to every particular expression, but besides that the signification of most of the expressions



has been confirmed above, such expressions are here used, as offend the ideas and chaste ears. From the above summary explanation it may appear, that thereby is described the origin of such a religiosity, as is signified in the Word by Moab and the son of Ammon, the quality whereof will be shewn hereafter, when we come to treat of Moab and the son of Ammon ; that this religiosity is adulterated good, and falsified truth, is manifest. The adulterations of good, and the falsifications of truth, are generally described in the Word by adulteries and whoredoms, and are likewise so called ; the reason is, because good and truth form a marriage with each other, see nos. 1904, 2173 ; yea, what hardly any one can believe, the sanctity of marriages on earth, and also all the laws of marriages recorded in the Word, are hence derived, as from their genuine principle. For the case is thus :—celestial things with spiritual things, <sup>2</sup> when they descend out of heaven into a lower sphere, are there altogether changed into something resembling a marriage, and this from the correspondence which exists between spiritual and natural things, concerning which correspondence, by the Divine mercy of the Lord, we shall treat elsewhere ; but when those things are perverted in the lower sphere, as is the case where there are evil genii and evil spirits, then the same things are changed into such things as are of adulteries and whoredoms ; hence it is, that contaminations of good and perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as may appear manifest from the following passages :—In Ezekiel : “Thou didst commit *whoredom* because of thy name, and thou hast poured out thy *whoredoms* upon every one that passed by : thou hast taken of thy garments, and hast made thee variegated high things, and hast committed *whoredom* thereon : thou hast taken the vessels of thine adorning of My gold and of My silver, which I had given thee, and hast made to thyself the images of a male, and *hast committed whoredom* therewith : thou hast taken thy sons and thy daughters, which thou hast born to Me, and these hast thou sacrificed to them ; is it a small thing concerning *thy whoredoms* ? Thou *hast committed whoredom* with the sons of Egypt thy neighbours, great in flesh, and hast multiplied thy *whoredom* to provoke Me ; *thou hast committed whoredom* with the sons of Asshur, and *hast committed whoredom* with them, and hast not been sated : and thou hast multiplied thy *whoredom* even to a land of merchandise, to Chaldaea, and yet herein thou wast not satisfied” (xvi. 15–17, 20, 26, 28, 29, and the following verses), speaking of Jerusalem, whereby is signified the church perverted as to truths. That all the things here described have a <sup>3</sup> different signification [from what appears in the letter] may be obvious to every one. That the perversity of the church is called whoredom, is evident. Garments are here the truths

which are perverted ; hence come the falsities, which are worshipped, and which are here called variegated high things, with which whoredom is committed. That garments are truths, see no. 1073, and that high things are worship, see no. 796. Vessels of adorning of gold and silver which I had given, are Knowledges of good and truth from the Word whereby they confirm falsities, which falsities, when they appear like truths, are called images of a male, wherewith whoredom is committed. That vessels of adorning of gold and of silver are Knowledges of good and truth, appears from the signification of gold, as denoting good, see nos. 113, 1551, 1552 ; and from the signification of silver, as denoting truth, see nos. 1551, 2048 ; [and from the signification of] images of a male, [as denoting] that they appear as truths, see no. 2046. That sons and daughters, which they bare, and sacrificed thereto, denote truths and goods which they perverted, is evident from the signification of sons and daughters, see nos. 489-491, 533, 2362. That committing whoredom with the sons of Egypt denotes perverting those things by means of scientifics, appears from the signification of Egypt, as denoting the scientific, see nos. 1164, 1165, 1186, 1462. That committing whoredom with the sons of Asshur denotes perverting those things by means of reasonings, appears from the signification of Asshur, as denoting reasoning, see nos. 119, 1186. That multiplying whoredom even to the land of Chaldæa, signifies even to the profanation of truth, which is Chaldæa, see no. 1368. Hence it is evident what is the quality of the internal

4 sense of the Word in the sense of the letter. In like manner in another place in the same prophet : “ Two women, the daughters of one mother, *committed whoredom* in Egypt, in their youth they *committed whoredom* ; Oholah Samaria, Oholibah Jerusalem ; Oholah *committed whoredom* beneath Me, and *doted on her lovers*, the neighbouring Assyrians, she gave her *whoredoms* upon them, the choice of all the sons of Asshur ; she forsook not her *whoredoms* from Egypt, for in her youth they *lay* with her. Oholibah corrupted her love more than she, and her *whoredoms* above the *whoredoms* of her sister : she loved the sons of Asshur ; she added to her *whoredoms*, and saw the images of the *Chaldæans*, she loved them at the beholding of her eyes ; the sons of Babel came to her to the *lying of loves*” (xxiii. 2-5, 7, 8, 11, 12, 14, 16, 17). Samaria is the church which is in the affection of truth, Jerusalem which is in the affection of good, whose whoredoms with the Egyptians, and the sons of Asshur, are the perversions of good and truth by means of scientifics and reasonings, whereby falsities are confirmed, as appears from the signification of Egypt, nos. 1164, 1165, 1186, 1462 ; and of Asshur, nos. 119, 1186 ; and that the perversion extended even to profane worship, which as to truth is Chaldæa, see no. 1368 ; and as to good are the sons of Babel,

see nos. 1182, 1326. In Isaiah: "And it shall come to pass at 5  
the end of seventy years, Jehovah will visit Tyre, and she shall  
return to her *meretricious gain*, and shall *commit whoredom* with  
all the kingdoms of the earth" (xxiii. 17). The vaunting and  
boasting of falsity is what here is signified by the meretricious  
gain and whoredom of Tyre. That Tyre denotes the Knowledges  
of truth, see no. 1201. That kingdoms are truths with which  
whoredom was committed, see no. 1672. In Jeremiah: "Thou 6  
hast *committed whoredom* with many companions; and return  
to Me; lift up thine eyes to the hills, and see where thou hast  
not *played the harlot*, on the ways hast thou sat for them as  
the Arab in the wilderness, and hast profaned the land with  
thy *whoredoms*, and thy wickedness" (iii. 1, 2). Committing  
whoredom and profaning the land with whoredoms, is pervert-  
ing and falsifying the truths of the church: that the land is the  
church, see nos. 662, 1066, 1068. Again, "By the voice of her 7  
*whoredom* she profaned the land, *committing adultery* with  
stone and wood" (iii. 9). Committing adultery with stone  
and wood, is perverting the truths and goods of external  
worship. That stone is such truth, see nos. 643, 1298; and  
that wood is such good, see no. 643. In the same Prophet: 8  
"Because they have done folly in Israel, and have *committed*  
*adultery* with the wives of their companions, and have spoken  
a word in My name, a false [word], which I have not com-  
manded" (xxix. 23). Committing adultery with the wives  
of their companions, is teaching falsity as from them. In 9  
the same prophet: "In the prophets of Jerusalem I have  
seen baseness, in *committing adultery* and going in falsity"  
(xxiii. 14), where committing adultery has reference to good  
which is contaminated, and going in falsity has reference to  
truth which is perverted. In the same Prophet: "Thine  
*adulteries*, and thy neighings, the filthiness of thy *whoredom*  
upon the hills, in the field, I have seen thine abominations:  
woe unto thee, Jerusalem, how long as yet hereafter wilt thou  
not be made clean?" (xiii. 27). In Hosea: "*Whoredom* and 10  
*wine*, and new wine, hath taken possession of the heart; my  
people inquireth of wood, and the staff thereof will shew it,  
because the *spirit of whoredom* hath seduced him; and they  
*have committed whoredom* from under their God; they sacri-  
fice on the tops of the mountains, and burn incense on the  
hills, under the oak, the poplar, and the knotted oak; there-  
fore your daughters *commit whoredom*, and your daughters-  
in-law *commit adultery*; shall not I visit upon your daughters  
because they *commit whoredom*, and upon your daughters-in-  
law because they *commit adultery*, because they divide with  
*whores*, and sacrifice with *prostitutes*?" (iv. 11-14). What  
is signified by each of these expressions, in the internal  
sense, may appear from the signification of wine, as denoting

falsity, of new wine, as denoting evil thence derived, of the wood which is inquired of, as denoting the good of the delight of some particular lust; of the staff which shall shew, as denoting the imaginary power of self-intellect; also of mountains and hills, as denoting the loves of self and of the world; of the oak, the poplar, and the knotted oak, as denoting so many crass perceptions thence derived, in which they trust; of daughters and daughters-in-law, as denoting such affections. Hence it is manifest what is here signified

<sup>11</sup> by whoredoms, adulteries, and prostitutions. In the same Prophet: "O Israel, thou hast *committed whoredom* upon thy God, thou hast loved *meretricious gain* upon all threshing floors of corn" (ix. 1): meretricious gain denotes the vaunting and boasting of falsity. In Moses: "Lest thou make a covenant with the inhabitant of the land, and they *go a whoring after their gods*, and sacrifice to their gods, and he call thee, and thou eat of his sacrifices, and take of his daughters for thy sons, and his daughters *go a whoring after their gods*, and cause thy sons to *go a whoring after their gods*" (Exod. xxxiv. 15, 16). In the same: "I will cut off all that *go a whoring after him, in going a whoring after Molech*, out of the midst of their people: and the soul which looketh to familiar spirits, and to soothsayers, *to go a whoring after them*, I will set My faces against that soul, and will cut him off out of the midst of his people" (Levit. xx. 5, 6). In the same: "Your sons shall be feeding in the wilderness forty years, and shall carry your *whoredoms*, until your bodies be consumed in the wilderness" (Numb. xiv. 33). In the same: "That ye may remember all the commandments of Jehovah, and may do them, and not seek after your heart, and after your eyes, *after which ye go a*

<sup>12</sup> *whoring*" (Numb. xv. 39). This appears still more evident in the Apocalypse: "One angel said, Come, I will shew thee the judgment of the *great harlot* sitting upon many waters, with whom the kings of the earth have *committed whoredom*, and the inhabitants of the earth were made drunken with the *wine of her whoredom*" (xvii. 1, 2). The great harlot denotes those who are in profane worship. The many waters on which she sits are Knowledges, see nos. 28, 739. The kings of the earth who committed whoredom with her denote the truths of the church, see nos. 1672, 2015, 2069; the wine with which they were made drunken denotes falsity, see nos. 1071, 1072. Inasmuch as wine and drunkenness have this signification, therefore it is said of the daughters of Lot, that they made

<sup>13</sup> their father drink wine, verses 32-35. Again: "Babylon hath made all the nations drink *of the wine of the fury of her whoredom*, and the kings of the earth have *committed whoredom* with her" (xviii. 3). Babylon, or Babel, denotes worship, the externals whereof appear holy, but whose interiors are profane,



see nos. 1182, 1295, 1326. The nations which she makes to drink denote the goods which are profaned, see nos. 1259, 1260, 1416, 1849. The kings who committed whoredom with her denote truths, see nos. 1672, 2015, 2069. Again: "True and just are the judgments of the Lord God, because He hath judged the *great harlot*, which corrupted the earth with *her whoredom*" (xix. 2), where the earth denotes the church, see nos. 566, 662, 1066, 1068, 2117, 2118. As whoredoms signified <sup>14</sup> such things, and daughters signified affections, therefore it was so severely forbidden that the daughter of a priest should commit whoredom, as in Moses: "The daughter of a man, a priest, if she begin to commit whoredom, she profaneth her father, she shall be burned with fire" (Levit. xxi. 9). Also it was forbidden to bring meretricious gain into the house of Jehovah, because it is an abomination (Deut. xxiii. 19 [18]). For the same reason such a process of inquiry was instituted in regard to a wife whose husband suspected her of adultery (Numb. v. 12-31), where all things both in general and in particular have relation to the adulterations of good. Moreover there are many genera of adulteries and whoredoms, and still more species, which are treated of in the Word; this genus, which is described by the daughters of Lot lying with their father, is what is called Moab and the son of Ammon, of which more is said presently.

2467. Verses 37, 38. *And the first-born brought forth a son, and called his name Moab; he is the father of Moab even to this day. And the younger, she also brought forth a son, and called his name Ben-Ammi; he is the father of the sons of Ammon even to this day.* The *first-born brought forth a son*, signifies the religiosity of that church as to good: *and called his name Moab*, signifies his quality: *he is the father of Moab even to this day*, signifies that thence come such: *and the younger, she also brought forth a son*, signifies the falsified truth of that church: *and called his name Ben-Ammi*, signifies his quality: *he is the father of the sons of Ammon even to this day*, signifies that thence come such.

2468. That this is the signification of the above passage, it is needless to confirm, inasmuch as it is evident both from the explanation itself, and from what goes before, and from what follows after. But the nature and quality of that religiosity, which is signified by Moab and the sons of Ammon, may appear from their origin, which is here described, and also from many passages both in the historical and prophetic parts of the Word, where they are named. In general they denote those who are in external worship, which appears in some respect holy, but not in internal worship, and who eagerly embrace as goods and truths the things which are of external worship, but reject and despise the things which are of internal

- <sup>2</sup> worship. Such worship, and such a religiosity, takes root in those who are in natural good, but who despise others in comparison with themselves: these persons are not unlike fruits whose external form is not unbeautiful, but which are inwardly mouldy or rotten; they are also not unlike marble vases, which contain impure and sometimes filthy things; or they are not unlike women, who as to the face, and body, and gestures, are not unhandsome, but who are inwardly diseased, and full of defilements. For there is a general good which is in such persons, which appears not altogether void of beauty, but the particulars which enter [into the composition thereof] are filthy. In the beginning, indeed, this is not so, but successively, for they suffer themselves easily to be imbued with all sorts of things, which are called goods, and thus with all sorts of falsities, which they think are truths, because they confirm them, and this because they despise the interior things of worship, and they despise these because they are in the love of self. Such persons exist and are derived from those who are in external worship only, who are represented by Lot in this chapter, and this when the good of truth is desolated. They are described in the Word both as to their quality in the beginning, when their good is not as yet so much defiled, then when it is defiled, and afterwards when it is altogether defiled, and they reject the interior things of worship and of doctrine.
- <sup>3</sup> *Their quality in the beginning, when their good is not as yet so much defiled*, is thus described in Daniel: "In the time of the end the king of the south shall strive with him, therefore the king of the north shall rush upon him as a tempest, with chariot, and with horsemen, and with many ships, and he shall come into the lands, and shall overflow, and pass over; and he shall come into the land of beauty (*decus*), and many shall fall together; these shall be snatched out of his hand, Edom, and Moab, and the first-fruits of the sons of Ammon" (xi. 40, 41). The king of the south denotes those who are in goods and truths. The king of the north those who are in evils and falsities. The king of the north with chariot, with horsemen, with ships, coming into the lands, overflowing and passing over, denotes that evils and falsities, signified by chariots, horsemen, and ships, would prevail. Edom, Moab, and the first-fruits of the sons of Ammon, to be snatched out of his hand, denote those who are in such good not as yet so defiled with falsities, where-
- <sup>4</sup> fore they are called the first-fruits of the sons of Ammon. In Moses: "We passed by the way of the wilderness, and Jehovah said unto Moses, *Do not straiten Moab*, nor meddle with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance *to the sons of Lot*" (Deut. ii. 8, 9). And concerning the sons of Ammon: "Jehovah spoke to Moses, Thou this day shalt pass Ar the *border of Moab*, and

shalt come nigh over against *the sons of Ammon*, neither straiten them, nor meddle with them; because I will not give thee the inheritance of *the land of the sons of Ammon*, for I have given it for an inheritance *to the sons of Lot*" (Deut. ii. 17–19), *Ar* denotes such good; Moab and the sons of Ammon denote those who are in such good, but in the beginning, wherefore it is commanded that they should not be straitened. Hence it is, that Moab <sup>5</sup> drove out the Emim and Rephaim, who were as the Enakim, and that the sons of Ammon drove out also the Rephaim, whom they called Samsuammim (Deut. ii. 9–11, 18–21). By the Emim, Rephaim, Enakim, and Samsuammim, are signified those who were imbued with persuasions of evil and falsity, see nos. 581, 1673: by Moab and the sons of Ammon are here signified those who were not as yet imbued [with such persuasions]; but these also, when they became imbued, that is, when their good was defiled with falsities, were likewise driven out, see Numb. xxi. 21–31; Ezek. xxv. 8–11. *Their quality when their good is* <sup>6</sup> *defiled, is described* in Jeremiah: "Thus saith Jehovah to Moab, Woe upon Nebo because it is vastated, Kiriathaim is ashamed, is taken; Misgab is ashamed and dismayed; the *praise of Moab* is no more: give a wing to Moab, because flying away he shall fly away, and his cities shall be for a desolation, none shall dwell in them. Leave the cities, and dwell in the rock, *ye inhabitants of Moab*, and be as a dove, she maketh her nest in the passages of the mouth of the pit. I know, saith Jehovah, his anger, and he is not firm, his falsities, they have not done what is right. Therefore I will howl over Moab, and will cry for all Moab. From the weeping of Jaëser I will weep for thee, thou vine of Sibmah; thy young shoots have passed the sea, they have reached even to the sea of Jaëser; the waster hath fallen on thy summer fruits, and on thy vintage. Therefore my heart is moved upon Moab, like pipes. Woe to thee, Moab, the people of Kemosh have perished, for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of Moab in the posterity of days" (xlviii. 1, 2, 9, 28, 30–32, 36, 46, 47). The subject treated of in <sup>7</sup> this chapter throughout is Moab, and through him those who are in such good, how they suffer themselves to be imbued with falsities, wherefore it is said, that they should give a wing to Moab that he may fly away, and that his cities should be for a desolation; but that they should leave the cities, and should dwell in the rock, and, as a dove, should make their nest in the passages of the mouth of the pit, and several things besides, whereby they are exhorted to remain in their general goods and truths; and if in such case they should be led astray by falsities of ignorance, they should be brought back from captivity in the latter days. But of those with whom this does not take place, it is said, I will howl over Moab, and I will cry to all Moab, and my heart

is moved over Moab; the falsities wherewith they are imbued, are signified by Nebo, Kiriathaim, Misgab, Sibmah, Jaëser, Kemosh, and several other names which occur in that chapter.

- 8 In Isaiah: "*The daughters of Moab* shall be a nest cast out: bring forth counsel, do judgment; place thy whole shadow in the midst of the south; hide the outcasts, discover not the wanderer, my outcasts shall dwell in thee, *O Moab*, be a hiding-place for them before the waster. We have heard the lifting up of *Moab*, he is greatly lifted up, his pride, and his lifting up, and his wrath, not so his lies: therefore *Moab* shall howl, for *Moab* he shall wholly howl. Therefore my bowels are moved as a harp because of *Moab*, and my middle part because of the city Cherez. It shall come to pass when he shall be seen, that *Moab* on high shall be wearied out, and shall come to his sanctuary to pray, and shall not be able. In three years, as the years of a hireling, and the praise of *Moab* shall become vile in every great multitude, and the remnant very small, not strong" (xvi. 2-4, 6, 7, 11, 12-14). The subject treated of throughout this chapter is also Moab, and through him those who are in such good, and who are here described in nearly the same words as in Jeremiah, chapter xlviii., being advised in like manner to remain in their general goods and truths, and not suffer themselves to be imbued with falsities: general goods and truths are signified by their bringing forth counsel, doing judgment, hiding the outcasts, not discovering the wanderer, being a hiding-place for the outcasts before the waster, all which things signify the externals of worship; but because they suffer themselves to be imbued with falsities, it is said, "In three years, as the years of a hireling, the praise of Moab shall become vile in every great multitude, and the remnant very small, not strong." Because they are easily seduced, Moab is called the putting forth of the hand of the Philistines, and the sons of Ammon are called their obedience, in Isaiah: "In that day there shall be a root of Jesse standing for a sign of the peoples, it shall the nations seek, and His rest shall be glory, the emulation of Ephraim shall depart, and the enemies of Judah shall be cut off, Ephraim shall not emulate Judah, and Judah shall not straiten Ephraim; and they shall fly on to the shoulders of the Philistines towards the sea, they shall spoil together the sons of the east, Edom, *Moab*, the putting forth of their hand, and the sons of Ammon their obedience" (xi. 10, 13, 14). The root of Jesse denotes the Lord. Judah denotes those who are in celestial good. Ephraim those who are in spiritual truth. The Philistines those who are in the science of the Knowledges of truth, and not in charity. The sons of the east those who are in the science of the Knowledges of good, and also not in charity, the putting forth of whose hand is called Moab, and their obedience the sons of Ammon, because they are tainted with falsities from them.



*But what the quality of those who are called Moab and the sons of Ammon becomes, when their good is altogether defiled with falsities,* is thus described in David: "God spoke in His holiness, Gilead is Mine, and Manasseh is Mine, and Ephraim is the strength of My head, Judah is My lawgiver, *Moab My wash-pot*" (Psalm lx. 8-10 [6-8]). In like manner in Psalm cviii. 8-10 [7-9], where a wash-pot denotes good defiled with falsities. In Jeremiah: *The praise of Moab* is no more, in Cheshbon they <sup>10</sup> have devised evil upon him, go let us cut him off from a nation; *Moab* hath been appeased from his youth, and hath rested *in his dregs*, neither hath he been emptied from vessel to vessel, and hath not gone away into exile; therefore *his taste* remains in him, and *his scent* is not changed. On all the house-tops *of Moab* shall be weeping altogether, because I have broken *Moab* as a vessel, wherein is no good-pleasure" (xlviii. 2, 11, 38). The falsities wherewith the good, which is Moab, is defiled, are here called dregs, in which taste and scent remain, if he is not reformed, which reformation is here signified by being emptied from vessel to vessel; the good itself is called a vessel wherein is no good-pleasure, as in David it is called a pot in which is washing. In Isaiah: "The hand of Jehovah resteth in this mountain, and *Moab* shall be threshed under it, as *straw is trodden down in the dunghill*" (xxv. 10). *That* <sup>11</sup> *they who are in such good, care only for external things, and despise, reject, yea, spue out the internal things of worship and of doctrine, whence they have falsities instead of truths,* is thus described in Ezekiel: "Son of Man, set thy faces to the *sons of Ammon*, and prophesy upon them, and say to the *sons of Ammon*, Hear the Word of the Lord Jehovih, thus saith the Lord Jehovih, because that thou sayest, Well done! to My sanctuary which was profaned, and to the ground of Israel because it was made desolate, and to the house of Judah because they have gone away into captivity, I will give Rabbah for a dwelling of camels, and the *sons of Ammon* for a couching-place of the flock. Thus saith the Lord Jehovih, Because thou hast clapped the hand, and stamped with the foot, and rejoiced in all thy contempt in soul at the ground of Israel, therefore, behold, I will stretch out My hand over thee, and will give thee for a prey to the nations, and will cut thee off from the people, and will destroy thee from the lands" (xxv. 2-11). Well done! to the sanctuary which was profaned, to the ground of Israel because it was made desolate, to the house of Judah because they have gone away into captivity, clapping the hand, stamping with the foot, and rejoicing in all contempt in soul at the ground of Israel,—all these are expressions of contempt, of derision, and of the rejection of the interior things of worship and of doctrine, and when these are rejected, external things are of no value, but are given for a prey to the nations, that is,

are seized upon by evils, and cut off from the peoples, that is, [are seized upon] by falsities, and are destroyed from the  
<sup>13</sup> lands, that is, become of no church. In Zephaniah: "I have heard *the reproach of Moab, and the blasphemies of the sons of Ammon*, who have reproached My people, they have spread themselves over their border; therefore I live, *Moab* shall be as Sodom, and *the sons of Ammon* as Amorah, a forsaken place of the nettle, and a pit of salt, and they shall be a desolation to eternity; this shall be to them because of their pride, because they have reproached and spread themselves over the people of Jehovah of Hosts" (ii. 8-10). Reproaching the people, and spreading themselves over their border, and over the people of Jehovah of Hosts, denotes lightly esteeming and rejecting interior truths, which are the people of Jehovah of Hosts; hence goods become evils of falsity, which are Sodom and a forsaken place of the nettle; and truths become falsities, which are Amorah and a pit of salt; for it is from internal  
<sup>14</sup> things that external things are good and true. In David: "Thine enemies take secret counsel treacherously against Thy people, they consult over Thy hidden ones; go, let us cut them off from a nation, and let not the name of Israel be mentioned any more, for they consult with one heart, over thee they cut off the covenant, the tents of Edom, and the Ishmaelites, *Moab*, and the Hagarenes, Gebal, and *Ammon*, and Amalek, Philisthea with the inhabitants of Tyre, Asshur also is associated to them, they are an arm to *the sons of Lot*" (Psalm lxxxiii. 3-9). Consulting over the hidden ones, cutting them off from a nation, that the name of Israel may not be mentioned any more, denotes entirely rejecting and spuing out interior things. The tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon, denote those who are in the externals of worship and doctrine. Philisthea with Tyre denote those who speak about internal things but are not therein. Asshur, who is an arm to the sons of Lot, denotes reasoning whereby they contend for external things, and  
<sup>15</sup> assault internal things. In Moses: "A man shall not take the wife of his father, and he shall not violate the wing of his father. He that is crushed by crushing, or bruised in his testicle, shall not come into the congregation of Jehovah; a *Moabite* and *Ammonite* shall not come into the congregation of Jehovah, even their tenth generation shall not come into the congregation of Jehovah to eternity" (Deut. xxiii. 1-8 [xxii. 30; xxiii. 1-7]). Hence it is evident what Moab and Ammon signify, in the end of days, or when they are altogether imbued with falsities, that is, those with whom good is adulterated, and truth falsified, in consequence of their despising, rejecting, and at length spuing out all interior things, wherefore also they are here mentioned after filthy adulteries, which are, taking

a father's wife, violating a father's wing, nearly like what is related of the daughters of Lot, from whom Moab and Ammon were derived; and likewise after those that are crushed by crushing, and bruised in the testicle, by whom are signified such as spue out whatever is of love and charity. The congregation of Jehovah denotes heaven, into which they cannot come, because they have no remains, which are only from interior goods and interior truths, which are signified by the tenth generation, see nos. 576, 1738, 2280. They also were amongst <sup>16</sup> the nations who sacrificed their sons and daughters to Molech, whereby is signified, in the internal sense, that they extinguished truths and goods, for the god of Moab was Kemosh, and the god of the sons of Ammon was Molech and Milchom (1 Kings xi. 7, 33; 2 Kings xxiii. 13), to which they sacrificed (2 Kings iii. 27). That by sons and daughters are signified truths and goods, see nos. 489-491, 533, 1147. This then is <sup>17</sup> what is signified by Moab and Ammon, but the kinds of falsity whereby they adulterate goods, and extinguish truths, are many, which are thus recounted in Jeremiah, but expressed by mere names: "Judgment is come to the land of the plain, to *Cholon* and *Jahzah*, and to *Mephaatah*. And upon *Dibon*, and upon *Nebo*, and upon *Bethdiblathaim*. And upon *Kiriathaim*, and upon *Bethgamul*, and upon *Bethmeon*. And upon *Kiriath*, and upon *Bozrah*, and upon all the cities of the land of Moab, far off and near. The horn of Moab is cut off, and his arm is broken. *Make him drunken*, because he hath magnified himself above Jehovah: and *Moab* stamps in his vomit" (xlviii. 21-26). These are the kinds of falsity which meet together in those who are called Moab and Ammon. The nature and quality of each may appear from the signification of each particular name in the internal sense. That names in the Word signify nothing but things, has been frequently shewn above.

CONCERNING THE MEMORY OF MAN REMAINING AFTER DEATH,  
AND THE REMEMBRANCE OF THOSE THINGS WHICH HE HAD  
DONE IN THE LIFE OF THE BODY.

2469. *It is hardly known to any one at this day, that every man has two memories, one exterior, the other interior; and that the exterior is proper to his body, but the interior proper to his spirit.*

2470. *Man, during his life in the body, can hardly know that he has an interior memory, because then the interior memory acts almost as a one with the exterior memory; for the ideas of thought, which are of the interior memory, flow in into the things which are in the exterior memory, as into their recipient vessels, and are there conjoined. The case in this respect is the same as*

*when angels and spirits speak with man, at such times their ideas, by which they speak with each other, flow in into the expressions of man's language, and conjoin themselves with those expressions in such a manner, that they know no other than that they are speaking in man's mother tongue, when yet the ideas alone are theirs, and the expressions into which they flow in, are man's. Concerning this circumstance I have frequently spoken with spirits.*

2471. *These two memories are altogether distinct from each other. To the exterior memory, which is proper to man during his life in the world, belong all expressions of languages, also the objects of the external sensuals, and likewise the scientifics which are of the world. To the interior memory belong the ideas of the speech of spirits, which are of the interior sight, and all rational things, from the ideas whereof thought itself exists. That these things are distinct from each other, man does not know, both because he does not reflect thereupon, and because he is in corporeal things, and cannot then so easily withdraw his mind from them.*

2472. *Hence it is that men, during their life in the body, cannot speak with each other, except by languages distinguished into articulate sounds, or expressions, and cannot understand each other, unless they are skilled in those languages: the reason is, because this is done from the exterior memory. But spirits converse with each other, by an universal language distinguished into ideas, such as are the ideas of thought, and thus can converse with any spirit, of whatsoever language and nation he may have been in the world; the reason is, because this is done from the interior memory. Every man, immediately after death, comes into this universal language, because he comes into this interior memory, which, as was said, is proper to his spirit, see nos. 1637, 1639, 1757, 1876.*

2473. *The interior memory vastly excels the exterior, and in comparison thereof is as many myriads to one, or as what is full of light to what is dark; for ten thousands of ideas of the interior memory flow in into one of the exterior memory, and there form a sort of general obscure something; hence all the faculties of spirits, and still more those of angels, are in a more perfect state [than those of men], both their sensations and their thoughts and perceptions. The superior excellence of the interior memory to the exterior, may appear from examples. Suppose one man to call to remembrance another man, either a friend or an enemy, with whose quality he is well acquainted from the social intercourse of many years; whatever he thinks at that time concerning him, is presented as one obscure thing, and this because he thinks from his exterior memory: but when the same man becomes a spirit, and recollects another, that which he then thinks concerning him, is presented as to all the ideas which he ever conceived respecting him, and this because he then thinks from the interior memory. The*



case is similar with regard to every particular thing ; the thing itself of which the man knew much is presented in the exterior memory as one general something : but in the interior memory as to all the particulars, the idea whereof he has at any time acquired to himself concerning it, and this in a wonderful form.

2474. Whatsoever things a man hears and sees, and is affected with, are insinuated, as to ideas and ends, into his interior memory, without his being aware of it, and there they remain, so that not a single one is lost, although the same things are obliterated in the exterior memory : the interior memory therefore is such, that there are inscribed in it all the particular things, yea, the most particular, which man has at any time thought, spoken, and done, yea, which have appeared to him as a shadow, with the most minute details, from his earliest infancy to extreme old age. Man has with him the memory of all these things when he comes into the other life, and is successively brought into all recollection of them ; this is the BOOK OF his LIFE, which is opened in the other life, and according to which he is judged. Man can scarcely believe this, but still it is most true. All his ends, which had been to him hidden in obscurity, and all that he had thought, and likewise all that he had spoken and done, from those ends, are recorded, to the smallest detail, in that Book, that is, in the interior memory, and are made manifest before the angels, as in clear day, whensoever the Lord permits it. This has at times been shewn me, and evidenced by so many experiences, that there does not remain the least doubt concerning it.

2475. It has hitherto been known to no one, what the state of souls after death is in respect to the memory ; but it has been given me to know, by much and daily experience now during several years, that man after death does not lose the smallest portion of anything which has ever been in his memories, either in his exterior or in his interior memory, so that no thing can be conceived so small and trifling, which man does not have with him ; he therefore leaves nothing behind him at death, except only the bones and flesh which, while he lived in the world, were not animated of themselves, but by the life of his spirit, which as his purer substance was annexed to the corporeal parts.

2476. With respect, however, to his exterior memory, the case is this, that although man has with him all things in general and particular thereof, yet it is not permitted him to use that memory, but only the interior memory. There are many reasons for this. The first is, what was observed above, that from the interior memory, in the other life, man is enabled to speak and converse with all in the universe. A second reason is, that the interior memory is proper to a spirit, and suitable to his state in which he then is. For exterior things, namely, scientific, worldly, and corporeal things, are suitable to man, and correspond to his state, during his abode in the world and the body ; whereas interior

*things, namely, rational, spiritual, and celestial things, are suitable and correspond to a spirit.*

2477. *I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, of whatever quality it may be, can be confirmed by innumerable things, insomuch that, to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that hence men may be persuaded in favour of what is false, rather than in favour of what is true. In order that they might be convinced thereof, it was proposed to them to think and speak on this question, whether it is advantageous for spirits to use the exterior memory. Spirits discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his affection. The spirits, who were disposed to favour worldly and corporeal things, confirmed the proposition by many arguments, [endeavouring to shew], that [by the use of the exterior memory] they would have lost nothing, but after death would have been equally men, as they had been before; that thus they might have been able by means of man, to come again into the world; that in the exterior memory is the delight of life; and that intelligence and wisdom are solely in this faculty and endowment; besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was from Divine order; they said that if spirits were permitted to use the exterior memory, they would in such case be in a similar state of imperfection to that in which they had been when they were men: that thus they would be in gross and obscure ideas, in comparison with those which are in the interior memory; and that thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently that they would not live to eternity; for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, that if it was allowed to spirits to use the exterior memory, the human race would perish, for every man is ruled by the Lord through spirits and angels, and if spirits from the exterior memory should flow in into man, it would not be possible for man to think from his own memory, but from that of the spirits, thus that man would no longer enjoy his own life and his own independence, but would be obsessed; that such was the nature of obsessions in former ages; besides many other arguments.*

2478. *In order that I might know how it is that it would be impossible for man to think from his own memory, if spirits flowed in from the exterior memory, it was twice or thrice permitted that this should happen to myself; and at such times I knew no other, than that that was mine which was not mine, but a spirit's, and that I had thought those things before which I never did*

think; and this I could not appereceive before the spirits had withdrawn.

2479. *A certain spirit, recently arrived, was indignant at not being able to remember more of the things which he had known during the life of the body, sorrowing on account of the delight which he had lost, and with which he had been particularly gratified; but he was informed, that in reality he had lost nothing, and that he knew all and everything which he had ever known, but that in the other life it was not allowable for him to bring forth such things from the memory; and that it was enough, that it was now in his power to think and speak much better and more perfectly, without immersing his rational, as before, in the gross, obscure, material, and corporeal things, which were of no use in the kingdom into which he was now come: and that those things, which were in the kingdom of the world, were left behind, and he had now whatever conduced to the use of eternal life, and that thus and no otherwise he might become blessed and happy; thus that it was of ignorance to believe, that in the other life there is any loss of intelligence in consequence of not using the corporeal memory, when the real case is, that in proportion as the mind is capable of being withdrawn from sensual and corporeal things, in the same proportion it is elevated into celestial and spiritual things.*

2480. *Inasmuch as men after death are in the interior memory, which was that of their rational, it follows as a consequence that they who in the world have been skilled in languages beyond others are not able to bring forth into utterance a single expression of those languages; and that they who have been distinguished for their skill in the sciences are not able to recollect anything of their scientifics, and that these latter are sometimes more stupid than others. Nevertheless, whatsoever they have learnt either by means of languages or sciences, this, because it has formed their rational, is brought forth into use; the rational thence procured is that from which they think and speak. He who has imbibed falsities by means of languages and sciences, and has confirmed himself therein, reasons only from falsities, but he who has imbibed truths speaks from truths. It is the affection itself which gives life, the affection of evil which gives life to falsities, and the affection of good which gives life to truths: every one thinks from affection, and no one without affection.*

2481. *That men after death, that is, spirits, lose not the smallest portion of the things of their exterior or corporeal memory, but have with them all and everything thereof, although it is not allowed to bring forth thence the particulars of their life, has been given me to know from much experience, as may appear evident from what follows. Two spirits, whom I had been acquainted with during the life of their body, and who had been at enmity with each other, met together, when I heard one describing*

the character (genius) of the other with many circumstances, and the opinion which he had of him, reciting a whole letter which he had written to him, and many more things in a series, which were particulars and belonged to the exterior memory, and which the other acknowledged, and at which he was silenced.

2482. At another time I heard a certain spirit accuse another of withholding some money of his, and refusing to restore it, and this with circumstances from the exterior memory, so that the other was ashamed. I also heard the other make his reply, and giving the reasons why he had done the deed, all which particulars were of a mere worldly nature.

2483. A certain female was sent into the state in which she was during her abode in the world, when she had attempted to do a wicked deed, and then the particulars of her thoughts, and of her conversation with another female, came forth as in clear daylight. A certain female of the crew of the sirens, because she maintained the denial that she had been such in the life of the body, was sent into a state of the corporeal memory, and then her adulteries and enormities which were known to hardly any one in her life-time, were laid open, and recited in a series, amounting nearly to a hundred, [attended with all the particulars relating to] the place where, and the persons with whom she had committed adultery, and what contrivances she had used at the time, and all this to the life, as in open day, so that she was convicted. Such particulars are produced [from the exterior memory], and indeed to the life with the particular circumstances, when any one is desirous to exculpate himself concerning what he has been [in the life of the body].

2485. A certain spirit on a time was with me, with whom I had no acquaintance in the life of the body, and when I asked him whether he knew whence he was, he could not inform me, but by means of the interior sight he was led by me through several cities where I had been, and at length through the city whence he came, and then through the streets and squares, all which he was acquainted with, and at last to the street where he himself had dwelt, and if I had known the houses, how they were situated, I might also have known his house.

2486. That men have with them in the other life all things in general and particular of the corporeal memory, was also very frequently made manifest to me from those whom I had been acquainted with in their life of the body, in that when I discoursed with them, they recollected all the things in general and particular which they had done, and which they had spoken, and which at such times they had thought, whilst I was present with them. From these, and many other experiences, it has been given me to know for certain, that man carries with him into the other life all things of the exterior or corporeal memory.

2487. I have been instructed that the exterior memory, con-



sidered in itself, is nothing else than an organic something, formed of the objects of the senses, especially of the sight and hearing, in substances which are the beginnings of the fibres, and that according to impressions from those objects, variations of form are effected, which are reproduced, and that those forms are varied and changed according to changes of state of the affections and persuasions. Also that the interior memory is in like manner organic, but purer and more perfect, formed from the objects of the interior sight, which objects are disposed into a certain series, in an incomprehensible order.

2488. *I myself imagined, like other people, before I was instructed by living experiences, that it was impossible for any spirit to know what was in my memory, and in my thought, but that those things were in my sole possession, and hidden from others; but I can asseverate, that the spirits who are with man, know and observe the smallest things of his memory and thoughts, and this more clearly than man himself does; and that angels know and observe the ends themselves, how they bend themselves from good to evil, and from evil to good, and many other things which are unknown to man, such as those things which he has immersed in delights, and thereby as it were in his nature and disposition, in which case they no longer appear, because he no longer reflects upon them. Let no man, therefore, any longer believe, that his thoughts are concealed, and that he must not give an account of his thoughts, and of his deeds according to the quantity and quality of the thoughts which were in them; for deeds have their quality from the thoughts, and thoughts have their quality from the ends.*

2489. *The things which are of the interior memory manifest themselves in the other life by a certain sphere, whereby spirits are known at a distance as to their quality, that is, as to their affection and persuasion; this sphere exists from the activity of things in the interior memory. Concerning these spheres, see nos. 1048, 1053, 1316, 1504-1506.*

2490. *With the interior memory the case is this, that there are retained therein not only the things in general and particular, which man at any time from infancy has seen and heard, and which he has thought, spoken, and done, but also those things which in the other life he sees and hears, and which he thinks, speaks, and does. But this is with a difference. They who are in the persuasion of falsity, and in the lust of evil, imbibe and retain all things which agree therewith, for they enter as water into a sponge; other things indeed also enter, but they are so slightly retained, that they hardly know that it is anything. But they who are in the faith of truth, and in the affection of good, retain all things which are true and good, and thus are continually being perfected; hence it is that they are capable of being instructed, and they are instructed in the other life.*

2491. *There are spirits, of whose birthplace, by the Divine mercy of the Lord, we shall speak elsewhere, who have relation to the interior memory: these wander about in companies, and by wonderful methods elicit whatever others know, and whatever they hear they communicate to their companions.*

2492. *The quality of the memories is sometimes exhibited to the sight in the other life, in forms which there alone appear. (In the other life many things are presented visibly, which otherwise with men fall only into ideas.) The exterior memory is thus presented to appearance as a callosity, the interior like a medullary substance, such as is in the human brain. Hence also it is given to know what is their quality. With those who, in the life of the body, have exercised the memory alone, and thus have not cultivated their rational, the callosity appears hard, and inwardly striated. With those who have filled the memory with falsities, it appears hairy and rough, and this in consequence of the confused heap of things stored therein. With those who have exercised the memory for the sake of the love of self and of the*  
 2 *world, it appears cemented together and hardened. With those who have been desirous of penetrating into Divine arcana by means of scientifics, and especially by means of philosophical [scientifics], and who have been unwilling to believe until they have been persuaded by these scientifics, it appears dark, and is of such a nature as to absorb the rays of light, and turn them into darkness. With those who have been deceitful and hypoerites, it appears as if it were bony and of ebony, and reflects the rays of light. But with those who have been in the good of love and the truth of faith, no such callosity appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas whereof, as in their basis, or as in their ground, the rays are terminated, and there find delightful receptacles; for the exterior memory is the ultimate of order, in which spiritual and celestial things are softly terminated and where they remain, when goods and truths are therein.*

2493. *I have spoken with the angels about the memory of past things, and the anxiety thence arising about what is to come, and have been instructed, that the more interior and perfect the angels are, so much the less care have they about what is past, or think about what is to come, and that hence also is their happiness: they say, that the Lord gives them every moment what to think, and this with blessedness and happiness, and that thus they are without cares and solitudes; also, that this is meant in the internal sense by the Israelites receiving manna daily from heaven, and by the daily bread prayed for in the Lord's Prayer, and, likewise by [the Lord's precept to His disciples], not to be solicitous about what they eat or drink, or with what they are clothed: but notwithstanding their having no care about what is past, and no solicitude about what is to come, they have still the most*

*perfect remembrance of what is past, and intuition of what is to come, inasmuch as both what is past and what is to come is in all their present; thus they have a more perfect memory than can either be thought or expressed.*

2494. *Men who, during their life in the world, are in love to the Lord, and in charity towards the neighbour, have with themselves, and in themselves, angelic intelligence and wisdom, but hidden in the inmost parts of their interior memory; which intelligence and wisdom can by no means appear to them, before they put off corporeal things; then the memory of particulars, spoken of above, is laid asleep, and they are awakened to the interior memory, and successively afterwards to the angelic memory itself.*

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## GENESIS.

### CHAPTER THE TWENTIETH.

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2495. THAT there is in the Word an internal sense, which does not appear in the letter, has been said and shewn above in many places, and the quality of this sense is manifest from what has been explained in the foregoing chapters of Genesis throughout. Nevertheless, since those few at this day, who believe the Word, are still ignorant that there is such a sense, we will further to confirm the same. The Lord thus describes <sup>2</sup> the consummation of the age, that is, the last time of the church : “*Immediately after the affliction of those days, the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved*” (Matt. xxiv. 29; Mark xiii. 24, 25). That the sun here does not signify the sun, nor the moon the moon, nor the stars the stars, but that the sun signifies love to the Lord, and charity towards the neighbour, the moon, the faith of love and charity, and the stars the Knowledges of good and truth, was shewn, nos. 31, 32, 1053, 1521, 1529-1531, 2120, 2441. Thus by those words of the Lord, is signified, that in the consummation of the age, or in the last time, there shall no longer be any love, or any charity, consequently no longer any faith. That <sup>3</sup> this is the sense of those words, appears from similar words of the Lord in the prophets, as in Isaiah: “Behold the day of Jehovah cometh, to set the earth for a solitude, and He shall destroy the sinners thereof from out of it; for *the stars of the heavens* and their constellations shall not shine with their light;

*the sun shall be darkened* in his rising, and *the moon shall not make her light to shine*" (xiii. 9, 10), where also the subject treated of is the last time of the church, or, what is the same thing, the consummation of the age. In Joel: "A day of darkness and of thick darkness, a day of cloud and of obscurity, before Him the earth was moved, the heavens trembled, *the sun and the moon* were blackened, and the stars withdrew their splendour" (ii. 2, 10), where the meaning is the same. Again, "*The sun* shall be turned into darkness, and *the moon* into blood, before the great and terrible day of Jehovah cometh" iii. 4 [ii. 31]. Again: "The day of Jehovah is near, *the sun and the moon* are blackened, and *the stars* have withdrawn their splendour" (iv. [iii.] 14, 15). In Ezekiel: "When I shall extinguish thee, I will cover the heavens, and I will blacken *the stars* thereof, I will cover *the sun* with a cloud, and *the moon* shall not cease her light to shine, I will blacken all *the luminaries of light* in the heavens, and I will give darkness upon thy land" (xxxii. 7, 8). In like manner in the Apocalypse: "I saw when he opened the sixth seal, when behold! there was a great earthquake, and *the sun* became black as sackcloth of hair, and the whole *moon* became as blood, and *the stars* fell into the earth" (vi. 12, 13). And again: "The fourth angel sounded, so that the third part of *the sun* was smitten, and the third part of *the moon*, and the third part of *the stars*, and the 4 third part of them was darkened" (viii. 12). From these passages it may appear, that the words of the Lord in the Evangelists imply the same thing as the words of the Lord in the Prophets, namely, that in the last times there shall be no charity, or faith; and that this is the internal sense, as also appears yet further in Isaiah: "*The moon* shall blush, and *the sun* shall be ashamed, because Jehovah of Hosts shall reign in Mount Zion, and in Jerusalem" (xxiv. 23), that is, faith, which is the moon, shall blush, and charity, which is the sun, shall be ashamed, because they are such; it cannot be said of the moon and sun, that they blush and are ashamed. And in Daniel: "The horn of the goat grew towards the south, and towards the rising, and grew even to the *host of the heavens*, and it cast down of the host, and of *the stars*, to the earth, and trod them down" (viii. 9, 10), where it must be obvious to every one, that the host of the heavens does not signify a host, nor the stars stars.

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## CHAPTER XX.

1. AND Abraham journeyed thence towards the land of the south, and dwelt between Kadesh and between Shur, and sojourned in Gerar.



2. And Abraham said to Sarah his wife, This is my sister ; and Abimelech king of Gerar sent, and took Sarah.

3. And GOD came to Abimelech in a dream by night, and said unto him, Behold, thou shalt die, because of the woman whom thou hast taken, and she is married to a husband.

4. And Abimelech had not approached to her ; and he said, LORD, wilt Thou also slay a just nation ?

5. Did not he say to me, This is my sister, and she also herself said, He is my brother ; in the rectitude of my heart, and in the blamelessness of my hands, I have done this.

6. And GOD said unto him in a dream, I also know that in the rectitude of thy heart thou hast done this, and I also prevented thee from sinning against Me, therefore I did not give unto thee to touch unto her.

7. And now restore the wife of the man (*vir*), because he is a prophet, and he shall pray for thee, and thou shalt live ; and if thou wilt not restore her, know thou, that dying thou shalt die, and every one who is thine.

8. And Abimelech arose early in the morning, and called all his servants, and spoke all those words in their ears, and the men (*viri*) feared exceedingly.

9. And Abimelech called Abraham, and said unto him, What hast thou done to us, and what have I sinned against thee, that thou hast brought upon me and upon my kingdom a great sin ? Deeds which should not be done, thou hast done with me.

10. And Abimelech said to Abraham, What hast thou seen that thou hast done this word ?

11. And Abraham said, Because I said, Surely there is no fear of GOD in this place, and they will slay me because of the word of my wife.

12. And also she is truly my sister ; she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me.

13. And it came to pass, when GOD made me depart out of the house of my father, and I said to her, This is thy goodness, which thou shalt do with me, at every place whither we shall come, say to me, He is my brother.

14. And Abimelech took flock and herd, and men-servants, and maid-servants, and gave to Abraham, and restored to him Sarah his wife.

15. And Abimelech said, Behold, my land is before thee, dwell in what is good in thine eyes.

16. And to Sarah he said, Behold, I have given a thousand of silver to thy brother ; behold, it is to thee a covering of the eyes to all who are with thee, and with all ; and she was vindicated.

17. And Abraham prayed to GOD, and GOD healed Abimelech,

and his wife, and his maid-servants, and they brought forth.

18. Because JEHOVAH shutting had shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.

## THE CONTENTS.

2496. IN the twelfth chapter above, the subject treated of was Abraham's sojourn in Egypt, by which was signified the Lord's instruction in scientifics, while He was yet a lad (*puer*); the subject now treated of is Abraham's sojourn in Gerar, where Abimelech was, by which is signified, in like manner, the Lord's instruction, but in the doctrinals of charity and faith. The doctrine of charity and faith is here especially treated of with respect to its origin, namely, that it is spiritual from a celestial origin, but not from a rational.

2497. The state of the Lord is treated of, in which He was when He first instructed Himself in the doctrinals of charity and faith; the state itself is signified by Kadesh and Shur; the doctrine of faith by Abimelech king of Gerar, verses 1, 2. That He first thought concerning the rational, that it was to be consulted, verse 2. That still it was not consulted, verses 3, 4, 8, 9. The reasons why He thought so, verses 5, 6, 10-13. That the doctrine of charity and faith is spiritual from a celestial origin, verse 7. That thus He was instructed; and that then all rational things, and also scientifics, served Him, like a covering or clothing, verses 14-16. And thus doctrine was perfected, verse 17. Which would have been otherwise, had it been from the rational, verse 18.

## THE INTERNAL SENSE.

2498. THAT the historical facts contained in this chapter, like all the others which are in the Word, involve Divine arcana, may appear from this consideration, that Abraham now again says that his wife was his sister, for he had said the same when he came into Egypt, for he then said unto Sarah, "*Say, I pray, thou art my sister*" (Gen. xii. 13); nor was this the case with Abraham only, but also with Isaac, when he came to Gerar; for he also then said that Rebecca, his wife, was his sister, "*The men of the place asked concerning his wife, and he said, She is*

*my sister*" (Gen. xxvi. 6, 7), in which chapters also many similar things occur ; so that such historical facts are related three times, which would never have been the case, unless for some hidden reason in the internal sense.

2499. Verse 1. *And Abraham journeyed thence towards the land of the south, and dwelt between Kadesh and between Shur, and sojourned in Gerar.* *Abraham journeyed thence toward the land of the south*, signifies the Lord's progression in the goods and truths of faith; Abraham is the Lord in that state : *and dwelt between Kadesh and between Shur*, signifies his state in particular; Kadesh denotes the affection of interior truth proceeding from rational things; Shur denotes the affection of exterior truth proceeding from scientifics; *and sojourned in Gerar*, signifies instruction thence in the spiritual things of faith.

2500. *Abraham journeyed thence toward the land of the south* : that this signifies the Lord's progression in the goods and truths of faith, appears from the signification of journeying, as denoting advancing forward, see no. 1457; and from the signification of the land of the south, as denoting the good and truth of faith, see no. 1458. Above, in the twelfth chapter, it was said of Abraham, that he journeyed going and journeying toward the south, when he went into Egypt, verses 9, 10; by which was signified in the internal sense, that the Lord, when a lad, advanced into goods and truths as to the science of Knowledges, see nos. 1456, 1459; here it is now said, that he journeyed toward the land of the south, by which is signified a further and more interior progression, which is into goods and truths as to the doctrine of faith, wherefore it is here said the land of the south, because the land [or earth] in its proper sense signifies the church, for which doctrine is, see nos. 566, 662, 1066, 2117, 2118. As regards in general the Lord's instruction, its quality <sup>2</sup> is plain from this chapter in the internal sense, namely, that it was effected by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine, which [revelations] He implanted in Divine intelligence and wisdom, and this even to the perfect union of His Human with His Divine. This way of becoming wise is not possible with any man, for it flowed in from the Divine Itself, which was the Lord's inmost, because it was the inmost of the Father, of whom He was conceived : thus from the Divine Love itself, which the Lord alone possessed, and which consisted in a desire to save the whole human race. It is an arcanum which has hitherto <sup>3</sup> been known to hardly any one, that in love itself there is wisdom and intelligence, but such as the love is, such will the wisdom and intelligence be. The reason why in love there is wisdom and intelligence, is, that all influx takes place into love, or what is the same thing, into good, thus into the very life of man.

Hence come the wisdom and intelligence of the angels, which are ineffable; hence also the wisdom and intelligence of men who are in love to the Lord and charity towards the neighbour; these latter, although they do not perceive it with themselves during their life in the body, yet come into it after death, by reason that it is contained in love itself, and in charity itself, see no. 2494. But as regards the Lord's love, it was infinitely above the love in which the angels are; for it was the Divine love itself, wherefore it had in itself a pre-eminence of all wisdom and intelligence, into which, however, being born a man, and having to progress like a man according to Divine order, He successively introduced Himself, that thus He might unite His Human to the Divine, and might make it Divine, and this by His own proper power.

2501. That Abraham denotes the Lord in that state, appears from the representation of Abraham, as denoting the Lord, and in the present case the Lord in that state, as also above, nos. 1893, 1965, 1989, 2011, 2172, 2198.

2502. *And dwelt between Kadesh and between Shur*: that this signifies His state in particular, appears from the signification of dwelling, as denoting living, concerning which see no. 1293; this appears also from what precedes, where it is said, that Abraham journeyed thence toward the land of the south, by which is signified the Lord's progression into the goods and truths of faith, and now it is said, that he dwelt between Kadesh and between Shur, by which it follows nothing else can be signified than the state of the Lord in particular, which is described by Kadesh and Shur, whereof we shall now proceed to speak.

2503. That Kadesh denotes the affection of interior truth proceeding from rational things, and Shur the affection of exterior truth proceeding from scientifics, may appear from the signification of Kadesh and Shur. That Kadesh signifies truth about which there is contention, was shewn, no. 1678, consequently it signifies contention about truth, from what origin it is, whether it is from the rational, as is evident from what follows; but whereas all truth with the Lord was from a celestial origin, Kadesh hence signifies the affection of truth. There are with every man of the church rational truths, and scientific truths. Rational truths are interior, but scientific truths are exterior; these truths are distinct from each other, just like the two memories of man spoken of in nos. 2469–2473. Hence it follows, that there are also two affections of truth, one interior, which is of rational things, the other exterior, which is of scientifics; the affection of interior truth proceeding from rational things is here signified by Kadesh; but the affection of exterior truth proceeding from scientifics is signified by Shur. That Shur signifies scientific truth, see no. 1928. That names in the Word



signify nothing else than things, was proved above, nos. 1224, 1264, 1876, 1888, and in many other places.

2504. *And sojourned in Gerar*: that this signifies instruction thence in the spiritual things of faith, appears from the signification of sojourning, as denoting being instructed, concerning which see nos. 1463, 2025; and from the signification of Gerar, as denoting the spiritual of faith. Gerar is mentioned in some places in Genesis, as in chap. x. 19; xxvi. 1, 6, 17, 20, 26; and in those places signifies faith, and this by reason that Gerar was in Philisthæa, and by Philisthæa is signified the science of the Knowledges of faith, see nos. 1197, 1198; and Gerar was the place where the king of the Philistines dwelt, hence it is that by Gerar is signified faith itself, no. 1209; and by the king of Gerar the truth itself of faith, for a king in the internal sense is truth, see nos. 1672, 2015, 2069; thus by Abimelech, of whom more will be said in what follows, is signified the doctrine of faith. In general there are intellectual things of faith,<sup>2</sup> there are rational things of faith, and there are scientifics of faith; they proceed thus in order from interiors to exteriors. The things of faith which are inmost, are called intellectual; the things which are from them, or which proceed thence are the rational things of faith; the things again which are from these are the scientifics of faith. These things are comparatively (to use the language of the learned) as what is prior to what is posterior, or, what is the same thing, as what is higher to what is lower, that is, as what is interior to what is exterior. It appears indeed to man as if the scientific of faith were first, and as if the rational afterwards existed from it, and lastly, the intellectual, and this by reason that man proceeds in this order from childhood; but still the intellectual flows in continually into the rational, and this into the scientific, which man is ignorant of. But in childhood the influx is obscure, in adult age more evident, and at length, when man is regenerated, it is still more clear; with the regenerated man it appears manifest that such an order exists, and still more manifestly in the other life, see no. 1495. All these things are called spiritual things, which are thus distinguished into degrees, and succeed in such an order; the spiritual things of faith are all the truths which are from good, that is, from a celestial origin; whatever is derived from a celestial [origin], is the spiritual of faith.

2505. Verse 2. *And Abraham said to Sarah his wife, This is my sister; and Abimelech king of Gerar sent, and took Sarah. Abraham said*, signifies the Lord's thought: *to Sarah his wife*, signifies spiritual truth conjoined to the celestial: *This is my sister*, signifies rational truth: *and Abimelech king of Gerar sent*, signifies the doctrine of faith; Abimelech is the doctrine of faith looking to rational things: *and took Sarah*, signifies an affection of consulting the rational.

2506. *Abraham said*: that this signifies the Lord's thought, appears from the signification of saying, in the historical parts of the Word, as denoting perceiving, and also thinking, see nos. 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287.

2507. *To Sarah his wife*: that this signifies truth spiritual conjoined with the celestial, appears from the signification of Sarah as a wife, as denoting intellectual truth conjoined with Divine good, or, what is the same thing, truth spiritual conjoined with the celestial, see nos. 1468, 1901, 2063, 2065, 2172, 2173, 2198. What the spiritual is, and what the celestial, has been often shewn above, see nos. 1155, 1577, 1824, 2048, 2088. That is called celestial which is of good, that is, which is of love to the Lord, and charity towards the neighbour; and that is called spiritual, which is of truth, that is, which is of faith thence.

2508. *This is my sister*: that this signifies rational truth, appears from the signification of a sister, as denoting rational intellectual truth, concerning which see no. 1495. That rational truth is a sister, can appear only from the celestial marriage; for the things which descend from that marriage have relationships, like the consanguinities and affinities on earth, concerning which see nos. 685, 917, and this with an indefinite variety. The celestial marriage itself exists only between Divine good and Divine truth; hence with man there is conceived the intellectual, the rational, and the scientific, for without conception from the celestial marriage, man cannot be imbued either with intellect, or reason, or science, consequently he cannot be a man; in proportion, therefore, to what he derives from the celestial marriage, in the same proportion he is a man. In the Lord Himself is the celestial marriage, insomuch that the Lord is that very marriage, for He is Divine good itself, and at the same time Divine truth. Angels and men are in the celestial marriage in proportion as they are in love to the Lord, and in charity towards the neighbour, and in proportion as they are thence in faith, that is, in proportion as they are in the Lord's good, and thence in truth, and in this case they are called daughters and sons, and amongst each other sisters and brethren, but this with a difference. The reason why rational truth is called sister is that it is conceived by an influx of Divine good into the affection of rational truths; the good which is thence in the rational mind is called brother, and the truth which is thence is called sister; but this will better appear from what is said by Abraham in verse 12 of this chapter, "And also she is truly my sister; she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me."

2509. *And Abimelech king of Gerar sent*: that this signifies the doctrine of faith, appears from what was said above, no. 2504, namely, that by Philisthæa is signified the science of the

Knowledges of faith, nos. 1197, 1198; by Gerar, which was in Philisthæa, is signified faith, nos. 1209, 2504; by a king, the truth of faith itself, nos. 1672, 2015, 2069; hence by Abimelech is signified the doctrine of faith, but the doctrine of faith which looks to rational things, as will appear from what now follows.

2510. That Abimelech denotes the doctrine of faith which looks to rational things, may appear from this consideration, that he looked on Sarah, not as the wife of Abraham, but as the sister, and by Sarah as a sister is signified rational truth, no. 2508; the same also is evident from what follows, for the subject there treated of is the doctrine of faith, whether it derives its origin from the rational, or from the celestial; hence Abimelech signifies the doctrine of faith looking to rational things. Doctrine is said to look to rational things, when nothing else is acknowledged as truth of doctrine but what may be apprehended by the reason, so that the intuition of all things of doctrine is from the rational. But that the doctrine of faith is not derived from a rational, but from a celestial origin, is taught in what follows in the internal sense.

2511. *And took Sarah*: that this signifies an affection of consulting the rational, appears from the signification of Sarah as a sister, as denoting rational truth, see no. 2508; also from the signification of taking her, as denoting affection towards her, thus, in the internal sense, the affection of consulting the rational. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, whether it was advantageous to consult the rational, or not. The reason why His first thought was such is, that the Lord progressed according to all Divine order, and it was needful that He should put off whatever was human, into which He was born, and which He derived from the mother, in order that He might put on the Divine; thus also [it was needful for Him to put off] this human [thought], whether the rational was to be consulted in doctrinals of faith.

2512. Verse 3. *And God came to Abimelech in a dream by night, and said unto him, Behold, thou shalt die, because of the woman whom thou hast taken, and she is married to a husband.* *God came to Abimelech*, signifies the Lord's perception concerning the doctrine of faith: *in a dream by night*, signifies that it was obscure: *and said unto him*, signifies thought thence: *Behold thou shalt die, because of the woman*, signifies that the doctrine of faith would be none, if the rational were consulted as to the things which are in that doctrine: *and she is married to a husband*, signifies that the doctrine of true faith, and the things which are therein, is conjoined with the celestial.

2513. *God came to Abimelech*: that this signifies the Lord's perception concerning the doctrine of faith, appears from the

signification of God's coming, and from the signification of Abimelech. That God's coming signifies perceiving, is evident, for perception is nothing else than the Divine coming or influx into the intellectual faculty: that Abimelech signifies the doctrine of faith, was shewn above, nos. 2504, 2509, 2510.

2514. *In a dream by night*: that this signifies that the perception was obscure, may appear from the signification of a dream, and also of the night. A dream, when perception is treated of, signifies something obscure in respect to wakefulness, and more so when it is said a dream by night. The reason why the Lord's first perception is called obscure is, that it was in the human which He was to put off, and whose shades He was to disperse. The Lord's perception (*perceptivum*), although from the Divine, was yet in the human, which is of such a nature, that it does not immediately receive light itself, but successively, as the shades which are therein are dispersed. That He brought Himself into a less obscure state as to the doctrine of faith, is signified by God's coming again to Abimelech in a dream, where night is not mentioned, verse 6; and that He afterwards attained to a clear perception, is signified by Abimelech rising early in the morning, verse 8.

2515. *And said unto him*: that this signifies thought thence, namely, from perception, appears from the signification of saying, as denoting perceiving, and also thinking, concerning which see above, no. 2506. Inasmuch as it is here said, that thought was thence, it may be expedient briefly to shew how the case is with thought. There are thoughts from perception, thoughts from conscience, and thoughts from no conscience. *Thoughts from perception* exist only with the celestial, that is, with those who are in love to the Lord; this is the inmost [kind of thought] which exists with man, and is that which exists with the celestial angels in heaven; perception from the Lord is that by which and from which their thought exists; to think contrary to perception is impossible. *Thoughts from conscience* are inferior, and have place with the spiritual, that is, with those who are in the good of charity and faith as to life and as to doctrine; to think contrary to conscience is to such also impossible, for this would be to think contrary to good and truth, which is dictated to them by the Lord through conscience. But *thoughts from no conscience* have place with those who do not suffer themselves to be inwardly ruled by good and truth, but by evil and falsity, that is, not by the Lord, but by themselves: these believe, that they think as much within themselves as those who think from conscience and perception, by reason that they do not know what conscience is, still less what perception is, but the difference is as great as between hell and heaven. They who think without conscience, think from



lusts and phantasies of every kind, thus from hell, or if at any time they think otherwise, it is only from external decorum for reputation's sake. But they who think from conscience, think from the affections of good and truth, thus from heaven. With respect to the Lord's thought, it transcended all human understanding, for it was immediately from the Divine.

2516. *Behold, thou shalt die because of the woman*: that this signifies that the doctrine of faith would be none, if the rational were consulted as to the things which are in that doctrine, appears from the signification of Abimelech, who is here meant by thou, as denoting the doctrine of faith; and from the signification of dying, as denoting becoming none; and from the signification of a sister, who is here called the woman, as denoting the rational, see no. 2508. Hence then by Abimelech <sup>2</sup> dying because of the woman, is signified that the doctrine of faith would become none, if the rational were consulted. The reason why no doctrine of faith is from the rational, is, that the rational is in the appearances of good and truth, which appearances are not truths in themselves, as was shewn above, nos. 2053, 2196, 2203, 2209. Moreover, the rational has underneath it fallacies, which arise from external sensu-als confirmed by scientifics, and which cast a shade upon those appearances of truth; the rational for the most part is merely human, as may also appear from its nativity. Hence then it is, that no doctrinal of faith can be devised, much less established, from the rational, but must be from the Divine Itself and the Divine Human of the Lord. This is its origin, and indeed to such a degree, that the Lord is doctrine itself, and therefore, in the Word, is called the Word, the Truth, the Light, the Way, the Door; and what is an areanum, every doctrinal is from Divine good and Divine truth, and has in it the heavenly marriage: the doctrinal which has not this marriage in it is not a genuine doctrinal of faith. Hence it is, that in every particular of the Word, whence doctrine is derived, there is a resemblance of a marriage, see nos. 683, 793, 801. The doctrine of faith appears, indeed, in the literal or <sup>3</sup> external sense of the Word, as if it had many things from the rational, yea, from the natural, but the reason of this appearance is that the Word is for man, to whom it is thus accommodated; nevertheless in itself it is spiritual from a celestial origin, that is, from Divine truth conjoined with Divine good. That doctrine would become none, if the rational were to be consulted as to the things which are in the doctrine, will be illustrated by examples in what follows.

2517. *She is married to a husband*: that this signifies that the doctrine of true faith is spiritual, and [together with] the things which are therein, is conjoined with the celestial, appears

from the signification of being married to a husband. A husband, when named in the Word, signifies good, and in this case a wife signifies truth : it is otherwise when the husband is called a man (*vir*), in this case a man signifies truth, and a wife good, see no. 915, and in other places. Here, therefore, married to a husband signifies that truth was conjoined to good, in such a manner, that truth also was good. The same further appears from the signification of Sarah as a wife, as denoting spiritual truth, and from the signification of Abraham, as denoting celestial good, both Divine, see nos. 2501, 2507; and whereas Sarah signifies Divine spiritual truth, the very doctrine of true faith is also meant by Sarah as a wife, for doctrine is from truths. Hence it is evident, that married to a husband denotes that the doctrine of true faith is spiritual, and [together with] the things which are therein, is conjoined with the celestial.

2518. Verse 4. *And Abimelech had not approached to her; and he said, Lord, wilt Thou also slay a just nation?* *Abimelech had not approached to her*, signifies that in the doctrine of faith rational truth was not consulted in any manner; *and he said, Lord, wilt Thou also slay a just nation?* signifies would the good and truth of doctrine be extinguished?

2519. *And Abimelech had not approached to her*: that this signifies that in the doctrine of faith rational truth was not consulted in any manner, appears from the signification of Abimelech, as denoting the doctrine of faith, see nos. 2504, 2509, 2510; and from the signification of approaching to her, namely, to Sarah as a sister, as denoting touching, or consulting in any manner rational truth, which is a sister, see nos. 1495, 2508. The reason why the rational was not consulted in any manner, is, as was said above, that the doctrinals of faith are all from the Divine, which is infinitely above the human rational. The rational receives from the Divine its good and its truth. The Divine can enter into the rational, but the rational cannot enter into the Divine; just as the soul can enter into the body and form it, but the body cannot enter into the soul; or as light can enter into shade, and modify it variously into colours, but shade cannot enter into light. Nevertheless, in consequence of its appearing at first, as if the rational ought to be present, because it is what receives the Divine, therefore this thought at first occurred, whether the rational should not be consulted at the same time: the Lord, however, revealed and replied to Himself, that thus doctrine would become none; wherefore the rational was not consulted, which is here signified by these words, that Abimelech had not approached unto her.

2520. *And he said, Lord, wilt Thou also slay a just nation?* that this signifies, would good and truth be extinguished?

appears from the signification of a nation, as denoting good, see nos. 1259, 1260, 1416; and whereas it is spoken of the nation of Abimelech, by whom is signified the doctrine of faith, by a just nation is here meant both good and truth, for each is of doctrine. That these words were spoken from a zeal of affection, or love towards the universal human race, is evident. This love directed the Lord's thoughts, while He was still in the maternal human; and although He perceived from the Divine that the doctrine of faith was from none but a celestial origin, yet, out of regard to mankind, who receive nothing but what they can form some idea of from their rational, it was here said, "Wilt Thou also slay a just nation?" whereby is signified, would the good and truth of doctrine be extinguished? That man does not receive anything, unless he can form some idea thereof from his rational, may appear from the ideas which he entertains concerning Divine mysteries; there always adheres thereto some idea from worldly things, or from things analogous to worldly things, by which idea they are retained in the memory, and reproduced into thought, for man, without an idea from worldly things, is incapable of thinking at all; wherefore if naked truths from a Divine origin were proposed to him, they would in no wise be received, but would exceed all his apprehension, consequently his belief also, especially with those who are in external worship. To illustrate this, the following examples may suffice. The Divine Itself cannot be except in what is Divine, consequently except in the Lord's Divine Human, and through this with man; but if the rational were consulted, it would say, that the Divine Itself can be in the human of every one. Again, there is nothing holy but what proceeds from the Lord, consequently from the Divine which is One; but if the rational were consulted, it would say that there were other sources of holiness. Again, man does not live from himself, he does not do good from himself, neither does he believe truth from himself, nay, he does not think from himself, but [he does] good and [thinks] truth from the Lord, but evil and falsity from hell; and what is more, hell, that is, they who are in hell, do not think from themselves, but receive thus the good and truth of the Lord; yet if the rational were consulted, it would reject these truths because it could not apprehend them. So in the case of recompense: no one is recompensed merely because he does good, and teaches truth, the external being of no avail, but only the internal, in proportion to the affection of good in doing good, and to the consequent affection of truth in teaching truth, and this is in proportion as they are not from self. And so in a thousand other cases. Inasmuch as the human rational is such, therefore the Word is written according to man's apprehension.

hension, yea, even according to his genius; hence it is that the internal sense of the Word is different from the literal sense, as may plainly enough appear from the Word of the Old Testament, where many things are said according to the apprehension and genius of the people who lived at that time. It is on this account that so little, and indeed scarcely any, mention is made of the life after death, of eternal salvation, and of the internal man; for the Jewish and Israelitish people, among whom the church at that time was, were such, that if those things had been openly declared, they would not only not have understood them, but would also have derided them. In like manner, if it had been openly declared to them, that the Messiah, or Christ, would come to save their souls to eternity, they would also have rejected this truth as a nothing, as may appear at this day from the same nation, before whom if mention be made of anything internal, or spiritual, and that the Messiah will not be the greatest king on earth, it is derided.

6 This was the reason why the Lord spoke in like manner as the prophets throughout, and some things by parables, as He Himself saith in Matthew: "Jesus said, I speak to them by parables, because seeing they do not see, and hearing they do not hear, neither do they understand" (xiii. 13). Those who see and hear denote they who are within the church, who although they see and hear, yet do not understand. And in John: "He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with the heart, and convert themselves, and I should heal them" (xii. 40). By converting themselves, and being healed, is involved, that still they would afterwards reject, and would thus profane, which is attended with eternal damnation, see nos. 301-303, 582, 1008, 1010, 1059, 1327, 1328, 2051, 2426. Nevertheless the Lord laid open the interior things of the Word in many places, but only for the wise.

2521. Verse 5. *Did not he say to me, This is my sister; and she also herself said, He is my brother; in the rectitude of my heart, and in the blamelessness of my hands, I have done this.* *Did not he say to me*, signifies exculpation for so thinking: *this is my sister*, signifies that it was the rational which should be consulted: *and she also herself said, He is my brother*, signifies that the rational itself so dictated, that celestial good should be adjoined to it: *in the rectitude of my heart*, signifies that it was so thought from innocence and simple good: *and in the blamelessness of my hands I have done this*, signifies from the affection of truth, and thus from every faculty.

2522. *Did not he say to me*: that this signifies exculpation for so thinking, appears from the particulars contained in this verse, and also from the signification of saying, as denoting thinking, concerning which see no. 2506.



2523. *This is my sister* : that this signifies that it was the rational which should be consulted, namely, that he so thought, appears from the signification of a sister in this chapter, as denoting rational truth, concerning which see nos. 1495, 2508. In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to the perceptions and thoughts, for these things were foreseen and provided, because they were from the Divine, for this reason also, that they might be exhibited as present to the angels at that time, who perceive the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how He successively put off the human and put on the Divine. Unless these things had been exhibited as present to the angels through the Word, and also through all the rites in the Jewish church, it would have been necessary for the Lord to have come into the world immediately after the fall of the Most Ancient church, which is called man (*homo*) or Adam, for the prophetic declaration concerning the Lord's coming was made at that time, see Genesis iii. 15; and what is more, the human race which existed at that time could not have been saved. With<sup>2</sup> respect to the Lord's very life, it was a continual progression of the Human to the Divine, even to absolute union, as has been frequently said above. For in order that He might fight with the hells, and overcome them, it was needful that He should fight from the Human, inasmuch as there can be no combat with the hells from the Divine: therefore He was pleased to put on the human as another man, to be an infant as another, to grow up into sciences and Knowledges, which circumstances were represented and signified by the sojourning of Abraham in Egypt (chapter xii.), and now in Gerar, thus as another man to cultivate the rational, and thereby dispel the shade thereof, and introduce it into light, and this by His Own power. That the Lord's progression from the Human to the Divine was such, can be doubted by no one, if he only considers, that He was an infant, and learnt to speak, and to do everything else, as an infant. But there was this difference between the Lord and other men, that the Divine Itself was in Him, because He was conceived of Jehovah.

2524. *And she also herself said, He is my brother* : that this signifies, that the rational itself dictated that celestial good should be adjoined to it, may appear from the signification of a sister, who is here meant by *she herself*, as denoting the rational, see nos. 1495, 2508; and from the signification of a brother, as denoting the good of truth, see nos. 367, 2508. For the case with respect to Divine good and Divine truth is thus:—They are united with each other as in a marriage, whence comes the heavenly marriage, and also conjugal love even to lower

nature. But the good and truth of the rational are not conjoined with each other as in a marriage, but in consanguinity, as a brother and sister; because the rational as to truth is conceived by the influx of Divine good into the affection of sciences and of Knowledges, see nos. 1895, 1902, 1910; but the good of the rational is conceived by the influx of Divine good into that truth, which then becomes the very good of charity, which is the brother of faith, or, what is the same thing, of<sup>2</sup> truth, see no. 367. But with the good and truth of the rational the case is thus, that its good is procured from good Divine, but the truth thereof is not from truth Divine, for the truth of the rational is procured through sciences and Knowledges which are insinuated through the external and internal sensuels, thus through an external way; hence it is, that many fallacies from the sensuels adhere to the truths thereof, which cause them not to be truths; nevertheless whilst the Divine good flows in into them, and conceives them, they then appear as truths, and are acknowledged as truths, although they are merely appearances of truth: the good itself then in those truths is modified according to the shades there, and becomes a good of such a quality as the truth is. This is one arcanum, which lies concealed in these words, that the rational thus dictated, that celestial good should be adjoined to it.

2525. *In the rectitude of my heart*: that this signifies that it was so thought from innocence and simple good, may appear from the signification of rectitude, and also of the heart. Rectitude, in the original language, is expressed by a term which signifies also integrity and perfection, and likewise simplicity; but the heart signifies love and charity, which are of good, as is well known. Hence it is, that from the rectitude of the heart denotes from innocence and simple good.

2526. *And in the blamelessness of my hands have I done this*: that this signifies from the affection of truth, and thus from every faculty, appears from the signification of blamelessness, and also of the hands. Blamelessness, in the original language, is expressed by a term, which also signifies cleanness and purity; the hands are predicated of truth, and signify power, consequently faculty, see no. 878. From the rectitude of my heart and [in] the blamelessness of my hands I have done this, signifies therefore that it was [so] thought from innocence and simple good, and from the affection of truth, thus from every faculty. The reason of this signification is that good is good by virtue of innocence, and truth is true by virtue of good, and when these are in their order, then there is all or every faculty. That these things are involved in these words, is evident, for a right, or entire, or perfect heart, by which is signified good, does not exist unless innocence be in the good, as was said, hence it becomes simple good; and blameless, or

clean, or pure hands, which are predicated of truths, do not exist unless good be in truths, as was also said, that is, unless the affection of truth be therein; when [thought] is from these, it is also from every faculty or power, which is also signified by the hands, see no. 878.

2527. Verse 6. *And God said unto him in a dream, I also know, that in the rectitude of thy heart thou hast done this, and I also prevented thee from sinning against Me, therefore I did not give unto thee to touch unto her.* God said unto him in a dream, signifies perception less obscure: *I also know, that in the rectitude of thy heart thou hast done this*, signifies here, as before, that it was so thought from innocence and simple good, consequently that he was not in fault: *and I also prevented thee from sinning against Me*, signifies that no hurt was occasioned: *therefore I did not give unto thee to touch unto her*, signifies that the rational was not at all consulted.

2528. *God said to him in a dream*: that this signifies perception less obscure, appears from what was said and explained above, no. 2514. The reason why in this chapter the name God is used, and not Jehovah, except in the last verse, is, that things spiritual are here treated of, that is, the doctrinals of faith, for then the name God is used; but when things celestial, or love and charity, are treated of, then the name Jehovah is used, see nos. 709, 732, 2001.

2529. *I also know, that in the rectitude of thy heart thou hast done this*: that this signifies that it was so thought from innocence and simple good, appears from what was said above, nos. 2525, 2526, where the same words occur. No mention is here made, as above, of blamelessness of the hands, for this arcane reason, that in the affection of truth, which is signified by blamelessness of the hands, there was something of the human; for truth was insinuated into the Lord also through the human of His nativity, whereas good was from the Divine alone, as may appear from the existence of the rational as to good and as to truth, see no. 2524.

2530. *And I also prevented thee from sinning against Me*: that this signifies that no hurt was occasioned, namely, that in the doctrine of faith the rational was not consulted, as also presently follows, may appear without explanation.

2531. *Therefore I did not give unto thee to touch unto her*: that this signifies that the rational was not at all consulted, appears from the signification of giving to touch, as denoting consulting, as also approaching to her, verse 4, no. 2519; and from the signification of Sarah as a sister, who is here meant by *her*, as denoting the rational, see nos. 1495, 2508. In order <sup>2</sup> that it may be further known how the case is with the doctrine of faith, that it is spiritual from a celestial origin, it must be known, that that doctrine is truth Divine from good Divine,

thus wholly Divine. That which is Divine is incomprehensible, because it is above all understanding, even the angelic; nevertheless this Divine, which in itself is incomprehensible, can inflow into the rational of man through the Lord's Divine Human, and when it inflows into his rational, it is there received according to the truths which are there, consequently in a different manner with different persons. In proportion therefore as the truths with man are more genuine, in the same proportion also the Divine which flows in is more perfectly received, and in the same proportion man's intellectual is  
 3 enlightened. In the Word of the Lord are truths themselves; in the literal sense thereof are truths which are accommodated to the apprehension of those who are in external worship; whereas in its internal sense are truths accommodated to those who are internal men, namely, who as to doctrine, and at the same time as to life, are angelic; the rational of these latter is thence enlightened to such a degree, that the enlightenment is compared to the brightness of the stars and of the sun, Dan. xii. 3; Matt. xiii. 43. Hence it is evident how important it is that interior truths should be known and received. These truths may indeed be known; but they cannot be received, except by those who are in love or in faith to the Lord; for the Lord, as He is Divine good, so He is Divine truth, consequently He is doctrine itself; for whatever is in the doctrine of true faith, regards the Lord, and also regards the heavenly kingdom and the church, and the things which are of the heavenly kingdom and the church; but all these things are the Lord's and are intermediate ends, through which the  
 4 ultimate end, that is, the Lord, is regarded. That the Lord is doctrine itself as to truth and good, consequently that He alone is regarded in doctrine, He Himself teaches in John, where He says, "I am the Way, the Truth and the Life" (xiv. 6). The Way is doctrine, the Truth is everything which is of doctrine, the Life is the good itself which is the life of truth. And that love and faith in Him are what receive [Him], He teaches again in John, where it is written, "His own received Him not; but as many as received, to them gave He Power, that they might be sons of God, to them that believe on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God" (i. 11-13). Those who are born of God are those who are in love and thence in faith.

2532. Verse 7. *And now restore the wife of the man, because he is a prophet, and he shall pray for thee, and thou shalt live; and if thou wilt not restore her, know thou, that dying thou shalt die, and every one who is thine. Now restore the wife of the man,* signifies that he should restore the spiritual truth of doctrine untainted by the rational: *because he is a prophet,* signifies that



thus he would be taught: *and he shall pray for thee*, signifies that thus it would be revealed: *and thou shalt live*, signifies that thus doctrine should have life: *and if thou wilt not restore her*, signifies here, as before, if he would not restore the spiritual truth of doctrine untainted by the rational: *know thou that dying thou shalt die*, signifies that the doctrine of truth and good would be none: *and every one who is thine*, signifies all things, which are thereof, together.

2533. *And now restore the wife of the man*: that this signifies, that he should restore the spiritual truth of doctrine untainted by the rational, appears from the signification of a wife, as denoting spiritual truth, see nos. 2509, 2510; and from the signification of the man, as denoting doctrine itself, for Abraham, by whom the Lord in that state is represented, when he is named man (*vir*), signifies celestial truth, which is the same thing as doctrine from a celestial origin, for a man (*vir*) in the internal sense is the intellectual, see nos. 158, 265, 749, 915, 1007, 2517. Hence it is evident that restoring the man's wife denotes restoring the spiritual truth of doctrine untainted; that it was [to be untainted] by the rational, is because Abimelech, who was to restore, signifies doctrine that looks to rational things, or, what is the same thing, the rational things of doctrine, see no. 2510. It was said above, that although the doctrine of <sup>2</sup> faith is in itself Divine, and thus above all human, and even angelic apprehension, yet nevertheless in the Word it is stated according to the apprehension of man in a rational manner. The case in this respect is like that of a parent, who, in the instruction of his infant boys and girls, explains all things in general and particular according to their genius, although he himself thinks from an interior or deeper ground, otherwise it would be teaching what could not be learnt, or like casting seed on a rock. This is the case also with the angels, who in the other life instruct the simple in heart, and who, notwithstanding their being themselves in celestial and spiritual wisdom, still do not elevate themselves above the apprehension of those whom they teach, but speak simply with them, rising by degrees as their instructions are received; for if they were to speak from angelic wisdom, the simple would not at all apprehend them, consequently they would not be led to the truths and goods of faith. The case would be the same, if the Lord had not taught in the Word in a rational manner according to man's apprehension; nevertheless the Word is elevated to the angelic understanding in its internal sense, and yet in that highest elevation, in which it is before the angels, it is infinitely beneath what is Divine. Hence it is evident what the quality of the Word is in its origin, and consequently in itself, and thus, that it involves more in every part of it, than the universal heaven is capable of comprehending as to a small

portion thereof, although in the letter it appears so trivial and  
 3 unpolished. That the Lord is the Word, because the Word is from Him, and He is in the Word, appears from John: "In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was the light of men: and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth" (i. 1, 4, 14: see also Apocalypse xix. 11, 13, 16). And because the Lord is the Word, He is also doctrine, for there exists no other doctrine, which is Divine doctrine itself.

2534. *Because he is a prophet*: that this signifies that thus he would be taught, appears from the signification of a prophet. A prophet is frequently mentioned in the Word, and in the sense of the letter signifies those to whom revelation is made, also abstractedly the revelation itself; but in the internal sense it signifies one who teaches, also abstractedly the doctrine [or teaching] itself; and as the Lord, as it was said, is doctrine itself, or the Word which teaches, He is called a prophet, as in Moses: "*A prophet shall Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey*" (Deut. xviii. 15, 18). It is said like unto Me, because the Lord was represented by Moses as well as by Abraham, Isaac, Jacob, David, and many others; and inasmuch as they expected him, therefore it is said in John: "Then those men, seeing that Jesus did that sign, said, This is of a truth  
 2 *the Prophet which should come into the world*" (vi. 14). As the Lord in the supreme sense is a Prophet, and "the testimony of Jesus is the spirit of prophecy" (Apoc. xix. 10), it is hence that a prophet, in the internal sense of the Word, signifies one who teaches, also abstractedly doctrine, as may appear manifestly from the following passages:—in Luke: "Thou, O boy, shalt be called *the Prophet of the Highest*" (i. 76). These words were spoken by Zacharias concerning his son John the Baptist. That he was not a prophet, but one who prepared the way by teaching and preaching the Gospel concerning the Lord's coming, he himself declares in the following passage: "They asked him, What art thou? art thou Elias? but he said, I am not; art thou *a prophet*? He answered, No; wherefore they said to him, Who art thou? He said, I am the voice of one crying in the wilderness, make right the way of the Lord" (John  
 3 i. 21–23). In Matthew: "Many will say in that day, Lord, Lord, *have we not prophesied* through Thy name?" (vii. 22), where it is evident that prophesying denotes teaching. In the Apocalypse: "It is needful that thou *prophesy* again upon people, and nations, and tongues, and many kings" (x. 11), where prophesying denotes teaching. What is meant by people, nations, tongues, and kings, has been said and shewn in many

places. Again : "The nations shall tread down the holy city forty and two months ; but I will give to my two witnesses that *they may prophesy* a thousand two hundred and sixty days, clothed in sackcloth" (xi. 2, 3), where also prophesying denotes teaching. In Moses : "Jehovah said to Moses, See, I have given thee [to be] a God to Pharaoh, and Aaron thy brother shall be thy *prophet*" (Exod. vii. 1), where a prophet denotes one who should teach or say what Moses should say. In Joel : "I will pour out my spirit upon all flesh, and your sons and your daughters *shall prophesy*" (iii. 1 [ii. 28]), where prophesying denotes teaching. In Isaiah : "Jehovah hath poured out 4 upon you the spirit of slumber, and hath closed your eyes, *the prophets*, and your heads ; *them that see* hath he covered, and the vision of all is become to you as the words of a sealed book, which they give to one that knoweth letters, saying, Read this, I pray, and he saith, I cannot, because it is sealed" (xxix. 10, 11), where by prophets are meant those who teach truth, and by them that see are meant those who see truth, who are said to be covered, when they know nothing of truth, and see nothing of truth. As in olden times they were called prophets who taught, therefore also they were called seers, because seeing signified understanding, see nos. 2150, 2325. That they were called *seers*, see 1 Sam. ix. 9 ; 2 Sam. xxiv. 11. They were also called *men of God*, from the signification of a man (*vir*), see nos. 158, 265, 749, 915, 1007, 2517. That they were called men of God, see 2 Kings i. 9-16 ; iv. 7, 9, 16, 21, 22, 25, 27, 40, 42 ; v. 8, 14, 20 ; xiii. 19 ; xxiii. 16, 17. That by prophets in the internal 5 sense are signified those who teach, appears from Jeremiah, chap. xxiii. throughout ; and from Ezekiel, chap. xiii. throughout, where prophets in particular are treated of ; the same appears also from many other places where mention is made of prophets. Hence also by false prophets are signified those who teach falsities, as in Matthew : "In the consummation of the age, many *false prophets* shall arise, and shall seduce many ; false Christs shall arise, and *false prophets*, and shall give great signs, and shall lead into error, if possible, even the elect" (xxiv. 11, 24), where by false prophets are meant those who teach falsity. The same is meant by *the false prophet* in the Apocalypse (xvi. 13 ; xix. 20 ; xx. 10). Hence, also, it may 6 appear how much the internal sense of the Word is obscured by the ideas, which are conceived from the representatives of the Jewish church ; for whensoever a prophet is mentioned in the Word, there instantly occurs the idea of prophets, such as existed at that time, which idea is a great hindrance to the apprehension of what is signified by them ; but the wiser one is, the more easily is the idea conceived from those representatives removed ; as for example, where the temple is mentioned, they who think more wisely do not perceive the temple which

was at Jerusalem, but the temple of the Lord; where the mountain of Zion, or Zion, is mentioned, they do not perceive that which was at Jerusalem, but the Lord's kingdom; and where Jerusalem is mentioned, they do not perceive that city which was in the tribe of Benjamin and Judah, but the holy and heavenly Jerusalem.

2535. *And he shall pray for thee*: that this signifies that thus revelation will be made, appears from the signification of praying. Prayer considered in itself is speech with God, and at such time some internal intuition of those things which are [the objects] of prayer, to which corresponds a certain similar influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is [the object] of prayer; if the prayer be from love and faith, and if the prayer be about and for celestial and spiritual things only, then in the prayer there exists something resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy. Hence it is that praying, in the internal sense, signifies being revealed; in the present case this is more especially signified, because it is said of a prophet, and by a prophet is meant the Lord, Whose prayer was nothing else than internal speech with the Divine, and at the same time revelation. That revelation [attended the prayer of the Lord], appears from Luke: "It came to pass, when Jesus was baptized, and *prayed*, that heaven was opened" (iii. 21). Again: "It came to pass, that Jesus taking Peter, James, and John, went up into a mountain *to pray*; and as *He prayed*, the appearance of His face was changed, and His garment was glistening white" (Luke ix. 28, 29). In John: "When He prayed, saying, Father, glorify Thy name, then came there a voice out of heaven, I have both glorified it, and will glorify it again" (xii. 27, 28), where it is evident that the prayer of the Lord was speech with the Divine, and revelation at that time.

2536. *And thou shalt live*: that this signifies that thus doctrine should have life, may appear without explanation.

2537. *And if thou wilt not restore her*: that this signifies, if he would not restore spiritual truth untainted by the rational, appears from what was said above, no. 2533, where the same words occur.

2538. *Know thou that dying thou shalt die*: that this signifies that there would be no doctrine of truth and of good, may also appear from what was said above, no. 2516, where similar words occur. In like manner it appears that every one who is with thee signifies all things which are thereof, namely, of doctrine, together. The reason why every one signifies everything, or all



things, in the internal sense, is, that persons in the Word signify things, consequently every one who is with Abimelech signifies everything, or all things, which are of doctrine. From what has been said, then, it is evident what is the internal sense of the words contained in this verse, namely, that he should restore the spiritual truth of doctrine untainted by the rational, and that thus he would be taught, and revelation would be made to him, and thus doctrine would have life; but if he did not restore the spiritual truth of doctrine untainted by the rational, then the doctrine of truth and good would be a nullity, as to all its particulars. The case with doctrine is thus:—In proportion as <sup>2</sup> there is anything of the human, that is, of the sensual, the scientific, and the rational, from which it is believed to be so, in the same proportion there is no doctrine; but in proportion as the sensual, the scientific, and the rational is removed, that is, so far as doctrine is believed without them, in the same proportion doctrine lives, for in the same proportion the Divine flows in. It is the things proper to the human which hinder the influx and the reception. But it is one thing to believe from the rational, the scientific, and the sensual, or to consult them in order that a thing may be believed; and another to confirm and corroborate what is believed, by rational, scientific, and sensual things. The difference between these two things will be evident in what follows, for they are treated of in the internal sense in this chapter.

2539. Verse 8. *And Abimelech arose early in the morning, and called all his servants, and spoke all those words in their ears, and the men feared exceedingly.* *Abimelech arose early in the morning*, signifies clear perception, and the light of confirmation from celestial good: *and called all his servants*, signifies rational things and scientifics: *and spoke all those words in their ears*, signifies exhortation to confirmatory things thence derived, until they should obey: *and the men feared exceedingly*, signifies even to their feeling aversion.

2540. *Abimelech arose early in the morning*: that this signifies clear perception, and the light of confirmation from celestial good, appears from the signification of arising early (*mane surgere*); also from the signification of Abimelech, and of the morning (*matutinum*). What is signified by the early morning (*mane*), was shewn in nos. 2333, 2405, whence it is evident that it here signifies clear perception: this is also evident from the series, in that the perception was at first obscure (nos. 2513, 2514), and afterwards less obscure (no. 2528). That Abimelech signifies the doctrine of faith regarding rational things, see above, nos. 2509, 2510. What is signified by the morning (*matutinum*) appears from the signification of the early morning (*mane*); inasmuch as it is here said, "He arose early in the morning (*mane in matutino*)," it not only signifies clear percep-

tion, but also the light of confirmation from celestial good, for it is from celestial good that the confirming light of truth comes. Hence then it may appear what is signified by these words.

- <sup>2</sup> The reason why so much is said, in the internal sense, concerning the perception which the Lord had in the Human, and concerning His thought respecting the rational in the doctrine of faith, is not only what was mentioned above, but also that it is angelic to think distinctly various things concerning the Lord's life in the world, and how He put off the human rational, and made it Divine by His Own power; and [it is also angelic to think distinctly various things] at the same time concerning the doctrine of charity and faith, what its quality is when the rational mixes itself therewith; besides many other things which constitute the interiors of the church and of man, and which thence depend. These things appear as of slight value to the man in whose care and heart are worldly and corporeal things, and possibly as of no benefit or advantage to him; nevertheless to the angels, in whose care and heart are celestial and spiritual things, they are precious. Their ideas and perceptions respecting these things are ineffable. Hence it is evident that very many things which are of slight value to man, because they transcend his apprehension, are most highly valued by the angels, because they enter into the light of their wisdom; and on the other hand, those things which are most highly valued by man, because they are worldly things, and thus enter into his apprehension, are of slight value to the angels, being out of the light of their wisdom. This is the case respectively with the internal sense of the Word in many passages.

2541. *And he called his servants*: that this signifies rational things and scientifics, appears from the signification of servants in the Word, concerning which more will be said at verse 14, no. 2567. There are in a man, who is in the kingdom of the Lord, or who is a kingdom of the Lord, celestial things, spiritual things, rational things, scientifics, and sensuels. These are in subordination among each other. Celestial and spiritual things hold the first place, and are of the Lord; rational things are subordinate and subservient thereto; scientifics again are subordinate and subservient to rational things; lastly, sensuels are subordinate and subservient to scientifics. The things which are subservient, or which serve, are respectively servants, and in the Word are called servants. That such a subordination exists, is unknown to the man, who thinks only from sensuels and scientifics, and he who has any knowledge thereof, has yet a most obscure idea, because he is as yet in corporeal things, whereas the angels have a most distinct idea thereof; for thousands, yea, ten thousands of distinct ideas with the angels form but one single obscure idea with men; as for example, in regard to what is here

said, "That Abimelech called his servants, and spoke all those words in their ears, and that the men feared exceedingly," the angels perceive herein deeper mysteries than man can ever apprehend, or even believe, namely, how the Lord reduced rational things and scientifics to obedience, and this in such a manner, that He not only reduced the rational things and scientifics themselves to obedience, but also the affections arising in opposition to the celestial and spiritual things of doctrine, for when these are subdued, rational things and scientifics are reduced to obedience, and at the same time to order. These are among the most general things known to the angels, but possibly they are to man most obscure or unintelligible.

2542. *And spoke all those words in their ears*: that this signifies exhortation to confirmatory things thence derived, until they should obey, may appear from the series of things in the internal sense, and also from the signification of ears. First, from the series of things. There are many confirmatory things, which accede to whatever the rational acknowledges, for it only acknowledges from confirmatory things, hence it is that when rational things are being reduced to obedience, exhortation is made to things confirmatory [of obedience], such confirmatory things being ever at hand, and as it were rising up. Secondly, from the signification of the ears. The ears in the internal sense of the Word signify obedience; and this signification is because of the correspondence which exists between hearing and obeying, which correspondence lies hid in the very expression hearing, and especially in the expression hearkening. The origin of this correspondence is from the other life, where they who are obedient and submissive belong to the province of the ear, yea, correspond to the hearing itself, which is an arcanum heretofore unknown. But these things will better appear, where, in what follows, by the Divine mercy of the Lord, correspondence comes to be treated of. That the ears have such a signification, may appear from many passages in the Word; suffice it at present to adduce only this from Isaiah: "Make the heart of this people fat, and make *their ears* heavy, and close up their eyes, lest peradventure they should see with their eyes, and *hear with their ears*, and their heart should understand" (vi. 10). In this passage seeing with the eyes denotes understanding, and hearing with the ears denotes perceiving with affection, consequently obeying: and where the Lord says: "He that hath *an ear to hear, let him hear*" (Matt. xi. 15; xiii. 9, 43; Luke viii. 8; xiv. 35), nothing else is signified.

2543. *And the men feared exceedingly*: that this signifies even to their feeling aversion, appears from the signification

of fearing in this passage, and from the signification of men. Fearing or fear, like every affection (*affectus*), involves in it several things, although it appears simple, namely, the loss of life, of reputation, of honour, and of gain, in worldly things; but the loss of good and of truth, and consequently of life, in heavenly things; and inasmuch as it involves in it these things, it involves also an aversion for those things which endeavour to destroy them, and this in the same proportion as the man is in the affection of good and truth. The aversion is opposite to the affection, wherefore here by fearing is signified being averse to. How great the Lord's aversion was, appears from the zeal with which the things contained in the following verse are uttered, which zeal was in favour of doctrine, that it might be undefiled by anything rational and scientific. That the men signify rational things and scientifics, or intellectual things of every sort, was shewn, nos. 158, 265, 749, 915, 1007.

2544. Verse 9. *And Abimelech called Abraham, and said unto him, What hast thou done to us, and what have I sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Deeds which should not be done, thou hast done with me. Abimelech called Abraham, and said unto him,* signifies the Lord's thought from the doctrine of faith: *What hast thou done to us, and what have I sinned against thee,* signifies self-reproof for having so thought: *that thou hast brought upon me and upon my kingdom a great sin?* signifies that thus the doctrine of faith and all doctrinals were in danger: *deeds which should not be done, thou hast done with me,* signifies horror.

2545. *Abimelech called Abraham, and said unto him:* that this signifies the Lord's thought from the doctrine of faith, may appear from the representation of Abimelech, and also of Abraham, and from the signification of saying, which have been treated of above. What it is to think from the doctrine of faith, cannot be explained to the apprehension, for the perception of this subject can fall only into angelic ideas, to which it is exhibited in so great a light with heavenly representatives, that scarcely anything can be described; as may appear [from the fact that] if it should be said, that the [Lord's] thought was from intellectual truth, which was above the rational, which He thence looked upon; but that the perception from which He thought was from Divine truth [few would be able to comprehend what was meant].

2546. *What hast thou done to us, and what have I sinned against thee?* that this signifies self-reproof for having so thought, may appear from the affection and zeal in these words (concerning which see above, no. 2543), by reason that the rational and the scientific were desirous to rise up and to enter



in, and thus to have something in common with the doctrine of faith, which is Divine.

2547. *That thou hast brought upon me and upon my kingdom a great sin*: that this signifies that thus the doctrine of faith and all doctrinals were in danger, appears from the signification of Abimelech, who is here meant by *me*, as denoting the doctrine of faith, and from the signification of a kingdom, as denoting the truth of doctrine or a doctrinal. That a kingdom in the internal sense signifies the truths of doctrine, and in the opposite sense the falsities of doctrine, appears from the Word, as in Jeremiah: "He is the former of all things, and the sceptre of His inheritance, Jehovah Zebaoth is His name; Thou art my battle-axe, arms of war, and I will disperse in Thee *nations*, and destroy in Thee *kingdoms*" (li. 19, 20), speaking of the Lord, Who, it is plain, was not to disperse nations, nor destroy kingdoms, but those things which are signified by nations and kingdoms, namely, evils and falsities which are of doctrine. In Ezekiel: "Behold, I will take the sons of Israel from among <sup>2</sup> the nations whither they have gone away, and will gather them together from all around, and will bring them into their own land, I will make them into one *nation* in the land, in the mountains of Israel, and one king shall be to all of them for a king, and they shall be no longer [divided] into two *nations*, and they shall be divided no longer into two *kingdoms*" (xxxvii. 21, 22). Israel denotes the spiritual church. A nation denotes the good of that church, or of doctrine. That nations denote goods, see nos. 1259, 1260, 1416, 1849. A kingdom denotes the truths thereof. That by nations and kingdoms something else is here signified than nations and kingdoms, is evident, for it is said of the sons of Israel, or the Israelites, that they should be gathered together and brought into the land, who yet being dispersed among the nations went away into the nations. In <sup>3</sup> Isaiah: "I will confound Egypt with Egypt, and they shall fight a man (*vir*) against his brother, and a man against his companion, *city* against *city*, *kingdom* against *kingdom*" (xix. 2). Egypt here denotes reasonings from scientifics concerning the truths of faith, see nos. 1164, 1165, 1186. A city denotes doctrine (*doctrinale*), in the present a heretical one, see nos. 402, 2268, 2449. A kingdom denotes the falsity of doctrine (*doctrinale*). Hence, city against city, and kingdom against kingdom, denotes that heresies and falsities should combat with each other; in like manner as is signified by these words which the Lord spoke concerning the consummation of the age, in Matthew: "*Nation* shall be stirred up against *nation*, and *kingdom* against *kingdom*" (xxiv. 7), denoting evils against evils, and falsities against falsities. The things which Daniel <sup>4</sup> prophesied concerning the four kingdoms (chap. ii. 37-46; vii. 17 to the end), and concerning the kingdoms of Media and

Persia (chap. viii. 20 to the end), and concerning the kingdoms of the king of the south and of the king of the north (chap. xi.), and the things which John also said in the Apocalypse concerning kings and kingdoms, signify nothing else. Kingdoms there denote only states of the church as to truths and falsities. Monarchical states, and states of the kingdoms of the earth, in the sense of the letter, are states of the church and of the Lord's kingdom in the internal sense, in which sense are contained only spiritual and celestial things; for the Word of the Lord, considered in itself, is nothing but what is spiritual and celestial, but in order that it may be read and apprehended by all men whatsoever, the things which are of heaven are expressed by such things as exist on earth.

2548. *Deeds which should not be done, thou hast done to me:* that this signifies horror, appears from the affection in these words, also from the series, namely, that he was averse, see no. 2543; and also that he reproved himself out of zeal, no. 2546; and in the present case that he felt horror.

2549. Verses 10, 11. *And Abimelech said to Abraham, What hast thou seen that thou hast done this word? And Abraham said, Because I said, Surely there is no fear of God in this place, and they will slay me because of the word of my wife. Abimelech said to Abraham, signifies further thought from the doctrine of faith: What hast thou seen that thou hast done this word?* signifies a looking into the cause: *and Abraham said,* signifies perception, which was the answer: *Because I said, Surely there is no fear of God in this place,* signifies thought thence, that they had no regard for spiritual truth in that state in which they were: *and they will slay me because of the word of my wife,* signifies that thus the celestial things of faith would also perish, if they thought that spiritual truth alone was capable of being conjoined with celestial good.

2550. *And Abimelech said to Abraham:* that this signifies further thought from the doctrine of faith, appears from what was said above, no. 2545, where nearly the same words occur; its being here repeated signifies further thought, and indeed concerning the cause. What is meant by thought from the doctrine of faith, see also no. 2545.

2551. *What hast thou seen that thou hast done this word?* that this signifies a looking into the cause, is evident without explanation, and it is also evident from what follows, where the cause is declared. The reason why it is thus exhibited in order, in the internal sense, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rational, whether it should be consulted, is, that it is angelic to think of those subjects in such a series. The internal sense of the Word is especially for the angels, consequently it is adapted to their perceptions and thoughts; they are in their delights, yea,

in their blessednesses and happinesses, when they think of the Lord, of His Divine and Human, and of the latter how it was made Divine, for at such times they are encompassed about with a celestial and spiritual sphere, which is full of the Lord, so that it may be said that they are in the Lord; hence nothing is to them more blessed and more happy, than to think according to the things which are of that sphere and the affection thence derived. At such times also they are at once instructed and perfected, especially in regard to how the Lord by degrees, as He grew up, made the Human, into which He was born, Divine, by His Own power, consequently how by sciences and Knowledges, which He revealed to Himself, He perfected His rational, successively dispersed the shades thereof, and let it into the Divine light. These and innumerable other things are presented before the angels in a celestial and spiritual manner, with thousands and thousands of representatives in the light of life, when the Word is being read. But these things, which are so precious to the angels, are to men as things of no importance, because they are above their apprehension, and thus in the shade of their understanding; and on the other hand those things which are precious to men, as are the things of this world, are of no importance to the angels, because they are beneath their state, and thus in the shade of their wisdom; thus, what is surprising, the things which fall into the shade of man, and almost into his contempt, pass into the light of the angels, and into their affection, as is the case with many things of the internal sense of the Word.

2552. *And Abraham said*: that this signifies perception, which was the answer, appears from the signification of saying in the historical parts of the Word, concerning which much has been said above, as in nos. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287. With respect to the Lord's thought from the doctrine of faith being signified by what Abimelech said to Abraham, but perception which was the answer being signified by what Abraham said, the case is thus:—Perception is higher, and was with the Lord from the Divine Itself, but thought is lower, and was with the Lord from the intellectual itself; and whereas perception was that from which thought was derived, therefore the answer of thought was from perception. This may be illustrated by something similar in man. The celestial man cannot think except from perception, and the spiritual man cannot think except from conscience, see no. 2515. The perception of the former, like conscience, is from the Lord, and it does not appear to the celestial man whence it is, but the thought of the latter is from the rational, and appears to the spiritual man as being from himself; thus also when he thinks on any subject from the rational, the conclusion of the thought, or the answer, comes

from perception, or from conscience; consequently he is answered by the Lord according to the state of his life, according to his affection, and according to the truth of doctrine conformably implanted or impressed.

2553. *Because I said, Surely there is no fear of God in this place*: that this signifies thought thence, that they had no regard for spiritual truth in that state in which they were, appears from the signification of the fear of God, as denoting a regard for Divine or spiritual truth; and from the signification of a place, as denoting a state, concerning which see nos. 1273–1275, 1377. The real case is thus:—Man is incapable of apprehending any pure spiritual and celestial, that is, Divine, doctrinal, because it infinitely transcends his apprehension, consequently also his faith. All the thoughts of man are terminated in natural things which are of his sensu-als, and whatsoever is not said from and according to these, is not comprehended by him, but perishes, like boundless vision falling on the ocean or the universe; wherefore if doctrinals were expounded before man in any other way, they would in nowise be received, consequently no regard would be had for them, as may plainly enough appear from many particulars in the Word, where purely Divine things are for the same reason expounded naturally, yea, sensually, as where it is said that Jehovah hath ears, eyes, faces, affections like those of man, anger, and so on.

2 This was more especially the case when the Lord came into the world. Men at that time did not even know what the celestial and the spiritual were; nor did they know that anything internal existed, their minds were wholly occupied with terrestrial and worldly things, and thus external things, as was the case with the apostles themselves, who imagined that the Lord's kingdom would be like a kingdom of this world, and therefore requested that they might sit, one on His right hand, and another on His left, and supposed for a long time, that they should sit on the twelve thrones judging the twelve tribes of Israel, not yet knowing that in the other life they would not be able to judge even the least action of a single man, see no. 2129 at the end. An insight into this state of the human race was the reason why it was at first considered by the Lord, whether the rational was to be consulted in the doctrine of faith, and this in consequence of His love, which required that the salvation of all might be provided for, and that the Word might not perish.

2554. *And they will slay me because of the word of my wife*: that this signifies that thus the celestial things of faith also would perish, if they thought that spiritual truth only could be conjoined with celestial good, appears from the signification of slaying, as denoting perishing; and from the signification of a wife, as denoting spiritual truth conjoined with celestial good,



concerning which see no. 2507. This is another reason why the Lord so thought, and the case herein is thus:—Divine good, which is here called celestial good, is united, as it were in marriage, with Divine truth, which is here called spiritual truth, see no. 2508; and although Divine good is thus united with Divine truth alone, it nevertheless inflows into lower truths, and conjoins itself with them, but not as in marriage; for it inflows into rational truths, which are only appearances of the truth, and conjoins itself with them; yea, it inflows even into scientific and sensual truths, which are scarcely anything else than fallacies, and conjoins itself with them. If it were not so, no man could possibly be saved, see what is said on this subject, nos. 1831, 1832. It was in order that Divine good might be conjoined with the latter and the former truths, and that man might thus be saved, that the Lord came into the world, for without the Lord's Human made Divine, there could not have been any conjunction, but through Him there is conjunction. Besides this arcanum, there are many others contained in these <sup>2</sup> words, "They will slay me because of the word of my wife," by which words is signified, that thus the celestial things of faith would perish, if they thought that spiritual truth only could be conjoined with celestial good. One of these arcana is, that celestial good would also perish, if no regard was had to spiritual truth, for celestial good perishes when spiritual truth is rejected. Another of these arcana is, that unless it had been said by the Lord that they should worship the Father, although there is no access to Him but through the Son, and he who seeth the Son seeth the Father (John xiv. 8-12), it would not have been received. Not to mention many other arcana.

2555. Verses 12, 13. *And also she is truly my sister; she is the daughter of my father, nevertheless not the daughter of my mother, and she became a wife to me. And it came to pass, when God made me depart out of the house of my father, and I said to her, This is thy goodness, which thou shalt do with me, at every place whither we shall come, say to me, He is my brother. And also she is truly my sister,* signifies that rational truth had such an affinity: *she is the daughter of my father, nevertheless not the daughter of my mother,* signifies that the rational is conceived of celestial good as a father, but not of spiritual truth as a mother: *and she became a wife to me,* signifies that spiritual truth is conjoined with what is celestial by means of rationality: *and it came to pass, when God made me depart out of the house of my father,* signifies when he left the scientific and the appearances thence derived, with the delights thereof, which are here the house of his father: *and I said to her,* signifies thought at that time: *This is thy goodness, which thou shalt do with me,* signifies that hence he should then have this comfort: *at every place whither we shall come,* signifies all things which he should afterwards

conclude concerning rational truth: *say to me, He is my brother*, signifies that it should be said that rational truth was adjoined to celestial good.

2556. *And also she is truly my sister*: that this signifies that rational truth had such an affinity, appears from the representation of Sarah as a sister, as denoting rational truth, concerning which see no. 2508; and also from what immediately follows, as treating of the birth of the rational, and its consequent affinity. In general it is to be observed, that all things in general and particular with a truly rational man, that is, a regenerate man, all the things of his affections, of his perceptions, and of his thoughts, are conjoined with each other as it were by consanguinity and affinity. For they are so arranged, that they mutually regard each other as families of one house, and this in a most distinct manner, in consequence whereof they are reproduced according to the affinities in which they are. This is an effect of the influx of heaven, that is, of the Lord through heaven. With a man who is truly rational, that is, who is regenerate, all things are arranged into an order like that which prevails in heaven, and this by virtue of influx; hence man has the faculty of thinking, concluding, judging, and reflecting, which is so wonderful as to exceed all human science and wisdom, and indefinitely to exceed the analyses that human industry has drawn out thence. The reason why these things have been heretofore unknown is, that it has not been believed that all things of the affections, perceptions, and thoughts, flow in, the things of evil affections, perceptions, and thoughts, from hell, and the things of good ones from heaven, thus that they have connexion with those things which are outside [man]; when nevertheless the real truth is, that man, as to his spirit, is so conjoined with those things which are outside him, that if the connexion was broken, he would not live a single moment; which may be known also from this consideration, that what is unconnected does not exist, and that anything which was unconnected would perish in a moment.

2557. *She is the daughter of my father, nevertheless not the daughter of my mother*: that this signifies that the rational is conceived of celestial good as a father, but not of spiritual truth as a mother, may appear from the conception of the rational, as being effected by an influx of Divine celestial good into the affection of sciences, concerning which see nos. 1895, 1902, 1910. Two arcana are herein contained; one is, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational can exist; the other is, that the rational is not conceived of spiritual truth as a mother. With respect to the first of these arcana, namely, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational can exist, it may appear

from what was said above, nos. 1895, 1902, 1910, and also from <sup>2</sup> what may be known to every man if he reflects. For it is known that man is not born into any science, nor into any rational, but only into the faculty of receiving them; also, that he afterwards learns and imbibes all things by degrees, and this especially by means of the senses of hearing and sight, and in proportion as he learns and imbibes, in the same proportion he becomes rational. That these things are effected through a bodily way, that is, through an external way, inasmuch as they are effected through hearing and sight, is evident. But what man does not know, because he does not reflect upon it, is, that there is continually an influx of something from within, which receives those things that thus enter and are insinuated, and arranges them into order; that which flows in, and receives and arranges, is Divine celestial good, which is from the Lord, hence the things which enter have life, hence they have order, and hence, as was said, they have consanguinities and affinities with each other. From these considerations it may appear, that man's rational is from Divine celestial good as a father, according to what is said in this verse, "She is the daughter of my father." As regards the second arcanum, <sup>3</sup> namely, that the rational is not conceived of spiritual truth as a mother, it may appear from what was said above, no. 1902: for if spiritual truth, like [celestial] good, were to flow in from within, man would be born into all the rational, and at the same time into all the scientific, so that he would have no occasion to learn anything; but whereas man is such, that he is hereditarily in all evil, and consequently in all falsity, and thus that he would adulterate and falsify truths themselves, if they also flowed in, and would thereby perish eternally, therefore it is provided by the Lord, that nothing of truth shall flow in through man's internal, but only through his external. Hence it may appear that man's rational is not from spiritual truth as a mother, according to what is said in this verse, "Nevertheless she is not the daughter of my mother." According to a similar order it pleased the Lord that His rational also should be formed, to the intent that He might make human things in Himself Divine by His Own power, and might implant and unite Divine spiritual truth with Divine celestial good, and Divine celestial good with Divine spiritual truth.

2558. *And she became a wife to me:* that this signifies that spiritual truth was conjoined with what is celestial by means of rationality, appears from the representation of Sarah as the wife of Abraham, as denoting spiritual truth conjoined with celestial good, concerning which see no. 2507; and from the representation of the same as a sister, as denoting rational truth, concerning which see no. 2508. Hence by becoming a wife from having been a sister is signified, that by means of

rationality spiritual truth was conjoined with what is celestial. How the case is in this respect, may appear from what was just now said above, no. 2557.

2559. *And it came to pass when God made me depart from the house of my father:* that this signifies when he left the scientific and the appearances thence derived, with the delights thereof, which are here the house of his father, appears from the signification of departing, as denoting leaving; and from the signification of a house, as denoting good, see nos. 2233, 2234, in the present case they good of deliht arising from the appearances of scientifics and rationals, for every delight appears as good. The reason why by the house of his father are here signified the delights of scientifics and rationals, consequently of their appearances, is, that they are spoken of Abraham, when he departed from the house of his father, for at that time Abraham, with the house of his father, worshiped other gods, see nos. 1356, 1992; hence it is that it is said in the plural number, "*God [they] caused me to depart;*" it might also be rendered, according to the original language, *gods caused me to wander*, but whereas the Lord is represented by Abraham, it is said, "*God [they] caused me to depart.*" As the first scientifics and rationals thence derived were human with the Lord, imbued with what was hereditary from the mother, consequently not purely Divine, therefore they are represented by Abraham's first state; but how far representations extend, see nos. 665, 1097, 1361, 1992.

2560. *And I said unto her:* that this signifies thought at that time, appears from the signification of saying, as denoting thinking, concerning which much has been said above.

2561. *This is thy goodness which thou shalt do with me:* that this signifies that hence he should then have this comfort, may appear from what goes before, and from what follows, thus without further explanation.

2562. *At every place whither we shall come:* that this signifies all things which he should afterwards conclude concerning rational truth, appears from the signification of a place, as denoting a state, concerning which see above, nos. 1273-1275, 1377. The state of the thing which is here treated of, is the state of conclusion respecting rational truth, that it should be said that rational truth was adjoined to celestial good, as now follows.

2563. *Say to me, He is my brother:* that this signifies, that it should be said that rational truth was adjoined to celestial good, may appear from what was said above, no. 2524, where nearly the same words occur.

2564. Verse 14. *And Abimelech took flock and herd, and men-servants and maid-servants, and gave to Abraham, and*



*restored to him Sarah his wife.* *Abimelech took*, signifies that the doctrine of faith: *flock and herd*, signifies was enriched with rational goods and natural goods: *and men-servants and maid-servants*, signifies also with rational truths and natural truths and the affections thereof: *and gave to Abraham*, signifies to the Lord: *and restored to him Sarah his wife*, signifies when the Divine spiritual was adjoined to the Divine celestial.

2565. *And Abimelech took*: that this signifies the doctrine of faith, appears from the signification of Abimelech, as denoting the doctrine of faith, concerning which see nos. 2504, 2509, 2510.

2566. *Flock and herd*: that this signifies that the doctrine of faith was enriched with rational goods and natural goods, appears from the signification of a flock and a herd. Those within the church are called a flock, who are truly rational, that is, internal men; hence it is that by a flock are signified also, in the abstract, rational or internal goods themselves, concerning which signification of a flock, see nos. 343, 415, 1565. But those within the church are called a herd, who are natural, that is, external men; hence also by a herd are signified, in the abstract, natural or external goods themselves, concerning which signification of a herd, see no. 2180. That such things are signified by beasts, was shewn, nos. 45, 46, 142, 143, 246, 714, 715, 776, 1823, 2179. By Abimelech's taking and giving is signified that the doctrine of faith was enriched, for by Abimelech, as was said, is signified the doctrine of faith.

2567. *And men-servants and maid-servants*: that this signifies an enriching also with rational truths and natural truths, and likewise with the affections thereof, appears from the signification of men-servants and maid-servants. Mention is frequently made in the Word of men-servants and maid-servants, and thereby are signified in the internal sense such things as are respectively inferior and more common, as rational and natural things are in respect to spiritual and celestial things. By natural truths are meant scientifics of every kind, for these are natural. That such is the signification of men-servants and maid-servants in the Word, is evident from the internal sense of the words, where they are mentioned, as in Isaiah: "Jehovah will have mercy on Jacob, and will yet choose Israel, and will place them on their own ground, and the sojourner shall adhere to them, and they shall adjoin themselves to the house of Jacob, and the peoples shall take them, and shall bring them to their own place, and the house of Israel shall inherit them for themselves on the ground of Jehovah for *men-servants and maid-servants*" (xiv. 1, 2). Jacob here denotes <sup>2</sup> the external church, Israel the internal, the sojourner those who are instructed in truths and goods, see nos. 1463, 2025. Men-servants and maid-servants denote natural and rational

truths with the affections thereof, which were to serve the church meant by Jacob and Israel. That Jacob and Israel, or the Jews and Israelites, are not here meant, is evident, for these being dispersed among the gentiles became themselves gentiles. The Jews indeed still entertain this idea, and expect, according to the letter, that sojourners shall adhere to them, that peoples shall bring them, and shall be to them for men-servants and maid-servants, when yet the prophetical parts of the Word do not at all treat about the Jews and Israelites, where mention is made of them by name; this may be manifest to them from this consideration, that it is everywhere declared of Israel, as well as of Judah, that they should be brought back. In the same prophet: "Behold Jehovah making the earth empty, and making it void, and He shall spoil the faces thereof, and shall cause the inhabitants thereof to disperse, and as the people, so shall the priest be, as the *man-servant* so his master, as the *maid-servant* so her mistress" (xxiv. 1, 2). The earth here denotes the church, see nos. 662, 1066, 1850, which is made empty, and made void, and its faces spoiled, and its inhabitants dispersed, when there are no longer in it interior truths and goods, which are the people and the priest, nor exterior truths and goods, which are the man-servant and the maid-servant, and this comes to pass when external things have dominion over internal things. In the same prophet: "I will bring forth seed out of Jacob, and out of Judah an inheritor of my mountains, and my elect shall possess it, and my *men-servants* shall dwell there" (lxv. 9). Jacob here denotes the external church, Judah the celestial internal church, the elect the goods thereof, men-servants the truths thereof. In Joel: "I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy; also upon the *men-servants* and *maid-servants* in those days will I pour out my spirit" (iii. 1, 2 [ii. 28, 29]). The Lord's kingdom is here treated of. Prophesying denotes teaching, see no. 2534. Sons denote truths themselves, see nos. 489, 491, 533, 1147. Daughters denote goods themselves, see nos. 489-491. Men-servants and maid-servants denote lower truths and goods, on which the spirit is said to be poured out, when they draw near and confirm. In this and other passages it does not so plainly appear that such things are signified by men-servants and maid-servants, both on account of the common idea suggested by the names men-servants and maid-servants, and on account of the apparently historical relation in which those names occur.

6 In John: "I saw one angel standing in the sun, who cried with a great voice, saying to the birds that fly in mid-heaven, Ye shall eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all that are free, and of *men-*

*servants*, and of small, and of great" (Apoc. xix. 17, 18). That the flesh of kings, of captains, of the mighty, of horses, of them that sit on them, of the free, and of men-servants, which were to be eaten, is not here meant, is evident, but the internal and external truths of the church, which were made flesh to them. That men-servants signify truths, and maid-servants goods,<sup>7</sup> which are subservient, and thus serve spiritual and celestial truths and goods, appears still more manifestly from the laws enacted in the representative church respecting men-servants and maid-servants, all which laws have respect to the state of the church, and of the Lord's kingdom, in general and in particular, showing how lower truths and goods, which are natural and rational, were to serve spiritual and celestial, consequently Divine, goods and truths: as where it is said, that a *Hebrew man-servant* and a *Hebrew maid-servant*, in the seventh year should be free, and that they should then be presented with gifts from the flock, from the threshing-floor and from the wine-press (Exod. xxi. 2, 6; Deut. xv. 12-15; Jerem. xxxiv. 9-14): that the wife should be free, if she entered with him into service, but if his lord gave him a wife, that then the wife and children should be the lord's (Exod. xxi. 3, 4): that a poor brother if purchased should not serve servilely, but as a hireling and a lodger, and should go forth in the jubilee together with his children (Levit. xxv. 39-43); that if a brother should be purchased by a sojourner, a lodger, he might be redeemed, and that he should go forth in the year of jubilee (Levit. xxv. 47 and following verses); that men-servants and maid-servants might be bought of the nations round about, and of the sons of lodgers who were sojourners, and that they might be their perpetual possession, and that they might have rule over them, but not over the sons of Israel (Levit. xxv. 44-46): that if a man-servant was unwilling to depart from service, his ear should be bored through with an awl at the door, and he should be a servant for ever; so also in the case of a maid-servant (Exod. xxi. 6; Deut. xv. 16, 17): that if any one smote his man-servant or his maid-servant with a rod, and he should die, he should be avenged; but if he survived for a day or days, he should be free, because he is his silver (Exod. xxi. 20, 21): that if any one should smite the eye, or the tooth, of a man-servant, he should go forth free (Exod. xxi. 26, 27): that if an ox should gore a man-servant or a maid-servant, and he should die, the owner should weigh out to their lord thirty shekels, and the ox should be stoned (Exod. xxi. 32): that a man-servant should not be shut up, who had escaped from his lord, but should dwell in the place where he pleased, neither should he be afflicted (Dent. xxiii. 16, 17 [15, 16]); that a man-servant bought with silver and circumcised should eat of the passover (Exod. xii. 44): that the daughter of any one when bought should not

depart from the service as men-servants; that if she were evil, her lord should not sell her to a stranger; that if she were betrothed to his son, she should be as a daughter; that if he were to take another, he should not diminish her food, her covering, and her marriage debt; that if he would not do these things, she might<sup>8</sup> then go forth freely (Exod. xxi. 7-12). All these laws derive their origin from the laws of truth and good in heaven, and have relation to them in the internal sense, but partly by correspondences, partly by representatives, and partly by significatives; but after the representatives and significatives of the church, which are the outermost and lowest things of worship, were abolished, the necessity of those laws also ceased. If therefore those laws were to be unfolded from the laws of the order of truth and good, and from the representatives and significatives, it would plainly appear, that by men-servants nothing else is signified than rational and scientific truths, which are lower truths, and therefore ought to serve spiritual truths; and that by maid-servants are signified the goods of those truths, which goods, because they also are lower goods, ought indeed to serve, but in a different manner; wherefore, some of the laws enacted concerning maid-servants differ from those enacted concerning men-servants; for truths considered<sup>9</sup> in themselves are servants more than their goods are. By *the law of kings* in Samuel, neither is anything else signified in the internal sense, than the law of truth, and also the law of falsity, when it begins to have dominion over truth and over good, as may appear from the explanation of the words by which it is described: "This shall be *the law of the king* who shall reign over you, he shall take your sons, and appoint them for himself to his chariots, and to his horsemen, and they shall run before his chariots; he shall take your daughters for confectioners, and for cooks, and for bakers; your *men-servants*, and your *maid-servants*, and your best young men, and your asses, shall he take and make for his work; he shall take the tenth of your flock; at length *ye shall be for servants*; and ye shall cry in that day because of your king, whom ye have chosen to you, and Jehovah will not answer you in that day"<sup>10</sup> (1 Sam. viii. 11, 13, 16-18). That by a king is signified truth, see nos. 1672, 2015, 2069; thus in the opposite sense kings signify things not true, that is, falsities: by the sons whom he should appoint for himself to his chariots and to his horsemen, are signified the truths of doctrine, which should be subservient to the principles of falsity, which are the chariots and horsemen: by the daughters, whom he should take for confectioners, cooks, and bakers, are signified the goods of doctrine, by which he would make those things delightful and favourable [to him]: by the men-servants and the maid-servants, the young men, and the asses, by whom he should do his work, are



signified rationals and scientifics, whereby he would confirm those things: by the flock, of which he would take the tenth, are signified the remains of good which he would violate: and by their being for servants, is signified that he would make the celestial and spiritual things of the Word and of doctrine serve as confirmations to the falsities of his principles, and the evils of his lusts, instead of giving them the dominion; for there is nothing which may not be infused into principles of falsity as confirming them, whilst the things which do not favour them are falsely applied, unfairly interpreted, perverted, or rejected; wherefore it is added, "If ye shall cry in that day because of your king, whom ye have chosen to you, Jehovah will not answer you in that day."

2568. It was said above in this chapter, that doctrine would become none, if the rational were consulted, nos. 2516, 2538, and that it was not consulted, nos. 2519, 2531; but here it is said, that the doctrine of faith was enriched with goods and truths both rational and natural. At first sight this may appear adverse and contradictory, but still it is not so. How it was with the Lord, has been said above; but how it is with man, shall now be told. With man, looking to the doctrine of faith from rational things is very different from looking to rational things from the doctrine of faith: looking to the doctrine of faith from things rational, is not believing the Word or the doctrine thence derived, until one is persuaded from rational things that it is so; whereas looking to rational things from the doctrine of faith, is first believing the Word or the doctrine thence derived, and afterwards confirming the same by rational things. The former is inverted order, and causes that nothing is believed, but the latter is genuine order, and causes a better belief. The former is described in these words, "thou shalt die because of the woman," by which is signified that the doctrine of faith would become none if the rational were consulted (nos. 2516, 2538); but the latter is described in these words, "Abimelech took flock and herd, and men-servants, and maid-servants," by which is signified, that the doctrine of faith was enriched with goods and truths both rational and natural. The Word, in its internal sense, 3 treats much of these things, especially where Asshur and Egypt are treated of, and for this reason, that when the doctrine of faith is looked to from rational things, that is, when it is not believed until man is persuaded from rational things that it is so, then it not only becomes none, but whatever is therein is denied; whereas, when rational things are looked to from the doctrine of faith, that is, when the Word is believed, and afterwards the same things are confirmed by rational things, then the doctrine is alive, and whatever is therein is affirmed. There are therefore two principles, one which leads to all folly 4

and insanity, and another which leads to all intelligence and wisdom. The former principle consists in denying all things, or saying in one's heart that one cannot believe such things, until one is convinced by those things which one can apprehend or feel: this principle is that which leads to all folly and insanity, and is to be called the negative principle. The other principle consists in affirming the things which are of doctrine out of the Word, or in thinking and believing in oneself that they are true because the Lord has said so: this principle is that which leads to all intelligence and wisdom, and is to be  
 5 called the affirmative principle. They who think from the negative principle, the more they consult rational, scientific, and philosophical things, do but the more cast and plunge themselves headlong into darkness, till at length they deny all things: the reason is, that no one can from lower things apprehend higher things, that is, spiritual and celestial things, still less Divine things, because they transcend all understanding; and moreover, all things are then involved in the negative things from that principle. On the other hand, they who think from the affirmative principle, are able to confirm themselves by means of all rational, scientific, yea and philosophical things whatsoever, as far as lies in their power, for all these things are to them confirmatory, and give them a  
 6 fuller idea of the subject. Moreover there are some persons, who are in doubt before they deny, and there are others, who are in doubt before they affirm. They who are in doubt before they deny, are those who incline to a life of evil; and when this life carries them away, the more they think about these things, the more they deny them. But they who are in doubt before they affirm, are those who incline to a life of good, and when they suffer themselves to be bent to this life by the Lord, then in proportion as they think about these things, they affirm them. Inasmuch as the latter sort of persons are further treated of in the verses which follow, it is allowed, by the Divine mercy of the Lord, to illustrate these things more fully, when those verses come to be treated of: see below, no. 2588.

2569. *And gave to Abraham*: that this signifies to the Lord, appears from the representation of Abraham, as denoting the Lord, on which subject much has been said above. *And restored to him Sarah his wife*: that this signifies, when the Divine spiritual was adjoined to the Divine celestial, appears from the signification of Sarah as a wife, as denoting spiritual truth adjoined to celestial good, concerning which see above, no. 2507. It is evident, from what has been said, what is the internal sense of the words contained in this verse, namely, that the Lord, when the Human in Him was united to the Divine, and the Divine to the Human, had all knowledge not only of Divine-celestial and Divine-spiritual things, but also of infra-

celestial and infra-spiritual things, that is, of rational and natural things; for from the Divine, as from the sun of all light, the particulars of all things are seen as present.

2570. Verse 15. *And Abimelech said, Behold, my land is before thee: dwell in what is good in thine eyes.* *Abimelech said, Behold, my land is before thee,* signifies the Lord's perception concerning the doctrine of love and charity: *dwell in what is good in thine eyes,* signifies that He was in everything where there was good.

2571. *Abimelech said, Behold, my land is before thee:* that this signifies the Lord's perception concerning the doctrine of love and charity, appears from the signification of saying, as denoting thinking, concerning which see no. 2506; and from the signification of the land [or the earth], as denoting the doctrine of love and charity. The land [or the earth] in the internal sense signifies various things, see nos. 620, 636, 1066, but what it signifies, appears from the series of things; for it signifies the external man of the church, when heaven signifies the internal man, see nos. 82, 913, 1411, 1733: it signifies also the country where the church is, nos. 662, 1066: it signifies the church itself, and likewise universally the Lord's kingdom in the heavens and in the earths, by reason that the land of Canaan, or the Holy Land, had that representation, nos. 1437, 1585, 1607; the same is also signified by the new heaven and the new earth, nos. 1733, 1850, 2117, 2118; and inasmuch as it signifies a man of the church, the church itself, and the kingdom of the Lord, it also signifies that which is their very essential, namely, love to the Lord, and charity towards the neighbour, for on this they depend, see nos. 537, 540, 547, 553, 2130, consequently it signifies the doctrine of love and charity, which is [the doctrine] of the church, and which here is the land of Abimelech, for by Abimelech as a king is signified the doctrine of faith, as was shewn above, but by his land, whence and where he was, is signified the doctrine of love and charity, whence and where faith is. The reason why the Lord's thought<sup>2</sup> was heretofore concerning the doctrine of faith, but now concerning the doctrine of love and charity, is, that the Lord adjoined the Human to the Divine by means of the truths which are of faith, although at the same time by means of the Divine goods which are of love, in those truths, according to the order by which man also becomes spiritual and celestial, but not Divine so as to have life in himself, as the Lord had. But when the Divine marriage of truth and good, and of good and truth was effected in the Lord, which is signified by Abimelech restoring Sarah the wife to Abraham (no. 2569), His thought was concerning the doctrine of love and charity, and this also according to order, for when man becomes spiritual and celestial, he then thinks no longer from truth, but from good, yet not

from Divine good united to Divine truth, as the Lord does. This is the reason why the doctrine of love and charity is now first named, although the doctrine of faith considered in itself is the same thing, and the Lord's perception and thought were always from the Divine Love in every particular of faith. Hence it is, that the doctrine of love and charity is the Divine doctrine itself, and that which was cultivated in the Most Ancient churches, and, as this made one with the doctrine of faith, they rejected those who separated them, see no. 2417.

2572. *Dwell in what is good in thine eyes*: that this signifies that He was in everything where there was good, and in the proximate sense that He was in the good of doctrine, may appear from the signification of eyes, as denoting the intellectual, which is of doctrine; and from the signification of dwelling, as denoting living, see no. 1293, in the present case denoting Esse or being, because it is predicted of the Lord. To be in everything where there is good, is to be in the omniscience of all Divine, celestial, spiritual, rational, and natural things, and this from Divine love, for in Divine love there is the omniscience of all these things, see no. 2500. Moreover there is both good and truth of doctrine: the good of doctrine is love and charity, the truth of doctrine is faith; they who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith. But it is one thing to be in good, or in love and charity, and another thing to be in the good of doctrine. Little children who are in love towards their parents and in charity towards other little children, are in good, but not in the good of doctrine, consequently not in the truth of doctrine, or in faith. But they are in the good of doctrine, who have been regenerated by the truths of faith, and these, in proportion as they are in good, in the same proportion are in truths, that is, in proportion as they are in love and charity, in the same proportion they are in faith, and consequently in the same proportion in wisdom and intelligence. The angels, by reason of their being in love to the Lord and in mutual love, are also in all truth, and thus in all wisdom and intelligence, not only respecting celestial and spiritual things, but also respecting rational and natural things; for by virtue of love, inasmuch as it is from the Lord, they are in the very principles or fountains of things, that is, in ends and causes; and seeing from principles, or from ends and causes, is seeing from heaven all things which are beneath, and even the things which are on earth. The case in this respect is comparatively like that of a person on a high mountain, and in a watch-tower at the top, who can see around, to the extent of many miles, the things which are below, whilst they who are below, especially if they be in a valley, or in a forest, can hardly see to the distance of as many paces. Thus also it is with those who are in the good



of doctrine, respectively to those who are in the truth of doctrine separate from good, although the latter think that they see further than the former ; but still they see nothing of good, nor anything of truth, except very slightly and superficially, and even this little is defiled with falsities. Nevertheless the wisdom and intelligence of the angels is finite, and, respectively to the Divine Wisdom of the Lord, most finite, and hardly anything, as may appear from this consideration, that between the infinite and the finite there is no ratio, but still a communication by virtue of the Divine Omnipotence ; and also from this consideration, that the Lord is good itself, and love itself, consequently the very esse of good, and the very esse of the love which is with the angels, and thus the very esse of their wisdom and intelligence. Hence also it is evident, that the Lord in heaven and on earth is in everything where good is. They are greatly deceived who suppose that the Lord is in truth separate from good : He is only in good and thence in truth, that is, in love and charity, and thence in faith.

2573. Verse 16. *And to Sarah he said, Behold, I have given a thousand of silver to thy brother, behold, it is to thee a covering of the eyes to all who are with thee, and with all ; and she was vindicated.* *And to Sarah he said,* signifies perception from spiritual truth : *Behold, I have given a thousand of silver to thy brother,* signifies the abundance of rational truth adjoined to celestial good : *behold, it is to thee a covering of the eyes to all who are with thee,* signifies that rational truths are like a covering or clothing to spiritual truths : *and with all,* signifies that the case is the same also with the truths which are thence : *and she was vindicated,* signifies that thus there was no blame and no hurt.

2574. *And to Sarah he said :* that this signifies perception from spiritual truth, appears from the representation of Sarah as a wife, as denoting Divine spiritual truth, concerning which see no. 2507 ; and of the same as a sister, as denoting rational truth, concerning which see no. 2508 ; and from the signification of saying, as denoting perceiving, concerning which see no. 2506. It is here said to Sarah as a wife, and also as a sister : as a wife, because she was restored (see no. 2569), as a sister, because it is said, *I have given a thousand of silver to thy brother ;* and what was said by Abimelech, was perceived by Sarah in that state, therefore by saying to Sarah is signified perceiving from spiritual truth. That things of a more <sup>2</sup> arcane nature than can be explained to the apprehension, are here involved, is evident ; and therefore to explain them in any degree, it will be necessary that many other things be first explained which are as yet unknown, as, what spiritual truth is : what perception from spiritual truth is ; that the Lord alone had perception from spiritual truth : that the

Lord, as He implanted rational truth in rational good, thus spiritual truth in celestial good, so He continually implanted the Human in the Divine, in order that in each particular there might be the marriage of the Human with the Divine, and of the Divine with the Human. These and many other things ought to precede, before the contents of this verse can be explained to the apprehension; for they are adapted chiefly to angelic minds, which are in the understanding of such things, and for whom the internal sense of the Word is; to such minds these things are represented in a heavenly manner, and by these things, as well as by what is said above in this chapter, is insinuated how the Lord by degrees cast out the Human which He had from the mother, till at length He was no longer her son (that He did not acknowledge her to be His mother, is evident from Matt. xii. 46-49; Mark iii. 31-35; Luke viii. 20, 21; John ii. 4); and how He made the Human Divine by His Own power, till He was one with the Father, as He Himself teaches in John xiv. 6, 8-11, and in other places.

- 3 These things are exhibited by the Lord to the angels in a clear light, by myriads of ideas and representations, all of them ineffable; the reason is, that such things, as was said, are adapted to their minds, and when they are in such things, they are then in the blessedness of their intelligence and in the happiness of their wisdom; and moreover, inasmuch as there are angels, who, when they were men, had conceived an idea of the Lord's Human, as of the human with another man, therefore, in order that these may be together in the other life with the celestial angels (for ideas inspired by the affection of good are what conjoin in the other life), such things are dispersed by the internal sense of the Word, and thus they are perfected. Hence it may appear, how precious the things which are in the internal sense of the Word are to the angels, although possibly they may appear trifling to man, who is in so obscure an idea on such subjects, that it is hardly any idea at all.

2575. *Behold, I have given a thousand of silver to thy brother:* that this signifies the infinite abundance of rational truth adjoined to good, appears from the signification of a thousand, as denoting what is much and innumerable, in the present case what is infinite or in infinite abundance, because it is predicated of the Lord, concerning which signification see below; and from the signification of silver, as denoting rational truth, concerning which see nos. 1551, 2048; and from the signification of a brother, as denoting celestial good adjoined to rational truth, as a brother to a sister, see nos. 2524, 2557. Hence it is evident, that by these words, "I have given a thousand of silver to thy brother," is signified the infinite abundance of rational truth adjoined to good; the reason why it was given to good, which is a brother, but not to truth, is, that truth is from good, not

good from truth: concerning this infinite abundance, see no. 2572. That a thousand in the Word signifies what is much <sup>2</sup> and innumerable, and when it is predicated of the Lord, that it signifies what is infinite, is evident from the following passages: In Moses: "I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds, and upon the fourths, to them that hate Me; and doing mercy to *thousands* that love Me, and keep My commandments" (Exod. xx. 5, 6; xxxiv. 7; Deut. v. 9, 10). And in Jeremiah: "Jehovah doeth mercy to *thousands*, and repayeth the iniquity of the fathers into the bosom of their sons after them" (xxxii. 18), where by thousands is not signified any definite number, but what is infinite, for the mercy of the Lord is infinite, because Divine. In David: "The chariots of God are *two myriads, thousands doubled*, the Lord is in them, in Sinai in the holiness" (Psalm lxxviii. 18 [17]), where myriads and thousands denote innumerable things. Again: "A *thousand* shall fall on <sup>3</sup> thy side, and a *myriad* on thy right hand, it shall not come nigh thee" (xci. 7), where a thousand and a myriad denote also innumerable things; and inasmuch as these things are spoken of the Lord, who is meant by David in the Psalms, therefore a thousand and a myriad here denote all who are His enemies. Again: "Our garners are full, yielding from food to food, our flocks bring forth a *thousand* and *ten thousand* in our streets" (Psalm cxliv. 13), where also a thousand, and ten thousand or a myriad, denote innumerable things. Again: "A *thousand* years in Thine eyes are but as yesterday, when it is past" (Psalm xc. 4). A thousand years denote what is without time, thus what is eternal, which is the infinite of time. In Isaiah: "One *thousand* from before the rebuke of one, from before the rebuke of five shall ye flee, till ye remain as a mast on the head of a mountain" (xxx. 17), where one thousand, or a chiliad, denotes many, without a definite number, and five denotes few, see no. 649. In Moses: "Jehovah the God of your fathers add upon you, as you, a *thousand times*, and bless you" (Deut. i. 11), where a thousand times denotes innumerable times, as in common discourse, in which also a thousand stands for many, as when it is said that a thing has been said a thousand times, or done in a thousand ways. In like manner in Joshua: "One man (*vir*) of you shall pursue a *thousand*, because Jehovah your God fighteth for you" (xxiii. 10). Inasmuch as a thousand is a definite number in calculation, it <sup>4</sup> appears in the prophetic parts of the Word, especially when they are connected historically, as if a thousand signified a thousand, when nevertheless it signifies many or innumerable things, without any determinate number; for the historicals are of such a nature, that they determine the ideas to the nearest and proper significations of expressions, as is the case

with the names also which occur there, when yet by numbers, as well as by names, in the Word are signified things, as may appear from what was shewn above concerning numbers, nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252; hence it is, that some also conjecture, that by the thousand years in the Apocalypse (chap. xx. 2-7) are signified a thousand years, or a thousand times, by reason, as was said, that the prophecies there are described historically, when nevertheless by the thousand years there mentioned nothing is signified but an indeterminate large quantity; and in other passages there is also signified the infinity of time, or eternity.

2576. *Behold, it is to thee a covering of the eyes to all who are with thee*: that this signifies that rational truths are like a covering or clothing to spiritual truths, appears from the signification of a covering, of which we shall speak presently; and from the signification of eyes, as denoting intellectual things, as is evident from very many passages in the Word; also from the signification of seeing, as denoting understanding, see nos. 2150, 2325. Any one can see, that in all the particulars of this verse there are contained arcana, which can only be made manifest from a certain interior sense; as when it is said, that he gave a thousand of silver, and this not to her husband, but to her brother; that it should be a covering of the eyes, both to her, and to all who were with her, and likewise with all, and that thus she was vindicated. Many historical conjectures may indeed be deduced from the sense of the letter, but such conjectures contain in them nothing spiritual, still less Divine,  
 2 when yet the Word is such. In respect to rational truths being like a covering or clothing to spiritual truths, the case is thus:—the things which are inmost in man are those of his soul, but the things which are exterior, are those of his body; man's inmost things are goods and truths, from which the soul has its life, otherwise it would not be the soul; exterior things derive their life thence, and they are all like a body, or, what is the same thing, like a covering or clothing. This is especially manifest from the things that appear in the other life, as from the angels, when they are presented to view, in which case their interiors shine forth from the face, and the exteriors are represented both in their body, and also in their clothing, to such a degree, that every one there may know, from their clothing alone, what is their character, for they are real substances, consequently essences in form. The case is the same with the angels who have been seen, and who are described, in the Word, as to their faces and clothing, for example, with those who were seen in the Lord's sepulchre (Matt. xxviii. 3; Mark xvi. 5): and with the four and twenty elders about the throne (Apoc. iv. 4); and with others; and not only with angels, but also with everything else, although inanimate, that is mentioned in



the Word ; their exteriors are a covering or a clothing ; as with the ark of the covenant, and the tent which was round about it. The ark, which was inmost, represented the Lord Himself, for the testimony was there ; whereas the tent, which was without, represented the Lord's kingdom, and its coverings, or veils and hangings, all, in general and particular, represented exterior celestial and spiritual things in His kingdom, namely, in the three heavens ; as may appear from this consideration, that the form thereof was shewn to Moses on Mount Sinai (Exod. xxv. 9 ; xxvi. 30) ; hence it had its sanctity, and not from the gold, and the silver, and the sculpture with which it was ornamented. Inasmuch as the subject here treated of is 3 rational truths, in that they are like a covering or clothing to spiritual truths, and the tent is described in Moses as to its *coverings* or hangings, and also as to the veils which were before the entrance, it is allowed, for the sake of illustration, to explain what is signified in particular by the *veils* there ; what is signified by the hangings round about, will, by the Divine mercy of the Lord, be stated elsewhere. The veils were three : the first, that which made a distinction between the holy and the holy of holies ; the second, that which is called the hanging for the door of the tent ; the third, that which was a hanging for the gate of the court. Concerning the veil itself, which 4 was the first, before the ark, it is thus written in Moses : "Thou shalt make a *veil* of purple, and crimson, and twice-dyed scarlet, and fine twined linen, the work of contrivance, thou shalt make it with cherubs ; and thou shalt give [or put] it upon four pillars of Shittim overlaid with gold, and their hooks shall be of gold, upon four bases of silver ; and thou shalt give the *veil* under the taches ; and thou shalt bring in thither, within the *veil*, the ark of the testimony, and the *veil* shall distinguish for you between the holy and the holy of holies" (Exod. xxvi. 31-34 ; xxxvi. 35, 36). This veil represented the proximate and inmost appearances of rational good and truth, in which *the angels of the third heaven* are, which appearances are described by the purple, crimson, twice-dyed scarlet, and fine twined linen, in which the red colour represented the goods of love, and the white its truths ; in like manner also the gold and the silver, with which the pillars were overlaid, and of which the hooks and bases were made. That colours are representative, see nos. 1042, 1043, 1053, 1624. That gold denotes the good of love, see nos. 113, 1551, 1552. That silver denotes truth, see nos. 1551, 2048. Hence it may appear what is signified by the veil 5 of the temple being rent in twain (Matt. xxvii. 51 ; Mark xv. 38 ; Luke xxiii. 45), namely, that the Lord, when He had dispersed all appearances, entered into the Divine Itself, and that at the same time He opened an approach to the Divine Itself through His Human made Divine. Concerning the second 6

veil, or the hanging for the door of the tent, it is thus written in Moses: "Thou shalt make *a hanging* for the inner door of the tent, of purple, and crimson, and twice-dyed scarlet, and fine twined linen, the work of the needleworker: and thou shalt make for *the hanging* five pillars of shittim, and shalt overlay them with gold, their hooks shall be of gold, and thou shalt cast for them five bases of brass" (Exod. xxvi. 36, 37; xxxvi. 37, 38). By this hanging were represented the appearances of good and of truth, which are inferior or exterior to the former, or which are the middle appearances of the rational, wherein the *angels of the second heaven* are: these appearances are described nearly in like manner as the former, only with this difference, that for this latter hanging there were five pillars and five bases, by which number is signified what is respectively small or little, for these appearances do not so cohere, or are not so celestial, as the appearances of the inmost or third heaven. Concerning the number five, as denoting what is small or little, see nos. 649, 1686. And inasmuch as these appearances have respect to natural things, it was commanded that the bases should be cast of brass, for by brass was represented and signified rational good, see nos. 425, 7 1551. Concerning the third veil, or the hanging for the gate of the court, it is thus written in Moses: "For the gate of the court shall be *a hanging* of twenty cubits, of purple, and crimson, and twice-dyed scarlet, and fine twined linen, the work of the needle-worker; their pillars shall be four, and the bases thereof four, all the pillars of the court round about shall be filleted with silver, their hooks shall be of silver, but their bases of brass" (Exod. xxvii. 16, 17; xxxviii. 18, 19). By this hanging were represented appearances of good and of truth still lower or more exterior, which are the lowest appearances of the rational, in which the *angels of the first heaven* are; these appearances, by reason of their corresponding to the more interior ones, are described in like manner, only with this difference, that the pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths deriving their origin immediately from scientifics, and the bases of brass, by which are signified natural goods. Hence it may appear, that there was nothing about the tent but was representative of the celestial and spiritual things of the Lord's kingdom, or what was made in all respects to be a type of the celestial and spiritual things in the three heavens; also that the coverings or hangings signified those things which, like a body or clothing, are around or outside that which is inmost.

8 Moreover, that coverings, hangings, clothing, or garments, signify truths respectively inferior, may appear from many passages in the Word, as in Ezekiel: "Fine linen in needlework from Egypt was thy *expanse*, purple and crimson from the isles of Elisha was

thy *covering* " (xxvii. 7), speaking of Tyre, whereby are signified the interior Knowledges of celestial and spiritual things, consequently those who are in those Knowledges, see no. 1201; needlework from Egypt denotes the scientific: that Egypt denotes the scientific, see nos. 1164, 1165, 1186, 1462: purple and crimson from the isles of Elisha, which was the covering, denotes rituals corresponding to internal worship, see no. 1156. In the same prophet: "All the princes of the sea shall descend <sup>9</sup> from upon their thrones, and shall remove *their robes*, and shall put off the *garments of their needlework*, they shall clothe themselves with terrors, they shall sit upon the earth " (xxvi. 16), speaking also of Tyre: robes and garments of needlework denote Knowledges from scientifics, consequently inferior truths. Again: "I *clothed* thee with needlework, and shod thee with <sup>10</sup> badger's skin, and I *girded thee* with fine linen, and I *covered* thee with silk, and I decked thee with ornament, and gave bracelets upon thy hands, and a necklace upon thy throat. Thou hast taken of thy *garments*, and hast made to thyself variegated heights, and hast committed whoredom thereon; thou hast taken *garments of needlework*, and hast covered them " (xvi. 10, 11, 16, 18), speaking of Jerusalem, which denotes the spiritual church, which is here described as to its quality, such as it was of old, and such as it was afterwards, when it had become perverted; its inferior spiritual things, and doctrinals, are the garments of needlework, of fine linen, and of silk. In Isaiah: <sup>11</sup> "The Lord Jehovah of Zebaoth removeth from Jerusalem [and from Judah] all the staff of bread, and the staff of water; then a man (*vir*) shall take hold of his brother of the house of his father, thou hast *a garment*, thou shalt be a prince to us: he shall answer in that day, saying, I will not be a binder, and in my house there is no bread, and no *garment*, set me not for a prince of the people. The Lord will smite with a scab the crown of the head of the daughters of Zion; and in that day the Lord will remove the adorning of the ornaments of the feet, and of the net-work, and of the little moons, and of the collars, and of the little chains, and of the tinsels; and the tiaras, and the anklets, and the head-bands, and the houses of the soul, and the ear-rings; the rings and the ornaments of the nose, the *changeable garments*, and the *cloaks*, and the *mantles*, and the crisping-pins, and the looking-glasses, and the muslins, and the head-dresses, and the hoods " (iii. 1, 6, 7, 17-23). In this passage Jerusalem denotes the spiritual church, Judah the celestial church, the staff of bread and the staff of water, which He will remove, denote good and truth; the garment which the prince had, denotes the truths which are of doctrine; the various clothing and ornaments of the daughters of Zion, which are enumerated, are all the genera and species of good and truth, in general and particular, whereof they were to be deprived: unless the particulars

here mentioned signified something peculiar of the church, they could not belong to the Word, in whose every expression there is what is Divine; that by the daughters of Zion, of whom these things are spoken, are signified those things  
<sup>12</sup> which are of the church, see no. 2362. Again: "Awake, awake, put on thy strength, O Zion, put on *the garments of thy beauty (decus)*, O Jerusalem, the city of holiness, for henceforth there shall not add to come any more into thee the uncircumcised and unclean" (lii. 1, 2), where Zion denotes the celestial church, Jerusalem the spiritual church, the garments of beauty the holy things of faith. Again: "Their webs are not for a *garment*, neither *are they covered* with their works, their works are works of iniquity" (lix. 6). Webs denote feigned truths which are not for a garment; a garment denotes the exterior truths of doctrine and of worship, hence  
<sup>13</sup> it is said, neither are they covered with their works. Again: "Rejoicing I will rejoice in Jehovah, my soul shall exult in my God, because He will clothe me with *the garments of salvation*, He hath covered me with *the cloak of righteousness*" (lxi. 10). Garments of salvation denote the truths of faith, and the cloak of righteousness the good of charity. In John: "Thou hast a few names even in Sardis, which have not polluted their *garments*, and they shall walk with Me in white, because they are worthy: he that overcometh, the same shall be clothed in *white garments*" (Apoc. iii. 4, 5). Again: "Blessed is he that watcheth, and keepeth his *garments*, that he may not walk naked" (xvi. 15). Again: "On the thrones I saw four and twenty elders sitting, clothed in *white garments*" (Apoc. iv. 4). In these passages, it is manifest, that garments do not denote  
<sup>14</sup> garments, but the spiritual things which are of truth. In like manner, when speaking of the consummation of the age, the Lord said, "that they should not return back to take up their *garments*" (Matt. xxiv. 18; Mark xiii. 16); that garments in these passages denote truths, see no. 2454; also where He speaks of one who was not clad in a *wedding-garment* (Matt. xxii. 11, 12); and when He says of John: "What went ye out to see? a man clothed in *splendid garments*? they that wear splendid [garments] are in kings' houses" (Matt. xi. 8; Luke vii. 25), denoting that they are not in the externals of doctrine and of worship, but in the internals, wherefore He adds: "What went ye out to see? a prophet: I say unto you, even more than a prophet" (Matt. xi. 9), where a prophet denotes the  
<sup>15</sup> externals of doctrine and of worship. Inasmuch as garments signified truths of every kind, therefore it was commanded the children of Israel, when they went forth out of Egypt, that they should borrow gold, and silver, and *garments*, and should put them on their sons (Exod. iii. 22; xii. 35, 36); also that they should not be clothed with *garments of several sorts*, or



mixed (Levit. xix. 19; Deut. xxii. 11); and that they should make to themselves fringes in *the mouths of their garments*, and should place therein a purple thread, and when they saw it, should remember the commandments, and do them (Numb. xv. 38-40). In former times also they rent their *garments*, as <sup>16</sup> is evident from Josh. vii. 6; Judges xi. 35; 1 Sam. iv. 12; 2 Sam. i. 2, 11; iii. 31; xiii. 31; xv. 32; 1 Kings xxi. 27; 2 Kings v. 7, 8; vi. 30; xxii. 11, 14, 19; Isaiah xxxvi. 22; xxxvii. 1; which action signified zeal for doctrine and truth, which was thus torn to pieces; it also signified humiliation, that they had nothing with them, which is signified by the ornament of garments. That such things are signified by cover- <sup>17</sup> ings, hangings, clothing, or garments, is evident also from the prophecy of Jacob, at that time Israel: "He shall bind his young colt to the vine, and the son of his she-ass to the noble vine; he shall wash his *garment* in wine, and his *covering* in the blood of grapes" (Gen. xlix. 11). No one can know what is signified by these words, except from the internal sense, namely, what is signified by a vine, what by a noble vine, what by a young colt, what by the son of an ass, what by wine, what by the blood of grapes, what by a garment, and what by a covering: that they relate to the Lord, who is there called Shiloh, is manifest: this passage treats of Judah, by whom is represented the Lord's Divine celestial; by the garment which He should wash in wine, and by the covering which He should wash in the blood of grapes, is signified His rational and natural, which He should make Divine. In like <sup>18</sup> manner in Isaiah: "Who is this that cometh out of Edom, with dyed *garments* out of Bozrah, this that is honourable in His *apparel*, going in the multitude of His strength? Wherefore art Thou red as to Thy *garment*, and Thy *garment* as of one that treadeth in the wine-press? And I have trodden the wine-press alone, and of the peoples there was none with Me: their victory is sprinkled upon *My garments*, and I have polluted all *My raiment*" (lxiii. 1-3), where also garments and clothing denote the Lord's Human, which He made Divine by His Own power through the combats of temptations and victories, wherefore it is said, "I have trodden the wine-press alone, and of the peoples there was none with Me." The like is implied in Isaac's smelling *the odour of Esau's garments*, and blessing him (Gen. xxvii. 27). The Holy Itself <sup>19</sup> of the Lord's Divine Human was also the garment, which appeared as light, and as glistening white, when He was transfigured, concerning which it is thus written in Matthew: "When Jesus was transfigured, His face did shine as the sun, and His *garments* became white as the light" (xvii. 2); and in Luke: "Whilst Jesus prayed, the appearance of His face was altered, and His *garment* was *glistening white*" (ix. 29);

and in Mark: "When Jesus was transfigured, *His garments* became shining, exceeding white as snow, such as no fuller on earth can whiten" (ix. 3). The like was represented by the garments of holiness, which Aaron put on when he entered within the veil, and which were of linen (Levit. xvi. 2, 4); also by the garments of holiness which were for glory and beauty (*decus*), and which belonged to the ministry, concerning which see Exod. xxviii. 2 to the end; xxxix. 1 to the end; in these garments there was not the smallest particular but what had some representation.

2577. *And with all*: that this signifies that the case is the same also with the truths which are thence, namely, with scientific and sensual truths, appears from what has been said above, and also from the series itself, for it is said immediately above, "Behold it is to thee a covering of the eyes *to all* who are with thee," by which are signified rational truths, which are like a covering to spiritual truths, and now it is again said *with all*, by which therefore are signified truths still inferior, which are from rational truths, and these are no other than what are called scientific truths, and sensual truths. That scientific truths and sensual truths are from rational truths, appears from the order of influx, [according to which order] interior things inflow into exterior things, or, what is the same, higher things into lower things, but not contrariwise. It indeed appears otherwise, namely, that man becomes rational through sensu-als and scientifics: but this is a fallacy. Good from the Lord is continually flowing in through man's rational faculty, and meets and adopts to itself scientifics, and in proportion to the quantity thereof which it can adopt, and arrange in due order, man becomes rational. With this the case is the same as with good, and with the truths which are called the truths of faith. Good from the Lord flows in into truths, and adopts them to itself, and in proportion to the quantity thereof which it can adopt, man becomes spiritual; although it appears as if the truths which are called the truths of faith flowed in, and rendered man spiritual. It is owing also to this appearance, that at this day the truth which is of faith is so much cultivated, and the good which is of charity is not thought of.

2578. *And she was vindicated*: that this signifies that thus there was no blame and no hurt, appears from all that precedes, whereof this is the close.

2579. Verse 17. *And Abraham prayed to God, and God healed Abimelech, and his wife, and his maid-servants, and they brought forth. Abraham prayed to God*, signifies revelation: *and God healed Abimelech*, signifies the soundness of doctrine as to good: *and his wife*, signifies as to truth: *and his maid-servants*, signifies as to the affections of doctrinals: *and they brought forth*, signifies fertility.

2580. *Abraham prayed to God*: that this signifies revelation, appears from the signification of praying when it is predicated of the Lord, as denoting being revealed, concerning which see no. 2535; and from the representation of Abraham, as denoting the Lord, concerning which see many preceding passages. In the sense of the letter there are two, namely, one who prayed, and another to whom prayer was addressed, for it is said, "Abraham prayed to God," but in the internal sense there are not two, but one, for in Him [namely, the Lord] was God or Jehovah, Who revealed, inasmuch as He was conceived of Jehovah; but in proportion to what there was in Him of the maternal human, in the same proportion He was another. How these things are, can with difficulty fall into man's ideas so as to be understood: it may indeed fall easily into angelic ideas, which are in the light of heaven, but not so well into human ideas, which, unless they are illuminated by those things which are of the light of the world, do not perceive anything; still less can it fall into the ideas of those, to whom everything which is of the light of heaven is thick darkness, and of no account.

2581. *And God healed Abimelech*: that this signifies the soundness of doctrine as to good, appears from the signification of healing, as denoting making sound; and from the representation of Abimelech, as denoting the doctrine of faith regarding rational things, see no. 2510: that it signifies as to good, appears from this circumstance, that his wife also is said to be healed, by which is signified soundness of doctrine as to truth. For in the Word, when a husband is called a husband, and also when he is mentioned by name, then he signifies good, and the wife signifies truth; but when a husband is called a man (*vir*), then he signifies truth, and the wife good: concerning this circumstance, see also nos. 915, 1468, 2517.

2582. *And his wife*: that this signifies as to truth, appears from the signification of a wife, as denoting truth, concerning which see just above, no. 2581.

2583. *And his maid-servants*: that this signifies as to the affections of doctrinals thence derived, appears from the signification of maid-servants, as denoting the affections of rationals and scientifics, concerning which see nos. 1895, 2567, in the present case the affections of doctrinals, because they are predicated of the doctrine of faith, for they were the maid-servants of Abimelech, by whom is signified the doctrine of faith, see nos. 2509, 2510; for all things are predicated according to the things or subjects which are being treated of.

2584. *And they brought forth*: that this signifies fertility, appears from the signification of bringing forth and of births. In the internal sense of the Word these expressions signify nothing else than spiritual and celestial things, wherefore

when mention is made of conception or of conceiving, of birth or of bringing forth, of nativity or of being born, of generation or of generating, also of those who beget, as the father and the mother, and of those who are begotten, as the sons and the daughters, the expressions are understood only in a spiritual sense, for the Word in itself is spiritual and celestial; this is the case also in respect to the expression bringing forth, by which is signified fertility as to the things which are of doctrine. That by births, in the Word, are meant no other [than spiritual] births, may appear from the following passages:—in Samuel: “They that are filled with bread are hired, and the hungry have ceased, until *the barren hath borne seven, and she that hath many sons hath failed*: Jehovah slayeth and maketh alive, He causeth to go down into hell, and He causeth to ascend” (1 Sam. ii. 5, 6). In Jeremiah: “*She that hath borne seven languisheth, she breatheth out her soul; her sun goeth down while it is yet day*” (xv. 9). In Isaiah: “Sing, O *barren*, she did not *bear*: break forth into singing and cry aloud, she *hath not brought forth*, for more are the sons of the desolate one than the sons of the married one, saith Jehovah” (liv. 1). In David: “The voice of Jehovah causeth the hinds to *bring forth*, and maketh bare the forests; and in His temple every one declareth His glory” (Psalm xxix. 9). In Isaiah: “Blush, O Zidon, because the sea hath said, the fortification of the sea, saying, I have not *travailed*, I have not *brought forth*, nor have I educated young men, nor brought up girls, as with the report of Egypt, *they shall bring forth*, according to the report of Tyre” (xxiii. 4, 5). Again: “Before she *travailed*, she *brought forth*, and before her pain came, she *bare a male*; who hath heard such a thing? Who hath seen such things? Doth the earth *travail* in one day? and shall I cause to *bring forth*? saith Jehovah; shall I cause to *bring forth*, and shall I shut up? saith thy God” (lxvi. 7–9). In Jeremiah: “Ask ye now, and see, whether a *male bringeth forth*? Wherefore have I seen every man (*vir*) with his hands upon his loins as one *in travail*?” (xxx. 6). In Ezekiel: “I will give fire in Egypt, and Sin *travailing shall travail*, and No shall be” (xxx. 16). In Hosea: “Ephraim, as a bird shall their glory fly away, from *the birth*, and from *the womb*, and from *the conception*” (ix. 11). Again: “The pains of a *travailing woman* came upon Ephraim, he is an unwise son, because in time he shall not stand in the *breaking of the matrix* of sons” (xiii. 13). In John: “A woman encompassed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she, *bearing in the womb*, cried *travailing*, and was tortured to *bring forth*: and the dragon stood before the woman, who was *travailing*, that when she had *brought forth* her son, he might devour him; and she *brought forth* a son, a male, who was to feed all nations with a rod



of iron ; but the boy was caught up to God and His throne" (Apoc. xii. 1, 2, 4, 5). From all these passages every one may <sup>3</sup> see, that no other conceptions and births are signified, than such as are of the church. The case is the same with what is here said of Abimelech, "That God healed Abimelech, his wife, and his maid-servants, and they *brought forth* ; and that *shutting* Jehovah *shut up every womb* of the house of Abimelech, because of the word of Sarah, Abraham's wife : " what is signified by these words, in the internal sense, may appear from their explanation, namely, that they denote the quality of the state of the doctrine of faith, when it is viewed from truths Divine, and its quality when it is viewed from the rational ; namely, that when it is viewed from truths Divine, that is, from the Word, then all things in general and particular, both rationals and scientifics, confirm it ; but that it is otherwise when viewed from human things, that is, from reason and science, for then nothing of good and nothing of truth is conceived ; for viewing [anything] from the Word is viewing it from the Lord, but viewing it from reason and science, is viewing it from man ; all intelligence and wisdom are from the Word, and all insanity and foolishness are from reason and science.

2585. Verse 18. *Because Jehovah shutting had shut up on that account every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife. Because Jehovah shutting had shut up on that account every womb of the house of Abimelech,* signifies barrenness of doctrine : *because of the word of Sarah,* signifies through the rational if it had conjoined itself : *Abraham's wife,* signifies in order that spiritual truth might be conjoined with celestial good.

2586. *Because Jehovah shutting had shut up on that account every womb of the house of Abimelech :* that this signifies barrenness, namely, of doctrine, appears from the signification of shutting up the womb, as denoting hindering conception itself ; and from the signification of the house of Abimelech, as denoting the good of the doctrine of faith ; hence it is evident that barrenness is signified. The reason why above, in this chapter, mention is made of God, but that He is here first called Jehovah, is, that He is named God, where truth is treated of, but Jehovah, where good is treated of. All conception of doctrine is from good as a father, but the birth is by truth as a mother, as has been frequently said above. The subject here treated of is conception, and as this is from good, Jehovah is mentioned, whereas above, where the subject treated of is birth, and this is effected by truth, He was called God, as in the preceding verse, "God healed Abimelech, his wife, and his maid-servants, and they *brought forth*." In like manner also in other passages <sup>2</sup> in the Word where conception is treated of, as in Isaiah : "*Jehovah* from the *womb* hath called me : thus saith *Jehovah*,

my former from the *womb*; then I shall be precious to *Jehovah*; and My *God* shall be My strength" (xlix. 1, 5). Strength is predicated of truth, and therefore mention is made of God. Again: "Thus saith *Jehovah* thy maker, and thy former from the *womb*" (xliv. 2, 24); and in other places. Therefore also mention is made of the house of Abimelech, by which is signified the good of the doctrine of faith; that a house denotes good, see nos. 2048, 2233, 2234; and that Abimelech denotes the doctrine of faith, nos. 2509, 2510. That there is some Divine arcanum contained in these circumstances that Abimelech's maid-servants brought forth, and that the wombs of the house of Abimelech were shut up because of Sarah, is evident, which arcanum can be unfolded only by the internal sense.

2587. *Because of the word of Sarah*: that this signifies by the rational if it had conjoined itself, appears from the representation of Sarah, as a sister, as denoting rational truth, concerning which see no. 2508; the word of Sarah signifies everything transacted, namely, that she was called sister, that Abimelech took her, but that he did not approach unto her: what these things further signify, will be shown presently.

2588. *Abraham's wife*: that this signifies that spiritual truth might be conjoined with celestial good, appears from the representation of Sarah, as a wife, as denoting spiritual truth conjoined with celestial good, concerning which see nos. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507; and from the representation of Abraham, as denoting celestial good conjoined with spiritual truth, concerning which see nos. 2011, 2172, 2198, 2501; whether you call it spiritual truth and celestial good, or the Lord, it is the same thing, because the Lord is truth itself and good itself, and the very marriage of truth and good, and of good and truth. How these things are, may indeed appear from the explanation, but inasmuch as they are among the subjects which at this day are involved in obscurity, it is allowed to illustrate them as far as possible. The subject here treated of is the doctrine of faith, of which the Lord thought in His childhood, namely, whether it was allowable to enter into it by means of rational things, and thereby to form to Himself ideas concerning it. The reason why He thought this was from His love of providing for the good of the human race, who are such that they do not believe what they do not apprehend with the rational. But He perceived from the Divine, that this ought not to be so, wherefore from the Divine He revealed it to Himself, and, at the same time, from the same ground, also all things in the universe which are subject thereto, namely, those<sup>2</sup> things which are of rational and natural things. How the case is with the doctrinals of faith with men, was shewn above, no. 2568, namely, that there are two principles from which they

think, the negative and the affirmative; and that they think from the negative principle who believe nothing unless they are convinced by rational and scientific things, yea, by sensual things; and that those think from the affirmative who believe things to be true, because the Lord has declared them in His Word, consequently those who have faith in the Lord. Those who are in the negative in regard to the truth of what is written in the Word, and who say in their hearts, that they are willing to believe, when they are persuaded by rational and scientific things, are in such a state that they never believe, no, not even when convinced by the very sensu-als of the body, as by the sight, the hearing, and the touch, for they always form new reasonings against those convictions, whereby at length they totally extinguish all faith, and at the same time turn the light of the rational into darkness, because into falsities. But those who are in the affirmative, that is, who believe that what is written in the Word is true, because the Lord has said so, are in such a state, that by rational and scientific, yea, by sensual things, they are continually confirmed, and their ideas enlightened and strengthened; for man has no light but by means of rational and scientific things; every one also does this. With these latter, doctrine thus living liveth, and of them it is said, that *they are healed, and bring forth*: but with the former, doctrine dying dieth, and of them it is said, that *the womb shutting is shut up*. Hence it is evident, what it is to enter into the doctrine of faith through rational things, and what to enter into rational things from the doctrine of faith. But these things shall be illustrated by examples. It is <sup>3</sup> from the doctrine of the Word, that the first and principal thing of doctrine is love to the Lord and charity towards the neighbour. Those who are in the affirmative respecting this doctrine, may enter at pleasure into rational and scientific things, yea, into sensual things, each one according to his gift, his knowledge, and his experience; yea, the more they enter into such things, the more they are confirmed, for universal nature is full of confirmation. But those who deny this first and principal thing of doctrine, and wish first to be convinced that it is so by scientific and rational things, never suffer themselves to be convinced, because they deny it in heart, and are continually standing up for some other principle, which they believe essential; at length by confirmations of their own principle, they so blind themselves, that they cannot even know what love to the Lord is, and what love towards the neighbour is; and inasmuch as they confirm themselves in things contrary thereto, they also at length confirm themselves in this, that there cannot be given any other love in which there is delight, than the love of self and of the world, and they confirm this to such an extent, that, if not in doctrine, yet in life,

they embrace infernal love instead of heavenly love. But with those who are neither in the negative, nor in the affirmative, but in what is doubtful before they deny or affirm, the case is as was mentioned above, no. 2568, namely, that those who incline to a life of evil, fall into the negative; but those who  
4 incline to a life of good, are led into the affirmative. Let this example also be taken: It is one of the primary things of the doctrine of faith that all good is from the Lord, and all evil from man, or from oneself. Those who are in the affirmative that this is so, may confirm themselves therein by many things both rational and scientific, for instance by this, that it is impossible for any good to flow in from any other source than good itself, that is, from the fountain of good, consequently from the Lord, and that this must needs be the beginning of good; and this he may illustrate to himself by all things which are truly good in himself, in others, in the community, yea, in the created universe. But those who are in the negative, confirm themselves in contrary things, by means of all things which they can think of, to such a degree, that at length they do not know what good is, but dispute with each other concerning the highest good, being in deep ignorance that celestial and spiritual good, which is from the Lord, is that good by which every inferior good is vivified, and that thence delight is truly delight; some also conceive, that if good were not from themselves, it could not possibly come from any other  
5 source. Again, take also as an example this point, that those who are in love to the Lord, and in charity towards the neighbour, can receive the truths of doctrine, and have faith in the Word, but not those who are in the life of the love of self and of the world; or, what is the same thing, that those who are in good can believe, but not those who are in evil. Those who are in the affirmative can confirm this by innumerable considerations both rationally and scientifically; rationally, by this consideration, that truth and good agree together, but not truth and evil, and that as in evil there is all falsity, so also from evil comes all falsity, and that if in some cases there be still truth, it is in the lips, and not in the heart; scientifically, by many considerations, as for instance, that truths shun evils, and that evils spue out truths. But those who are in the negative confirm themselves in this persuasion, that every one, of whatever quality he be, even though he live in continual hatred, in the delights of revenge, and in deceits, is capable of believing like others, and they confirm themselves in this until they altogether reject the good of life from doctrine, and when this is  
6 rejected they believe nothing. In order that it may be still further evidenced how the case is, let the following example also be taken: those who are in the affirmative, that the Word is so written as to contain an internal sense, which does not



appear in the letter, can confirm themselves therein by many rational considerations, as by the following, that through the Word man has connection with heaven; that there are correspondences of natural things with spiritual things, and that these latter things do not appear as they really are; that the ideas of interior thought are altogether different from material ideas, which fall into expressions of speech; that man, even during his abode in the world, may also be in heaven, inasmuch as he was born to live in both, by means of the Word which is for both; that a certain Divine light flows in with some, into their intellectuals and affections, whilst the Word is being read; that it is necessary that something should be written which has come down from heaven, and consequently that that something cannot be such in its origin as it is in the letter; that nothing can be holy but by virtue of a certain holiness which is within. They can also confirm themselves therein by scientific considerations, as by the following, that in olden time men were in representatives, and that the writings of the Ancient church were such; also that hence also were the writings of many among the gentiles; and that the style derived thence became venerated as holy in the churches, and as learned among the gentiles; the books of several authors may likewise be mentioned as instances of this kind of writing. But those who are in the negative, if they do not deny all these things, still they do not believe them, and they persuade themselves that the Word is such as it is in the letter, to appearance indeed of a worldly nature, yet still that it is spiritual; but wherein its spirituality consists is of no concern to them, though for manifold reasons they are willing to grant it; and this they can confirm by many arguments. In order that this subject may be accom-7 modated to the apprehension of the simple, let the following scientific be taken as an example. Those who are in the affirmative, that sight is not of the eye, but of the spirit, which by means of the eye, as by an organ of its body, sees the things that are in the world, may confirm themselves therein by many considerations, as for instance by the following: that the things heard in conversation have relation to a certain interior sight, and are transmuted into it, which could not be the case unless there existed a more interior sight; also, that whatever is thought is seen by an interior sight, by some persons more clearly, and by others more dimly; besides, that objects of the imagination are not unlike the objects of sight; and further, that unless the spirit, which is in the body, saw that which the eye, as an organ, drinks in, the spirit in the other life could see nothing, when yet it must needs be that it will there see numberless and astonishing things which the eye of the body is utterly incapable of seeing; moreover they may reflect on dreams, especially those of the prophets, in which many things

were seen as distinctly as by the bodily sight, and yet not by the bodily eyes; lastly, if they have a taste for philosophical things, they may confirm themselves in the above truth by this consideration, that exterior things cannot enter into interior things, as composites cannot enter into simples; consequently the things which are of the body cannot enter into the things which are of the spirit, but contrariwise; and by very many other considerations besides, till at length they are persuaded that sight belongs to the spirit, and not to the eye, except from the spirit. But those who are in the negative call all these things either natural things or phantasies; and when they are told that a spirit possesses and enjoys a much more perfect sight than man does in the body, they ridicule such an idea, and make light of it, believing that they must live in darkness when they are deprived of the sight of the eye, although the contrary is  
<sup>8</sup> true, that they are then in light. From the above examples it is evident, what is meant by entering from truths into rational and scientific things, and what by entering from rational and scientific things into truths, namely, that the former is according to order, but the latter contrary to order; and that when it is done according to order, man is enlightened, but that when it is done contrary to order, he is blinded. Hence it is clear, of how much importance it is that truths be known and believed, for by truths man is enlightened, whereas by falsities he is blinded: by truths there is opened an immense and almost unbounded plain to the rational, but by falsities there is opened no such plain, although it appears otherwise; hence the angels enjoy such great wisdom, because they are in truths, for truth is  
<sup>9</sup> the very light of heaven. Those who have blinded themselves by being unwilling to believe anything which they could not apprehend by the senses, till at length they believed nothing, were formerly called serpents of the tree of knowledge, for they reasoned much from the sensu-als and the fallacies thence, which gain easy admittance to man's apprehension and faith, and thereby they seduced many, see nos. 195, 196. In the other life they are easily distinguished from other spirits by this circumstance, that on every subject relating to faith they reason whether it be so, and though it is shewn them a thousand and a thousand times to be so, still they raise negative doubts in opposition to everything that confirms, and this to eternity. They are in consequence blinded to such a degree, that they have no common sense, that is, they cannot apprehend what is good and true; and yet every one of them thinks that he has more wisdom than all in the universe besides, making wisdom consist in this, that they can break down the Divine, and deduce it from what is natural. Many who have been accounted wise in the world are of this sort more than others; for in proportion as any one excels in talent and knowledge, and is in the

negative, in the same proportion he is more insane than others; but in proportion as any one excels in talent and knowledge, and is in the affirmative, in the same proportion he can become wiser. Cultivating the rational by means of sciences, is in nowise denied to any one, but it is forbidden to harden oneself against the truths of faith, which are the truths of the Word. This sub-<sup>10</sup>ject is much treated of in the internal sense of the Word, especially in the prophetic Word, where Asshur and Egypt are treated of, for by Asshur is signified reasoning, see nos. 119, 1186; and by Egypt science, see nos. 1164, 1165, 1186, 1462. *Concerning those who by means of scientific and rational things wish to enter into the doctrinals of faith and Divine things, and thereby become insane*, it is thus written in Isaiah: "I will confound *Egypt* in *Egypt*, and they shall fight a man (*vir*) against his brother, and a man (*vir*) against his companion, city against city, and kingdom against kingdom: and the spirit of *Egypt* shall be exhausted in the midst thereof, and I will swallow up the counsel thereof: waters shall fail from the sea, and the river shall be dried up and wither; and the streams shall retire, the rivers of *Egypt* shall be lessened and dried up; the reeds and sedge shall wither away; all the seed of the stream shall wither. Jehovah hath mixed in the midst thereof the spirit of perversities, and they have caused *Egypt* to err in every work thereof, as a drunken one erreth in his vomiting" (xix. 2, 3, 5-7, 14). Again: "Woe to the rebellious sons, who depart to go down into *Egypt*, but have not asked at my mouth, to strengthen themselves in the strength of *Pharaoh*, and to trust in the shadow of *Egypt*! And the strength of *Pharaoh* shall be to you for shame, and trust in the shadow of *Egypt* for ignominy" (xxx. 1-3). Again: "Woe to them that go down into *Egypt* for help, and stay on horses, and trust in chariots because they are many, but look not unto the Holy One of Israel, neither seek Jehovah! And Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is holpen shall fall, and they all shall be consumed together: and *Asshur* shall fall by the sword not of a man (*vir*), and the sword not of a man (*homo*) shall devour him" (xxx. 1, 3, 8). In Jeremiah: "My people hath committed two evils, they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which do not hold water. Is not Israel a servant? If he be a child of the house, why is he become a spoil? Dost thou not do this to thyself, by forsaking Jehovah thy God, at the time when He leadeth thee into the way. And now what hast thou to do with the way of *Egypt* to drink the waters of Shichor? or what hast thou to do with the way of *Asshur*, to drink the waters of the river? O generation, ye see the Word of Jehovah; have I been a wilderness unto Israel? a land of darkness? Wherefore have My people said,

We shall have the dominion ; we will not come further to thee ? Why departest thou in strength to change thy way ? Thou also shalt be ashamed of *Egypt*, as thou wast ashamed of *Asshur*" (ii. 13, 14, 17, 18, 31, 36). Again : " Hear the Word of Jehovah, ye remains of Judah, Thus saith Jehovah of Zebaoth, the God of Israel, If ye setting set your faces to come into *Egypt*, and come to sojourn there, and it shall be, the sword of which ye were afraid shall overtake you there in the land of *Egypt*, and the famine whereof ye were afraid shall cleave unto you there in *Egypt*, that ye may die there : and they shall all be men (*viri*), who have set their faces to come into *Egypt*, to sojourn there ; they shall die by the sword, by the famine and the pestilence, and none of them shall survive or escape from before the evil which I bring upon you " (xlii. 15-17, and following verses). In Ezekiel : " And let all the inhabitants of *Egypt* know that I am Jehovah ; because they have been a staff of a reed to the house of Israel, when thou didst take hold of him in the hand (*vola*), thou shalt be broken, and shalt rend all their shoulder, and in leaning yourselves upon it, thou shalt be broken, and shalt make all their loins to stand ; wherefore thus saith the Lord Jehovah, Behold, I bring upon thee the sword, and I will cause it to cut off from thee man (*homo*) and beast, and the land of *Egypt* shall be for a desolation and a wasteness, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it " (xxix. 6-9 and the following verses). In Hosea : " Ephraim was like a foolish dove, they called upon *Egypt*, they departed to *Asshur* ; when they go, I will spread my net over them ; woe unto them, because they have wandered from Me " (vii. 11-13). Again : " Ephraim feedeth on wind, and followeth after the east wind ; every day he multiplieth a lie and vastation, and they make a covenant with *Asshur* ; and oil is carried down into *Egypt* " (xii. 1, 2). Again : " Israel hath committed whoredom under his God, thou hast loved gain upon all corn-floors : Ephraim shall return into *Egypt*, and in *Asshur* they shall eat what is unclean ; for, lo, they have gone away because of devastation, *Egypt* shall gather them together, Moph shall bury them, the thorn shall possess what is desirable for their silver, the thistle shall be in their tents : Ephraim is smitten, their root is dried up, they shall not bring forth fruit ; yea, though they have begotten, yet will I slay the desires of their belly, my God shall reject them, because they have not heard Him, and they shall be wanderers among the nations " (ix. 1, 3, 6, 16, 17). In Isaiah : " Woe to *Asshur*, the rod of Mine anger, and the staff, in their hand, of Mine indignation ; he doth not think what is right, and his heart doth not meditate what is right, because it is in his heart to destroy, and to cut off nations not a few : for he saith, Are not my princes altogether kings ? I will visit upon the fruit of the



lifting up of the heart of the king of *Asshur*, because he hath said, In the strength of my hand I have done, and in my wisdom, because I am intelligent, and I will remove the boundaries of the people, and I will spoil their treasures, and I will cast down, as a powerful one, the inhabitants; therefore shall the Lord of the lords of Zebaoth send upon his fat ones leanness, and in the place of his glory in kindling shall be kindled the burning of fire" (x. 5, 7, 8, 12, 13, 16). In all these <sup>11</sup> passages by *Asshur*, as has been shewn, is signified reasoning; by Egypt and Pharaoh, science; by Ephraim, the intellectual; and there is described in these and many other passages in other parts of the Word, of what quality man's rational becomes, when he reasons from the negative about the truths of faith. The same is involved [in the following circumstances]: when Rabshakeh, being sent by the king of *Asshur*, spoke against Jerusalem and king Hezekiah, the angel of Jehovah then smote in the camp of the king of *Asshur* a hundred and eighty and five thousand (Isaiah xxxvi. and xxxvii.); whereby is signified what an overthrow of man's rational things takes place, when he reasons against Divine things, howsoever it may appear to himself that he is wise in so doing. This reasoning is also <sup>12</sup> called throughout the Word whoredom with the sons of Egypt, and with the sons of *Asshur*, as in Ezekiel: "*Thou hast committed whoredom with the sons of Egypt, thy neighbours, great in flesh, and hast multiplied thy whoredom, and hast committed whoredom with the sons of Asshur, and yet wast not satisfied*" (xvi. 26, 28; xxiii. 3, 5-21), see no. 2466. *But concerning those* <sup>13</sup> *who from the doctrine of faith enter into rational and scientific things, and thereby become wise, it is thus written in Isaiah:* "In that day there shall be an altar to Jehovah in the midst of the land of *Egypt*, and a statue near the border thereof to Jehovah, and it shall be for a sign and for a witness to Jehovah of Zebaoth in the land of *Egypt*: for they shall cry to Jehovah because of the oppressors, and He shall send to them a preserver and a prince, and He shall deliver them, and Jehovah shall be made known to *Egypt*, and the *Egyptians* shall know Jehovah in that day, and shall make sacrifice and an offering, and shall vow a vow to Jehovah, and shall pay it" (Isaiah xix. 19-21). Again: "In that day there shall be a highway from *Egypt* to *Asshur*, and *Asshur* shall come into *Egypt*, and the *Egyptians* shall serve *Asshur*: in that day shall Israel be a third to *Egypt* and to *Asshur*, a blessing in the midst of the land, which Jehovah or Zebaoth shall bless, saying, Blessed is My people *Egypt*, and the work of My hands *Asshur*, and Mine inheritance Israel" (xix. 23-25). The spiritual church is here treated of, the spiritual whereof is Israel, the rational *Asshur*, and the scientific Egypt, which three constitute the intellectual things of that church, and which thus succeed each other, wherefore

it is said, "In that day shall Israel be a third to Egypt and to Asshur," and "blessed is My people Egypt, and the work of My  
 14 hands Asshur, and Mine inheritance Israel." Again: "It shall be in that day, a great trumpet shall be sounded, and they shall come who were perishing in the land of *Asshur*, and the outcasts in the land of *Egypt*, and shall bow themselves to Jehovah in the mountain of holiness, in Jerusalem" (xxvii. 13). Again: "Thus saith Jehovah, The labour of *Egypt*, and the hire of Kush and of the Sabæans, of men (*vir*i) of a measure, shall pass over to thee, and shall be thine, they shall go after thee, and shall bow themselves unto thee, they shall pray to thee, Surely God is in thee, and there is no other God besides" (xlv. 14). Kush and the Sabæans are Knowledges, see nos. 117, 1171. In Zechariah: "*Egypt* shall go up to Jerusalem to worship the king Jehovah of Zebaoth" (xiv. 17). In Micah: "I look back unto Jehovah, I await the God of my salvation, my God will hear me. A day to build thy walls, this is the day, and they shall come even to Thee thence from *Asshur*, and the cities of *Egypt*, and thence from *Egypt* even to  
 15 the river" (vii. 7, 11, 12). In Ezekiel: "Thus saith the Lord Jehovih, At the end of forty years I will gather together *Egypt* from the peoples whither they were dispersed, and I will bring back the captivity of *Egypt*" (xxix. 13, 14). Again: "Behold *Asshur* [was] a cedar in Lebanon, beautiful in branch, and a shadowy forest, and of a high stature, and his branch was among the tangled boughs; the waters caused him to grow, with the rivers thereof going about his plantation, and sent forth the aqueducts thereof to all the trees of the field: therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches were made long by many waters: all the birds of the heavens built their nests in his branches, and all the wild beasts of the field brought forth under his branches, and in his shade dwelt all great nations; and he became beautiful in his greatness, in the length of his branches, because his root was by many waters: the cedars did not hide him in the garden of God; the fir-trees were not equal to his branches, no tree in the garden of God was equal to him in his beauty: I made him beautiful in the multitude of his branches, and all the trees of Eden, which were in the garden of God, vied with him" (xxx. 3-9). In this passage the Most Ancient church, which was celestial, is described as to the quality of its rational, and thus of its wisdom and intelligence, inasmuch as that church from Divine things regarded the things which were beneath, thus from goods themselves it regarded truths, and thereby whatever was subject thereto. Asshur and the cedar denote the rational: the tangled boughs, among which the branches were, denote scientifics: rivers and waters denote spiritual goods, by which is the root: the height

and length of the branches denote its extension : the garden of God denotes the spiritual church : the trees of Eden denote perceptions. Hence, and from what is said before, it is evident what is the quality of man's rational and scientific, when they are subordinated to Divine truths, and serve for the confirmation thereof. That rational and scientific things serve those<sup>16</sup> who are in the affirmative as means of becoming wise, was represented and signified by its being commanded the sons of Israel, that they should borrow of the *Egyptians* vessels of gold, and vessels of silver, and garments (Exod. iii. 22 ; xi. 2 ; xii. 35, 36) ; in like manner by what is said in the Word throughout, that they should possess the goods, houses, vineyards, oliveyards, and many other things, belonging to the nations ; and also that the very gold and silver which were taken from the nations should become holy, as in Isaiah : " Jehovah shall visit Tyre, and she shall return to her meretricious hire, and shall commit whoredom with all the kingdoms of the earth upon the faces of the ground ; and her merchandize and her meretricious hire shall become *holy to Jehovah* : it shall not be treasured up and it shall not be laid up, because for them that dwell before Jehovah her merchandize shall be for eating to fulness, and for an ancient covering " (xxiii. 17, 18). The merchandize of Tyre denotes Knowledges, see no. 1201, which, to those who are in the negative, are for meretricious hire, but to those who are in the affirmative, are for what is holy. The like is also meant by these words of the Lord : " Make to yourselves friends of the mammon of unrighteousness, that when ye shall fail, they may receive you into everlasting dwellings ; if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true ? " (Luke xvi. 9, 11).

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THE STATE AND CONDITION, IN THE OTHER LIFE, OF THE NATIONS  
AND PEOPLES WHO ARE BORN OUTSIDE OF THE CHURCH.

2589. *It is the general opinion that those who are born outside of the church, and who are called Heathens and Gentiles, cannot be saved, because they have not the Word, and consequently are ignorant of the Lord, without Whom there is no salvation : but still, that these also are saved, may be known from this single consideration, that the mercy of the Lord is universal, that is, extended to each individual, and that those who are born outside of the church are nevertheless men, as much as those born within the church, who are comparatively few in number, and that it is no fault of theirs that they are ignorant of the Lord ; wherefore the quality of their state and condition in the other life, of the Divine mercy of the Lord, has been shewn to me.*

2590. *I have been instructed by many [experiences], that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and according to their religiosity have acquired something resembling conscience, are accepted in the other life, and are there instructed by the angels with the utmost care in the goods and truths of faith: and when they are instructed, they behave themselves modestly, intelligently, and wisely, and easily receive and imbibe [what they are taught], inasmuch as they have formed to themselves no principles contrary to the truths of faith, which would have to be dispersed, still less scandals against the Lord, as is the case with many Christians who have led a life of evil; moreover, such Gentiles do not hold others in hatred, never revenge injuries, never devise cunning stratagems and deceits, yea, they even wish well to Christians, although Christians on their part despise the Gentiles, and even do them injury to the utmost of their power; but the latter are delivered by the Lord from the unmercifulness of the former, and*  
 2 *are protected. For with Christians and Gentiles in the other life, the case is thus:—Christians who have acknowledged the truths of faith, and at the same time have led a life of good, are received in preference to the Gentiles, but such Christians at this day are few in number; whereas the Gentiles who have lived in obedience and mutual charity are received in preference to the Christians who have not led a good life. For all persons throughout the whole world of earths who have lived in good, are, of the mercy of the Lord, received and saved, for good itself is that which receives truth; the good of life being the very ground of the seed, that is, of truth, which evil of life does not receive; for even if they who are in evil were to be instructed a thousand ways, yea, even if they were to be most perfectly instructed, still the truths of faith with them would enter no further than into the memory, and would not penetrate to the affection which is of the heart; wherefore also the truths of their memory are dissipated, and become no truths, in the other life.*

2591. *But there are among the Gentiles, as among the Christians, both wise and simple. In order that I might be instructed concerning the quality of each kind, it was given me to converse with them, sometimes for hours and days together. At this day, however, there are scarcely any of the Gentiles who may be called wise, whereas in ancient times there were very many, especially in the Ancient church, which was the source whence wisdom emanated to many nations. In order that I might know of what quality they were, it was given me to converse familiarly with some of them; and how far their wisdom excelled that of the present day, may appear from what follows.*

2592. *There was present with me a certain spirit, who had formerly been among those of more eminent wisdom, and was consequently also well known in the learned world, with whom I*



spoke on various subjects; and as I knew that he was wise, I conversed with him about wisdom, intelligence, order, the Word, and lastly, about the Lord. Concerning wisdom he said, that there is no other wisdom than that which is of life, and that wisdom cannot be predicated of any other thing. Concerning intelligence he said, that it is from wisdom. Concerning order he said, that it is from the supreme God, and that to live in that order is to be wise and intelligent. In regard to the Word, when I read to him something out of the prophetic parts, he was exceedingly delighted therewith, especially from this circumstance, that each particular name, and each particular expression, was significative of interior things, and he greatly wondered that the learned at this day are not delighted with such a study. I perceived manifestly, that the interiors of his thought or mind were open, and at the same time that those of some Christians who were present were closed, for they were under the influence of envy against him, and also of incredulity that the Word was such: yea, when I went on reading the Word, he said that he could not be present, because the influence which he perceived was too holy for him to bear it, so inwardly was he affected; whereas the Christians on the other hand declared loudly, that they could be present, because their interiors were closed, and holy things did not affect them. At last I conversed with him concerning the Lord, in that <sup>2</sup> He was born a man, but conceived of God, and that He put off the human, and put on the Divine, and that He it is who governs the universe. To this he replied, that he knew many things about the Lord, and that he apprehended in his way that the case could not have been otherwise, if the human race were to be saved. In the meantime certain evil Christians infused various scandals, but he was unconcerned at them, saying that it was no wonder that they did so, because in the life of the body they had imbibed such [ideas] concerning those subjects, as were not becoming, and that before such [ideas] were dispersed, they were not capable of admitting such things as confirm, like those who are in ignorance. This spirit was a Gentile.

2593. It was also given me to speak with others who lived in Ancient times, and who had then been among those of more eminent wisdom. They were first seen in front at a distance, and there they were able to apprehend the interiors of my thoughts, consequently many things fully. From a single idea of thought they were able to know an entire series, and to fill it with the delightful things of wisdom with pleasing representations. Hence it was perceived, that they were among those of more eminent wisdom, and I was told that they were of the Ancients. And thus they approached nearer to me, and when I read to them something out of the Word, they were in the highest degree delighted (*delectati*). It was given me to perceive their delight (*delectatio*), and delight (*jucunditas*), which arose principally from this consideration, that all the things in

general and particular which they had heard from the Word were representative and significative of celestial and spiritual things. They said that in their time, whilst they lived in the world, their manner of thinking and speaking, and also of writing, was of this sort, and that this was the study of their wisdom.

2594. But as to what concerns the modern Gentiles, they are not so wise, being in most respects simple in heart; nevertheless such of them as have lived in mutual charity receive wisdom in the other life, and of these it is allowed to relate the following particulars.

2595. I heard a certain sonorous gyre, but coarser than usual, and from the sound I knew at once that it consisted of gentiles; it was told me by the angels, that they were gentiles who had been resuscitated three or four days before. The gyre or choir was heard for several hours, and it was perceived, that even during that short space of time they were becoming more and more perfected. Being surprised at this, I was told that they can be initiated into choirs, consequently into agreement, in a single night, whereas most Christians can scarcely be so in thirty years. Gyres or choirs are when many are speaking together at the same time, all as one, and each as all. But concerning gyres or choirs, by the Divine mercy of the Lord, more will be said elsewhere.

2596. One morning there was a single choir at a distance from me, and from the representations of this choir it was given to know that they were Chinese; for they exhibited a kind of woolly goat, also a eake made of millet, and an ebony spoon, and likewise the idea of a floating city. They desired to come nearer to me, and when they applied themselves, they said that they wished to be alone with me, that they might open their thoughts. But it was told them that they were not alone, and that there were others who were indignant at their wishing to be alone, when yet they were guests. When they perceived their indignation, they fell to thinking whether they had trespassed against the neighbour, and whether they had claimed anything for themselves which belonged to others. (All thoughts are communicated in the other life.) It was given to perceive their agitation: it was that of an acknowledgment that possibly they had injured them, and also of shame on that account, and of other good affections at the same time, whereby it was known that they were endowed with charity. Presently I spoke with them, and at last about the Lord. When I called Him Christ, a certain repugnance was perceived in them; but the reason was disclosed, that they had brought it from the world, from their having known Christians to live worse than they did themselves, and in no charity. But when I simply called Him Lord, they were inwardly moved. They were afterwards instructed by the angels, that the Christian doctrine inculcates love and charity above every other doctrine in the whole world, but that there are few who live according to it.

2597. *There are Gentiles who, when they lived in the world, had known from intercourse and report, that Christians lead the worst life, in adulteries, hatreds and quarrels, drunkenness, and the like enormities, which they themselves held in horror, because they are contrary to their laws, customs, and religious principles. These in the other life are more timid than others of receiving the truths of faith. But they are instructed by the angels that the Christian doctrine and faith itself teaches quite differently, and that the Christians live less according to doctrinals than the Gentiles do. When they perceive this, they receive the truths of faith, and adore the Lord, but more tardily.*

2598. *Whilst I was once reading the seventeenth and eighteenth chapters of the book of Judges concerning Micah, how the sons of Dan took away his graven image, teraphim, and Levite, there was present a spirit from the Gentiles who in the life of the body had worshiped a graven image. He was very attentive, and when he heard what was done to Micah, and in what grief he was because of his graven image which the Danites took away, he was also overcome and affected with grief, insomuch that he scarcely knew, by reason of his interior grief, what he was thinking of: his grief was perceived, and at the same time the innocence which was in all his affections. Some Christian spirits were also present, and they observed him, and wondered that a worshiper of a graven image should be moved with so great an affection of mercy and innocence. Afterwards some good spirits spoke with him, telling him that a graven image ought not to be worshiped, and that he was capable of understanding this because he was man, but that he ought to think beyond the graven image, concerning God the Creator and Governor of the universal heaven and the universal earth, and believe that God to be the Lord. When these things were told him, it was given to perceive that the interior affection of his adoration, which was communicated to me, was much holier than with Christians. Hence it might appear that the Gentiles come more easily into heaven than Christians at this day, who are not so affected, according to the Lord's words in Luke (xiii. 29, 30). For in the state in which this Gentile spirit was, he was capable of imbibing all things of faith, and of receiving them with interior affection, for with him there was the mercy which is of love, and in his ignorance there was innocence, and whenever these are present, all things of faith are received as it were spontaneously, and this with joy. He was finally received among the angels.*

2599. *There was also another among the Gentiles, who had lived in the good of charity, and when he heard the Christian spirits reasoning about matters of faith (spirits reason together much more fully and acutely than men do, especially about goods and truths, because these are the things of the other life), he wondered that they disputed so, and said that he did not wish*



to hear them, for they reasoned from fallacies, instructing them thus: "If I am good, I am able from good itself to know the things that are true, and the things which I do not know, I can receive."

2600. Well-disposed Gentiles, in the other life, are generally instructed according to the states of their life, and according to their religiosity, so far as it is possible, consequently in different ways. It is allowed here to relate only three of these.

2601. Some of them are reduced into a state of tranquillity as of a kind of sleep, and then they seem to themselves to build small cities, and in the midst thereof to hide a secret thing, which they are desirous should be injured by no one: those cities they give to others, with entreaties not to injure the secret thing in the midst thereof. Innocence is thus insinuated into them, and also charity, with an idea that the secret thing is concerning the Lord. In this state they are kept a considerable time: it is a state of ignorance in which there is innocence. They are protected by little children, to prevent any one doing them harm. I have spoken with them, and have been much affected with the state of their innocence and charity, and also with their solicitude how they should hide the secret thing, and their holy fear lest it should be injured.

2602. There is one nation, said to be from the Indies, who have this religiosity, that they worship the great God by means of the following ceremony: they first magnify themselves, but presently prostrate themselves as worms: [they believe] also, that above the universe, which they suppose to be in a constant revolution, is that great God, who sees thence whatsoever they do: since their religious persuasions had been such in this life, they are brought again into them in the other life. I have spoken with them when they were under the influence of such imaginations. They are for the most part modest, obedient, and simple in heart. They are successively delivered by the angels from this phantasy: for they are instructed according to their religiosity, that the great God is the Lord, and that they may magnify themselves by this, that they can adore Him, and that they are still like worms, and that the Lord from the highest sees all things in general and in particular; thus by means of their own religiosity they are suitably led into the Knowledge of good and truth.

2603. There are certain Gentiles from those countries where they are black, who bring with them from their life in the world a wish to be treated harshly, believing that no one can come into heaven but by means of punishments and afflictions, and afterwards to receive greater joys (*lactiora*), which they call paradisiacal. These, because they have such ideas from their religiosity, are in the other life at first treated harshly by some whom they call devils, and are afterwards introduced into paradisiacal places, which are treated of in no. 1622: but they are instructed



by the angels, that punishments and afflictions are turned into good to them by the Lord, as is the case with those who are in temptations; also that paradisiacal places are not heaven, but that heaven consists in the affection of celestial and spiritual things, which are in the paradisiacal places; and that they have been in a certain way of truth, but in a shade of ignorance. They spoke with me a long time: during their state of afflictions, their speech was as it were with a kind of collision, thus distinguished from the speech of other spirits; but when their afflictions were over, and they were taken up to paradisiacal places, they had then no longer such a kind of speech, but an almost angelic speech. From their religiosity they also have the belief that they wish to possess interior things. They said, that when they are being treated harshly, they are black, but that afterwards they put off their blackness, and put on whiteness, knowing that their souls are white, but their bodies black.

2604. It is common for the Gentiles, who have worshipped any God under an image or statue, or any graven image, when they come into the other life, to be introduced to certain spirits who are in the place of their gods or idols, in order that they may put off their phantasies, and when they have been with such spirits for some days, they are then taken away from them. Those also who have worshiped men are sometimes introduced to them, or to others who are in their place. This is the case with many of the Jews, who are thus introduced to Abraham, Jacob, Moses, and David; but when they perceive that these are merely human like others, and can afford them no help, they are ashamed, and are conveyed to their places according to their life. Among the Gentiles in the other life the Africans are most beloved, inasmuch as they receive the goods and truths of heaven more easily than the rest: they are particularly desirous to be called obedient, but not faithful; they say that Christians, by reason of their possessing the doctrine of faith, may be called faithful, but themselves not so, unless they receive it, or as they say, are capable of receiving it.

2605. I have spoken with some who had been in the Ancient church, and who had then known that the Lord was to come, and who had imbibed the goods of faith, but yet had fallen away and become idolaters. They were in front towards the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe of one tone, nearly void of any rational of thought. They said that they had been there for many ages, and that they are occasionally taken thence, to serve others for certain uses which are vile. From them it was given to think of many Christians who are not outwardly, but inwardly idolaters, and deny the Lord in heart, consequently also the truths of faith, and to think what a lot awaits them in the other life.

# GENESIS.

## CHAPTER THE TWENTY-FIRST.

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2606. THE Word of the Old Testament was formerly called *the Law and the Prophets*. By the law were meant all the historical parts, which are the five books of Moses, the books of Joshua, Judges, Samuel, and Kings. By the Prophets were meant all the prophetical parts, which are those of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and also the Psalms of David. The historical parts of the Word are also called Moses, and hence instead of the law and the Prophets, it is usual to say Moses and the Prophets: and the prophetical parts are called Elias, see the Preface to the eighteenth chapter of Genesis.

2607. As to what concerns the historical parts, all things contained therein are historically true, except what is written in the first chapters of Genesis, which are made-up histories, and have been treated of in the First Part; and although they are historically true, they still have an internal sense, and in that sense, like the prophetical parts, they treat solely of the Lord; they treat also of heaven and of the church, and of the things which are of heaven and the church, but as these things are of the Lord, therefore through them they regard the Lord: hence they are the Word. All the historical relations therein are representative, and the particular words by which they are described are significative. That the historical relations are representative, may appear from what has been heretofore explained concerning Abraham, and will further appear from what remains to be explained, by the Divine mercy of the Lord, concerning Isaac, Jacob and his twelve sons, Egypt, the sojourning of the people in the wilderness, their entrance into<sup>2</sup> the land of Canaan, and other subjects. That all the particular words by which these historical relations are described are significative, is evident also from what has been already shewn, as that names signify things, Egypt science, Asshur the rational, Ephraim the intellectual, Tyre Knowledges, Zion the celestial church, Jerusalem the spiritual church, and so of the rest; in like manner that expressions are significative, as that a king

signifies truth, a priest good, and so with all other expressions as a kingdom, a city, a house, a nation, a people, a garden, a vineyard, an olive-yard, gold, silver, brass, iron, birds, beasts, bread, wine, oil, morning, day, light, and this constantly, both in the historical and prophetic books, although they were written by various persons, and at different times, which signification could never have been so constant, unless the Word had come down from heaven. Hence it may be known, that there is in the Word an internal sense; and this may appear from this consideration also, that the Divine Word could not possibly treat of mere men, as of Abraham, Isaac, Jacob, and their posterity, which was the worst of nations, of their kings, wives, sons, daughters, harlots, rapines, and the like things, which, considered in themselves, are not worthy of being mentioned in the Word, unless by them were represented and signified such things as are in the Lord's kingdom:—these are worthy of being mentioned in the Word.

2608. There are many such things in the Prophets, as in the passages quoted in no. 1888, and also this in Isaiah: "Moab shall howl, all Moab shall howl, for the foundations of Chir Charehsh, ye mourn howsoever worn out, for the fields of Cheshbon have failed, the vine of Sibmah; the lords of the nations bruise the sprigs, even from Jaëser have they reached, they have wandered in the wilderness, the shoots thereof are plucked off; they have passed over the sea, therefore will I with weeping weep over Jaëser, the vine of Sibmah; I will water thee with my tears, O Cheshbon and Elealeh, because the vintage-shout is fallen on thy vintage and on thy harvest" (xvi. 7-9). And in Jeremiah: "The voice of a cry in Choronaim, devastation and great bruising, Moab is broken to pieces, her younger ones have caused a cry to be heard, because in the going up of Luchith in weeping hath gone up the weeping, because in the going down of Choronaim the enemies have heard the cry of a breaking to pieces. Judgment cometh to the land of the plain, to Chalon, and to Jachazah, and to Maphaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah" (xlviii. 3-5, 21-24). Such are the prophetic parts of the Word in many passages; and they would be of no use unless they had an internal sense, when yet it is necessary that the Word, because it is Divine, should contain within itself the laws of the heavenly kingdom, into which man is about to come.

2609. But as to the *precepts* of life, such as are all those of the Decalogue, and many things in the Law and the Prophets, these, inasmuch as they are serviceable to man's very life, are of use in both senses, both the literal and the internal; the things contained in the literal sense were for the people and

peoples of that time, who did not apprehend internal things; and the things contained in the internal sense were for the angels, who do not care about external things. Unless the precepts of the Decalogue also contained internal things, they would never have been promulgated with so great a miracle on Mount Sinai; for such things as are contained therein, as that parents ought to be honoured, that theft, murder, and adultery, should not be committed, that another's property should not be coveted, are known even to the Gentiles, and inculcated in their laws, and the children of Israel, so far as they were men, ought to have known them without such promulgation. But as those precepts were serviceable to life in both senses, and were like external forms produced from internal ones, which correspond to each other, therefore they descended out of heaven on Mount Sinai with so great a miracle; and in the internal sense they were spoken and heard in heaven, whilst in the external sense they were spoken and heard on  
2 earth. As for example, when it was said, that they who honour their parents should prolong days on the land, the angels who were in heaven, by the parents perceived the Lord, and by the land His kingdom, which they who worship Him from love and faith should possess to eternity as sons and heirs; but men on earth by the parents understood literally the parents, by the land the land of Canaan, and by the prolongation of days, years of natural life. So, when it was said, "Thou shalt not steal," the angels who were in heaven perceived that they should take away nothing from the Lord, and should not attribute to themselves anything of righteousness and merit; but men on earth understood that they should not steal. That these commandments are true in both senses, is manifest. So again, when it was said, "Thou shalt not kill," the angels in heaven perceived, that they should not hold any one in hatred, and that they should not extinguish anything of good and truth in any one; but men on earth understood that they should not murder their friends. So also with the other commandments.

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## CHAPTER XXI.

1. AND JEHOVAH visited Sarah, as He said; and JEHOVAH did to Sarah, as He spoke.

2. And Sarah conceived and bare to Abraham a son to his old age, at the stated time, as GOD had spoken with him.

3. And Abraham called the name of his son who was born to him, whom Sarah bare to him, Isaac.



4. And Abraham circumcised Isaac his son, a son of eight days, as GOD commanded him.

5. And Abraham was a son of one hundred years, when Isaac his son was born to him.

6. And Sarah said, GOD hath caused laughter to me, every one that heareth will laugh to me.

7. And she said, Who would have said to Abraham, Sarah shall suckle sons, because I have born a son to his old age?

8. And the child grew, and was weaned, and Abraham made a great feast on the day when he weaned Isaac.

9. And Sarah saw the son of Hagar the Egyptian, whom she bare to Abraham, mocking,

10. And she said to Abraham, Cast out this handmaid and her son, because the son of this handmaid shall not inherit with my son, with Isaac.

11. And the word was exceedingly evil in the eyes of Abraham, by reason of his son.

12. And GOD said to Abraham, Let it not be evil in thine eyes upon the boy, and upon thy handmaid; in everything that Sarah saith to thee, hear her voice, because in Isaac shall seed be called to thee.

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13. And also the son of the handmaid, into a nation will I put him, because he is thy seed.

14. And Abraham arose early in the morning, and took bread, and a flagon of water, and gave to Hagar; he put on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba.

15. And the waters were consumed out of the flagon, and she cast the boy under one of the shrubs.

16. And she went, and sat by herself afar off, removing herself about a bow-shot off, because she said, Let me not see the death of the boy; and she sat afar off, and lifted up her voice, and wept.

17. And GOD heard the voice of the boy; and the angel of GOD cried to Hagar out of heaven, and said to her, What aileth thee, Hagar? fear not, because GOD hath heard the voice of the boy, where he is.

18. Arise, take up the boy, and strengthen thy hand in him, because into a great nation will I put him.

19. And GOD opened her eyes, and she saw a well of water, and she went, and filled the flagon of water, and gave the boy to drink.

20. And GOD was with the boy, and he grew, and dwelt in the wilderness, and was a shooter of the bow.

21. And he dwelt in the wilderness of Paran, and his mother took to him a wife out of the land of Egypt.

\* \* \* \*

22. And it was in that time, and Abimelech said, and Phicol the prince of his army, to Abraham, saying, GOD is with thee in all things that thou doest.

23. And now swear to me unto GOD here, if thou hast lied to me, and to my son, and to my grandson ; according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou hast sojourned.

24. And Abraham said, I will swear.

25. And Abraham reprov'd Abimelech, by reason of a well of water, which the servants of Abimelech had taken by force.

26. And Abimelech said, I do not know who hath done this word, and also thou didst not tell me, and also I did not hear but to-day.

27. And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.

28. And Abraham set seven ewe-lambs of the flock by themselves.

29. And Abimelech said to Abraham, What are these seven ewe-lambs, which thou hast set by themselves ?

30. And he said, Because thou shalt take seven ewe-lambs out of my hand, that it may be to me for a witness, that I digged this well.

31. Therefore he called that place Beersheba, because there they both sware.

32. And they struck a covenant in Beersheba ; and Abimelech arose, and Phicol the prince of his army, and they returned to the land of the Philistines.

33. And he planted a grove in Beersheba, and there he called on the name of the GOD of eternity.

34. And Abraham sojourned in the land of the Philistines many days.

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## THE CONTENTS.

2610. IN the internal sense, there is treated of, first, the Lord's Divine rational, which is represented by Isaac, verses 1-8.

2611. Next concerning the merely human rational, that it was then separated, which is the son of Hagar the Egyptian, verses 9-12.

2612. After this was separated, the spiritual church is represented by the same, namely, by the son of Hagar, and also by his mother, which church and its state are treated of in verses 13-21.

2613. Concerning human rational things adjoined to the

doctrine of faith, which in itself is Divine, verse 22 to the end.

2614. Doctrine with those things adjoined is Beersheba, verses 14, 31, 33.

### THE INTERNAL SENSE.

2615. Verse 1. *AND Jehovah visited Sarah, as He said, and Jehovah did to Sarah as He spoke. Jehovah visited Sarah*, signifies the presence of the Divine celestial in the Divine spiritual: *as He said*, signifies as He had perceived: *and Jehovah did to Sarah* signifies a state of union; *as He spoke*, signifies as He thought.

2616. *Jehovah visited Sarah*: that this signifies the presence of the Divine celestial in the Divine spiritual, appears from the signification of *Jehovah*, as denoting the Divine celestial, that is, the Divine good, or *Esse* itself, which, as being of love and mercy, is good itself; from the signification of *visiting*, as denoting being present; and from the signification of *Sarah*, as denoting the Divine spiritual, that is, Divine truth, concerning which see nos. 1468, 1901, 2063, 2065, 2507.

2617. *As He said*: that this signifies as He had perceived, appears from the signification of *saying* in the historical parts of the Word, as denoting perceiving, concerning which see nos. 2238, 2260, 2552.

2618. *And Jehovah did to Sarah*: that this signifies a state of union, namely, of the Lord's Divine spiritual in His Divine celestial, appears from the signification of *doing*, when it is predicated of the Lord's Divine, as denoting the all of effect, consequently of state; and from the signification of *Jehovah*, and also of *Sarah*, concerning which see no. 2616. As regards the state of the union of the Lord's Divine spiritual in His Divine celestial, it is the very marriage of good and truth, whence comes the heavenly marriage, which marriage is the Lord's kingdom in the heavens and the earths, therefore the Lord's kingdom is so often in the Word called a marriage and compared to a marriage; the reason whereof, which is an arcanum, is, that from the marriage of Divine good and truth, and of Divine truth and good in the Lord, comes all conjugal love, and through this all celestial and spiritual love. What further arcana are involved in these words, "*Jehovah visited Sarah, as He said, and Jehovah did to Sarah, as He spoke*," cannot be stated, because they are inexpressible, for these words comprehend the state itself of union of the Lord's Divine with His Human, the appearances whereof are exhibited by the Lord

before the angels by means of celestial lights, and are illustrated by means of ineffable representations, but they cannot be exhibited before men, because they would have to be exhibited by means of such things as are of the light of the world, into which they do not fall, yea, and are even rendered more obscure by descriptions taken from such things.

2619. *As He spoke*; that this signifies as He thought, appears from the signification of speaking, as denoting thinking, concerning which see nos. 2271, 2287. Perception, which is signified by Jehovah said, was from the Divine celestial, but thought, which is signified by Jehovah spoke, was from the Divine celestial through the Divine spiritual, therefore in the sense of the letter there is as it were a repetition, namely, as He said, and as He spoke. But what is meant by perceiving from the Divine celestial, and thinking from the Divine celestial through the Divine spiritual, is a subject which does not fall into the apprehension of man, even though this be most enlightened by the things which are of the light of this world. Hence it is evident, how there may be an infinity of other things. That thought is from perception, see nos. 1919, 2515. With man, the case is thus:—it is good from which he perceives, but truth through which he thinks; good is of love and the affections thereof, consequently perception is thence, but truth is of faith, consequently faith is of thought: the former is signified in the historicals of the Word by *saying*, but the latter by *speaking*; howbeit, when mention is made of *saying* alone, it sometimes signifies perceiving, and sometimes thinking, because saying involves both.

2620. Verse 2. *And Sarah conceived and bare to Abraham a son to his old age, at the stated time, as God had spoken with him. She conceived and bare*, signifies that it was and existed: *Sarah to Abraham*, signifies from the union of the Lord's Divine spiritual with the Divine celestial: *a son*, signifies the Divine rational: *to his old age*, signifies when the days were completed for the putting off of the human: *at the stated time*, signifies when the rational was such as to be receptive: *as God had spoken with him*, signifies as He willed.

2621. *She conceived and bare*: that this signifies that it was and existed, namely, as follows, the Divine rational from the union of the Divine spiritual with the Divine celestial of the Lord, appears from the signification of conceiving and bearing. That no other conceptions and births are meant, in the internal sense of the Word, than spiritual and celestial ones, see no. 2584; but in the present case are meant Divine conceptions and births, because the subject treated of is the Lord's rational made Divine, of Whom, namely, the Lord, is principally predicated Being (*esse*) and Existing (*existere*), for He alone Is and Exists. As further regards being and existing, it appears as if



they were nearly the same thing, but they are not so. Every person and everything has its being from conception, but its existing from birth, consequently, as conception is prior to birth, so being is prior to existing. The soul is the very being<sup>2</sup> of man, but the sensitive or corporeal is his existing, for the former exists in the latter. Celestial and spiritual love is the very being of the man who is being regenerated, but the rational and the sensitive, when it is imbued with that love, is his existing. It is thus with all things in general and particular in the universe, for there is nothing given which has not its conception in order that it may *be*, and its birth in order that it may *exist*; which may also be illustrated by this consideration—but this is for the learned—that every effect has its cause, and every cause has its end, and the end is the being of the cause, and the cause is the existing of the end; in like manner the cause is the being of the effect, but the effect is the existing of the cause.

2622. *Sarah to Abraham*: that this signifies from the union of the Divine spiritual with the Divine celestial, appears from the representation of Sarah, as denoting the Divine spiritual, or Divine truth, concerning which see nos. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507; and from the representation of Abraham, as denoting the Divine celestial, or Divine Good, concerning which see nos. 1989, 2011, 2172, 2198, 2501. Concerning the union of the Divine spiritual with the Divine celestial, see what was said above, no. 2618.

2623. *A son*: that this signifies the Divine rational, appears from the signification of a son. A son in the internal sense of the Word signifies truth, see nos. 489, 491, 533; and whereas truth is the chief [element] in the rational (nos. 2072, 2189), therefore the rational also is signified by a son; but in the present case is signified the Divine rational, in which there is chiefly good: this Divine rational is also represented by Isaac, who is the son here spoken of, of whom more will be said presently.

2624. *To his old age*: that this signifies when the days were completed for the putting off of the human, may appear from the signification of old age, as denoting the state when the human should be put off, and the Divine should be put on, concerning which see no. 2198; for Abraham was at that time an old man of one hundred years, and that by this number is signified a full state of union, as will appear in the explanation of verse 5.

2625. *At the stated time*: that this signifies when the rational was such as to be receptive, may appear from the signification of time. There are two things which, during man's life in the world, appear essential, because they are proper to nature, namely, space and time; hence living in space and time is

living in the world or in nature. But these two things become none in the other life ; still they appear in the world of spirits as something, by reason that newly-arrived spirits have with them from the body an idea of natural things, nevertheless they afterwards perceive that in the spiritual world there is neither space nor time, but instead thereof states, and that states in the other life correspond to spaces and times in nature, states as to being (*esse*), to spaces, and states as to existing (*existere*), to times. Concerning space or place see nos. 1274, 1379, 1380, 2 1382. Hence it may be evident to every one, what sort of idea it is possible man may have, whilst he is in the world or in nature, concerning those things which are of the other life, and concerning many arcana of faith, which he is unwilling to believe, before he can apprehend them by means of those things which are in the world, yea, by means of the sensuels. For he cannot suppose otherwise than that if he should put off the idea of space and time, and still more if he should put off space and time themselves, he would become nothing at all, and thus that nothing would be left remaining with him, whereby he might be capable of feeling and thinking, but a confused incomprehensible something ; when yet the case is altogether otherwise : the angelic life is such, which is of all 3 lives the wisest and happiest. This is the reason why by ages in the Word are not signified in the internal sense ages, but states, consequently in this verse by old age is not signified old age ; also that by numbers are not signified numbers, but certain states in particular, as by the number of a hundred years, of which we shall speak presently. Hence then it may appear, that by a stated time is signified a state when the 4 rational was such as to be receptive. As regards this point, namely, that the Divine rational was and existed from the union of the Divine spiritual with the Divine celestial of the Lord, when the days were completed for the putting off the human, and when the rational was such as to be receptive, which things are signified in the internal sense by “Sarah’s conceiving and bearing to Abraham a son to his old age, at the stated time,” it must be known, that the human begins in the inmost of the rational, see nos. 2106, 2194 ; and that the Lord successively progressed to the union of the human essence with the Divine, and of the Divine with the human, nos. 1864, 2033, 2523 ; and this by His Own power, nos. 1921, 2025, 2026, 2083 ; through continual temptations and victories, nos. 1690, 1737, 1813 ; and through continual revelations from His Divine, nos. 1616, 2500 ; and this till at length He expelled all the maternal human, nos. 1414, 1444, 2574 ; and that thus He made His human Divine as to the rational, according to the things contained in this verse. Hence it is evident how this statement is to be understood, “When the days were completed

for the putting off of human, and when the rational was such as to be receptive." Some idea of this subject may be formed from what is effected with those who are regenerated: the celestial things which are of love, and the spiritual things which are of faith, are not all at once implanted in them by the Lord, but successively, and when man's rational is thereby become such as to be capable of receiving, then first he is regenerated, for the most part through temptations wherein he conquers; when this is effected, the days are completed for putting off the old man, and putting on the new. Concerning the regeneration of man, see nos. 677, 679, 711, 848, 986, 1555, 2475.

2626. *As God had spoken with him*: that this signifies as He willed, may appear from the signification of speaking, as denoting thinking, concerning which see nos. 2271, 2287, 2619; but the reason why it here denotes willing is, that it is said that God spoke, for thinking with the Divine is willing.

2627. Verse 3. *And Abraham called the name of his son who was born to him, whom Sarah bare to him, Isaac. Abraham called the name of his son who was born to him*, signifies his quality, that it was Divine: *whom Sarah bare to him*, signifies being and existing from the Divine spiritual united with the Divine celestial: *Isaac*, signifies the Divine rational.

2628. *Abraham called the name of his son who was born to him*: that this signifies his quality, that it was Divine, appears from the representation of Abraham, as denoting the Lord as to the Divine celestial, or the Divine good, concerning which much has been said above; and from the signification of calling the name, as denoting the quality, concerning which see nos. 144, 145, 1754, 1896, 2009; and from the signification of a son, as denoting the rational, concerning which see no. 2623; also from the signification of born to him, as denoting existing from the Divine. Hence it is evident, that by Abraham calling the name of his son who was born to him, is signified his quality, that it was Divine. From these few words there shine forth three arcana for those who are in the internal sense. The *first* arcanum is, that the Lord's Divine Human existed from the Divine Itself, which subject is further treated of in this verse. The *second* is, that the Lord's Divine Human was not only conceived, but was also born from Jehovah; hence the Lord as to the Divine Human is called the son of God, and the Only-begotten, John i. 14, 18, 50 [49]; iii. 16, 18, 35, 36; v. 19-27; vi. 69; ix. 35; x. 36; xi. 27; xiv. 13, 14; xvii. 1; xx. 31; in like manner in the other Evangelists. The *third* is, that the Lord's Divine Human is the name of Jehovah, that is, His quality, see John xii. 28.

2629. *Whom Sarah bare to him*: that this signifies being and existing from the Divine spiritual united with the Divine

celestial, appears from the signification of bearing, as denoting existing, concerning which see no. 2621, and whereas birth implies conception, and birth or existing is from the Divine spiritual, and conception or being from the Divine celestial, which in the present case were united, hence bearing here signifies both being and existing; also from the representation of Sarah, as denoting the Divine spiritual united with the Divine celestial, concerning which see nos. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507. These things are too deeply hidden (*arcaniora*) to be described, or even illustrated by anything that is in the world: they are for angelic minds, to which they are exhibited in the light of heaven by ineffable things.

2630. That Isaac signifies the Divine rational, appears from what has been said above concerning Abraham, Isaac, and Jacob, nos. 1893, 2066, 2083, namely, that Abraham represents the supreme Divine, Isaac His Divine rational, and Jacob His Divine natural, as will further appear from what follows, where Isaac is treated of.

2631. Verse 4. *And Abraham circumcised Isaac his son, a son of eight days, as God commanded him. Abraham circumcised Isaac his son*, signifies the purification of the rational: *a son of eight days*, signifies a beginning and continuity: *as God commanded him*, signifies according to Divine order.

2632. *Abraham circumcised Isaac his son*: that this signifies the purification of the rational, appears from the signification of being circumcised, as denoting being purified, concerning which see no. 2039: and from the representation of Isaac, as denoting the Divine rational, concerning which see no. 2630.

2 That the Lord's first rational was born as with other men, that is, by means of scientifics and Knowledges, was shewn above in speaking of Ishmael, by whom that first rational is represented. This mind, inasmuch as it was born by means of scientifics and Knowledges, consequently by an external way, which is that of the sensuels, as with other men, must needs partake of many things of a worldly nature, for the ideas of the rational are procured thence, and this the more because it contained what was hereditary from the mother. These worldly things, and this hereditary, were what the Lord successively expelled from His rational, and this until it became such as to be capable of receiving the Divine, see nos. 2624, 2625. Then was born the Lord's Divine rational, which is represented by Isaac, see no. 2630, and this not by an external way, which is that of the sensuels, as the former rational was, but by an internal way from the Divine Itself, see nos. 2628, 2629; and whereas this was not effected all at once, but successively (see nos. 1690, 2033), therefore it was purified, and this continually, which is signified by what is here said, that Abraham circumcised his son, a son of eight days. That the Lord successively made His



rational Divine, and was continually purifying it, appears also from what is written in John: "Jesus said, Father, glorify Thy name; there went therefore a voice out of heaven, I have both glorified it, and will glorify it again" (xii. 28). That glorifying denotes making Divine, see nos. 1603, 1999. By circumcision<sup>3</sup> in the Ancient church nothing else was represented and signified than the purification of man from the loves of self and of the world, and this also successively and continually, see nos. 2039, 2046, 2049, 2056, especially when he is born anew, or when he is made regenerate, for then the Lord flows in through an internal way, that is, through the good of conscience, and separates successively and continually those things which adhere in consequence of hereditary and actual evil.

2633. *A son of eight days*: That this signifies a beginning and continuity, appears from the signification of the eighth day, on which circumcision was performed, as denoting every beginning, consequently continuity, concerning which see no. 2044.

2634. *As God commanded him*: that this signifies according to Divine Order, appears from the signification of God's commanding, or of the commandments. The commandments of God, or the things which God has commanded, are all, in general and particular, of Divine order, insomuch that Divine order is nothing but a perpetual commandment of God: wherefore living according to the commandments of God, and in the commandments of God, is living according to Divine order, and in Divine order; hence it is, that by God's commanding is here signified according to Divine order. It was according to Divine order that every male should be circumcised on the eighth day from his birth, not that circumcision availed anything, or that those who were circumcised entered into the kingdom of God in preference to the uncircumcised; but because such a rite in the representative church corresponded to the purification of the heart, which correspondence, by the Divine mercy of the Lord, shall be treated of elsewhere. That the heart, that is, the interiors of man, are successively and continually to be purified from the evils which are of lusts, and from the falsities which are of the phantasies thence derived, is according to Divine order, the commandments concerning the purification of the heart being all, in general and particular, [commandments] of Divine order; in proportion therefore as man lives in those commandments, in the same proportion he lives in Divine order; and in proportion as he lives in Divine order, in the same proportion all things are arranged in him by the Lord, according to the order which prevails in the heavens from the Lord, namely, both his rationals and his scientifics; hence man becomes a little heaven corresponding to the greatest heaven.

2635. Verse 5. *And Abraham was a son of one hundred years, when Isaac his son was born to him. Abraham was a son*

*of one hundred years*, signifies a full state of union: *when Isaac his son was born to him*, signifies when the Lord's rational was made Divine.

2636. *Abraham was a son of one hundred years*: that this signifies a full state of union, appears from the signification of one hundred, as denoting what is full, of which we shall speak presently; and from the signification of years, as denoting a state, concerning which see nos. 482, 487, 488, 493, 893, here a state of union. What is meant by a full state of union of the Lord's Divine with His Human, or, what is the same, with the rational, for the human begins in the inmost of the rational, see nos. 2106, 2194, cannot be so well explained to the apprehension, nevertheless it may be illustrated by those things which with man are called a full state, when he is  
 2 reformed and regenerated. It is well known, that man cannot be regenerated except in an adult age, because he then first becomes possessed of reason and judgment, and thus can receive good and truth from the Lord. Before he comes into this state, he is prepared by the Lord by the insinuation of such things into him as may serve for a ground to receive the seeds of truth and good, which things are many states of innocence and charity, and also the Knowledges of good and truth, and the thoughts thence derived, and this is being effected for many years before he is regenerated. When man is imbued with these things, and is thereby prepared, then his state is said to be full, for then his interiors are disposed to receive. All those things in man with which he is gifted by the Lord before regeneration, and by which he is regenerated, are called remains, which in the Word are signified by the number ten, see nos. 576, 1738, 2284, and also by one hundred, when the state is full for  
 3 regeneration. This may serve by way of illustration, to shew what is signified by a full state of union of the human with the Divine in the Lord, namely, when He of His Own power, through the combats of temptations and victories, and through the powers of Divine wisdom and intelligence, had procured to Himself so much of the Divine in the Human, that is, in the rational, that He could unite the Divine itself with the Divine which He had acquired in the rational. In order that this state might be represented, it came to pass, that although Abraham had sojourned several years in the land of Canaan, yet Isaac was not born until Abraham was one hundred years of age. These are the arcana which are contained in the number of one hundred years, which was the age of  
 4 Abraham. That the number one hundred signifies what is full, may appear also from other passages in the Word, as in Isaiah: "There shall not be thence any more an infant of days, and an old man who hath not *filled* his days, for the boy a *son of one hundred years* shall die, and the sinner a *son of one hundred*

*years shall be cursed*" (lxv. 20), where one hundred manifestly denotes what is full, for it is said, there shall not be any more an infant of days, and an old man who hath not filled his days, and the boy and the sinner of one hundred years, that is, when his state is full. In Matthew: "Every one who hath 5 left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for My name's sake, shall receive a *hundred-fold*, and shall obtain the inheritance of eternal life" (xix. 29; Mark x. 29, 30), where a hundred-fold denotes what is full, or the good measure, pressed down, shaken together, and running over, spoken of in Luke vi. 38. In Luke: "Other seed fell on good 6 ground, and springing forth brought forth fruit a *hundred-fold*" (viii. 8; Matt. xiii. 8, 23; Mark iv. 20), where a hundred also denotes what is full, which number would not have been mentioned unless it had had that signification. In like manner where the Lord in a parable speaks of the debtors, "that one owed *one hundred* measures of oil, and another *one hundred* measures of wheat" (Luke xvi. 5-7). So also in other places where mention is made of one hundred. The case is similar with a thousand, concerning which number see no. 2575.

2637. *When Isaac his son was born to him*: that this signifies when the Lord's rational was made Divine, appears from the signification of being born, as denoting existing, concerning which see nos. 2584, 2621, 2629; and from the representation of Isaac, as denoting the Divine rational, concerning which see no. 2630; this is said to be born to Abraham, when it was made Divine, as also above, verse 3, "Abraham called the name of his son who was *born to him*," see no. 2628.

2638. Verse 6, 7. *And Sarah said, God hath caused laughter to me, every one that heareth will laugh to me. And she said, Who would have said to Abraham, Sarah shall suckle sons, because I have born a son to his old age? Sarah said*, signifies perception from the Divine spiritual: *God hath caused laughter to me*, signifies the affection of celestial truth: *every one that heareth shall laugh to me*, signifies that all things there should have affection: *and she said*, signifies thought: *Who would have said to Abraham, Sarah shall suckle sons?* signifies that the Lord by His Own power implanted the human in the Divine: *because I have born a son to his old age*, signifies that this was effected when the days were completed.

2639. *Sarah said*: that this signifies perception from the Divine spiritual, appears from the signification of saying, as denoting perceiving, concerning which we have treated above in many places; and from the representation of Sarah, as denoting the Divine spiritual, or Divine truth, concerning which see no. 2622.

2640. *God hath caused laughter to me*: that this signifies the affection of celestial truth, appears from the signification of

laughter, as denoting the affection of truth, concerning which see nos. 2072, 2216; and from the signification of God causing, as denoting the celestial from which [that affection was derived].

2641. *Every one that heareth shall laugh to me*: that this signifies that all things there should have affection, appears from the signification of hearing and of laughing. Hearing in the Word is predicated of the things which are of the affection, but seeing is predicated of the things which are of the thought, as may appear from very many passages in the Word, and also from the correspondences, see no. 2542; in the present case, inasmuch as the affection of celestial truth is treated of, it is said, "every one that heareth," by which are signified all things which are of the affection. That laughing denotes being affected with truth, or having the affection of truth, see nos. 2072, 2216, 2640.

2642. *And she said*: that this signifies thought, appears from the signification of saying, as denoting perceiving, and also thinking, concerning which we have treated above in many passages, particularly no. 2619.

2643. *Who would have said to Abraham, Sarah shall suckle sons?* that this signifies that the Lord by His Own power implanted the human in the Divine, appears from the representation of Abraham, and also of Sarah; and from the signification of suckling and of sons. That Abraham represents Divine good, and Sarah Divine truth, was shewn above. That milk (*lac*) is what is spiritual from a celestial origin, or truth from good, see no. 2184, consequently giving milk, or suckling (*lactare*), denotes implanting that spiritual [element]. That sons denote truths, in the present case the truths which are in the rational, appears from the signification of sons, nos. 489-491, 533. The reason why these things signify, in the internal sense, that the Lord by His Own power implanted the Human in the Divine, is, that the Divine truth is the same as the Divine Human, of which when it is said that it suckles sons to Abraham, thereby is signified that He implanted the human in the Divine, and because He implants the Human, this is from His Own power. But these things can hardly be explained more clearly to the understanding, and if more should be said concerning them, the sense would be rendered still more obscure; for they are Divine things, which can only be presented before the angels by means of celestial and spiritual things: if they were presented before man in any more elevated style, they would fall into the material and corporeal ideas which belong to man. Moreover, it should be known, that the Lord's Divine rational, as to its quality when it was first born, is described in these words: "*God hath caused laughter to me, every one that heareth shall laugh to me: and she said, Who would have said to Abraham, Sarah shall suckle sons?*"



For it was an ancient custom, when an infant was born, to give it a name significative of a state, and that the state should then also be described, as when Cain was born to Eve and Adam (Gen. iv. 1); when Sheth was born to them (Gen. iv. 25); when Noach was born to Lamech (Gen. v. 29); when Esau and Jacob were born to Isaac (Gen. xxv. 25, 26); when the twelve sons were born to Jacob (Gen. xxix. 32-35; xxx. 6, 8, 11, 13, 18, 20, 24; xxxv. 18); when Pharez and Zerah were born to Tamar (Gen. xxxviii. 29, 30); when Manasseh and Ephraim were born to Joseph (Gen. xli. 51, 52); and when Gershom and Eliezer were born to Moses (Exod. ii. 22; xviii. 3, 4). What all these represent, and what they signify in the internal sense, is involved in the description adjoined to the name which was given. The same is the case here in respect to Isaac; but what is involved appears in some measure from the summary explanation; nevertheless, deeper arcana are contained therein, for they are Divine things, which cannot be expressed by any forms or formulæ of words.

2644. *Because I have born a son to his old age*: that this signifies that this came to pass when the days were completed, appears from the explanation of nearly the same words in verse 2, concerning which see nos. 2621-2624.

2645. Verse 8. *And the child grew, and was weaned, and Abraham made a great feast on the day when he weaned Isaac*. *And the child grew*, signifies the further perfection of the Lord's rational: *and was weaned*, signifies the separation of the merely human rational: *and Abraham made a great feast*, signifies dwelling together and union: *on the day when he weaned Isaac*, signifies a state of separation.

2646. *The child grew*: that this signifies the further perfection of the Lord's rational, appears from the signification of growing, as denoting being perfected; and from the signification of the child or son, as denoting the Lord's Divine rational, concerning which see no. 2623.

2647. *And was weaned*: that this signifies the separation of the merely human rational, appears from the signification of being weaned, as denoting being separated, as infants are separated from the mother's breasts. That the merely human rational was separated, is further described in this chapter, and is represented by the son of Hagar, in that he was cast out from the house.

2648. *Abraham made a great feast*: that this signifies dwelling together and union, appears from the signification of a feast, as denoting dwelling together, concerning which see no. 2341, here it also denotes union, because the subject treated of is the Lord, whose Human was united with the Divine, and the Divine with the Human, and because this union is treated of, it is called a *great feast*.

2649. *On the day when he weaned Isaac*: that this signifies a state of separation, appears from the signification of a day, as denoting a state, concerning which see nos. 23, 487, 488, 493, 893; and from the signification of being weaned, as denoting being separated, concerning which see no. 2647. From the first verse of this chapter the union of the Lord's Divine Essence with His Human is treated of, in this order:—*The presence of the Divine in the Human, for the sake of union*, verse 1. *The presence of the Human in the Divine, thus the reciprocal union (respecting which see no. 2004)*, verse 2. *That from this union, the Human was made Divine*, verse 3. *And this successively and continually while the Lord lived in the world*, verse 4. *And that this commenced when the rational was in a state to receive*, verse 5. *The state of union as to its quality is described, with several arcana*, verses 6, 7. What now follows treats of the separation of the maternal human, which subject is continued even to verse 12; which separation is signified in this verse by the weaning of Isaac, and in the following verses is represented by Hagar's son, in that he was sent away from the house; and whereas the union of the Lord's Divine with His Human, and of the Human with the Divine, is the very marriage of good and of truth, and thus is the heavenly marriage, which is the same thing as the kingdom of God, therefore mention is made of a great feast which Abraham made when Isaac was weaned, whereby is signified the first of the marriage, or the first union, which feast, as also the weaning, unless it had signified some arcanum, would<sup>2</sup> never have been mentioned. Inasmuch as what now follows treats of the separation of the former human, which the Lord had from the mother, and lastly its full putting off, let it be known, that the Lord successively and continually, even to the last period of His life, when He was glorified, separated from Himself and put off that which was merely human, namely, that which He derived from the mother, till at length He was no longer her son, but the son of God, both as to conception and as to birth, and thus became one with the Father, and Jehovah Himself. That He separated from Himself and put off all the human which He had from the mother, so that He was no longer her son, appears clearly from the Lord's words in John: "When the wine failed, the mother of Jesus said to Him, They have no wine; Jesus said unto her, *What to Me and to thee, woman?*" (ii. 3, 4). In Matthew: "Then said one, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee; but Jesus answering said to him that had told him, *Who is My mother*, and who are My brethren? and, stretching forth His hand over His disciples, He said, *Behold My mother*, and My brethren; for whosoever shall do the will of My Father, Who is in the heavens, the same is My brother,

and sister, and *mother*" (xii. 47-49; Mark iii. 32-35; Luke viii. 20, 21). In Luke: "A certain woman of the people lifting up her voice said unto Him, Blessed is the belly which bare Thee, and the breasts which Thou hast sucked: but Jesus said, Blessed are they who hear the Word of God, and keep it" (xi. 27, 28). Here, when the woman spoke of His mother, the Lord spoke of those above-mentioned, namely, "Whosoever shall do the will of My Father, the same is My brother, and sister, and mother," which is the same thing with what is here said, "Blessed are they who hear the Word of God, and keep it." In John: "Jesus seeing the mother, and the disciple standing by whom He loved, said to His mother, *Woman*, behold thy son; then said He to the disciple, *Behold thy mother*, wherefore from that hour the disciple took her to himself" (xix. 26, 27), from which words it is evident, that the Lord spoke to her according to what she thought when she saw Him on the cross, but still He does not call her mother, but woman, and transfers the name of mother to those who are signified by the disciple, wherefore He said to the disciple, Behold thy mother. This appears still more manifestly from the Lord's words in Matthew: "Jesus asked the Pharisees, saying, What does it seem to you concerning Christ? whose son is He? They say unto Him, David's. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit on My right hand, until I make Thine enemies the footstool of Thy feet; *if David therefore call Him Lord, how is He his son?* and no one could answer Him a word" (xxii. 39-44 [41-46]; Mark xii. 35-37; Luke xx. 42-44), thus He was no longer the son of David as to the flesh. As further regards the separation and putting off of the maternal human, it is not apprehended by those who form merely corporeal ideas concerning the Lord's Human, and think of it as of the human of another man, whence it becomes a stumbling-block to them; such persons do not know that such as the life is, such is the man, and that the Lord had by conception the Divine Esse of life or Jehovah, and that a like Esse of life existed in His Human through the union.

2650. Verse 9. *And Sarah saw the son of Hagar the Egyptian, whom she bare to Abraham, mocking. Sarah saw*, signifies the Lord's intuition from the Divine spiritual: *the son of Hagar the Egyptian*, signifies into the merely human rational; Hagar the Egyptian denotes the affection of sciences, whence that rational is born, as of a mother: *whom she bare to Abraham*, signifies that it existed from the Divine celestial as from a father: *mocking*, signifies not agreeing with and favouring the Divine rational.

2651. *Sarah saw*: that this signifies the Lord's intuition or view from the Divine spiritual, appears from the signification of

seeing, as denoting understanding, concerning which see nos. 897, 2150, 2325, which is the same thing as viewing by the mind's vision; and from the representation of Sarah, as denoting the Divine spiritual, or Divine truth, concerning which see no. 2622: by Sarah's seeing is signified that the Divine spiritual viewed, which is the same thing as the Lord's viewing from the Divine spiritual.

2652. *The son of Hagar the Egyptian*: that this signifies the merely human rational, and that Hagar the Egyptian denotes the affection of sciences whence that rational is born, as of a mother, appears from the signification of the son, namely, of Ishmael, as denoting the Lord's first rational, concerning which see Genesis xvi., where Hagar and Ishmael are treated of; and from the representation of him, and of Hagar the Egyptian his mother, concerning which also see the same chapter. That the Lord's first or merely human rational was conceived of the Divine celestial as a father, and born of the affection of sciences as a mother, see nos. 1895, 1896, 1902, 1910.

2653. *Whom she bare to Abraham*: that this signifies that it existed from the Divine celestial as a father, appears from the signification of bearing, as denoting existing, concerning which see nos. 2621, 2629; and from the representation of Abraham, as denoting the Divine celestial, concerning which see nos. 1989, 2011, 2172, 2198, 2501. That that rational existed from the Divine celestial of the Lord as a father, see nos. 1895, 1896, 1902, 1910.

2654. *Mocking*: that this signifies not agreeing with and favouring the Divine rational, may appear from the signification of mocking, as denoting [the manifestation] of an affection contrary to that which does not agree with and favour oneself. In the foregoing verse it was said that the child grew, and was weaned, and that Abraham made a great feast when he weaned Isaac, by which things there is signified, that when the Lord's rational was made Divine, the former rational should be separated; therefore mention immediately follows concerning the son of Hagar the Egyptian, by whom that former rational is meant, as was shown in the explanation of the sixteenth chapter above, where Ishmael and Hagar are treated of. Hence also it is evident, that the things which are in the internal sense<sup>2</sup> follow together in a continuous series. With regard to the Lord's first rational, inasmuch as it was born like the rational with other men, namely, by means of sciences and knowledges, it could not but be in the appearances of truth, which appearances are not truths in themselves, as may appear from what was adduced above, nos. 1911, 1936, 2196, 2203, 2209, 2519; and as it was in the appearances of truth, it was impossible that truths without appearances, such as Divine Truths are, could agree with it, or favour it, both because it could not apprehend them,



and because they are contrary to it. But let this be illustrated by examples. The human rational, which is evidently born of 3 nature from worldly things by means of the sensuels, and afterwards from things analogous to worldly things by means of scientifics and Knowledges, if it were to be told that it did not live of itself, but that it appeared to it as if it lived of itself, would ridicule or mock at such a statement, especially if it were to be told further, that he lives more, that is, more wisely and more intelligently, more blessedly and more happily, who is most confirmed in the belief that he does not live of himself, and that this is the life of the angels, particularly of those who are celestial, and the inmost or nearest to the Lord; for they know that no one lives of himself, except Jehovah alone, that is, the Lord. The same rational would also mock, 4 if it were to be told that it had no proprium, but that it is a fallacy or appearance that it has a proprium, and still more if it were to be told, that the more it is confirmed in the fallacy that it has a proprium, so much the less it has one, and contrariwise: in like manner if it were to be told further, that whatever it thinks and acts from the proprium is evil, although it may be [in itself] good; and that it is never truly wise, until it believes and perceives that all evil is from hell, and all good from the Lord; all the angels are in this belief, yea, in this perception, and yet they have a proprium more abundantly than all others, but they know and perceive that it is from the Lord, yet that it appears altogether as their own. Again, the 5 same rational would mock if it were to be told that in heaven they are the greatest who are the least; and that they are the wisest who believe and perceive themselves to be least wise: that they are the happiest who desire others to be most happy, but themselves least so: that heaven consists in desiring to be beneath all, but hell in desiring to be above all: consequently, that in the glory of heaven there is nothing at all which is in the glory of the world. In like manner the same rational would 6 mock, if it were to be told that in the other life there is nothing of space and time, but that there are states according to which are appearances; and that the life is more celestial in proportion as it is more removed from the things which are of space and time, and approaches nearer to those things which are [of] eternity, in which there is nothing of the idea of time, or of anything analogous thereto. So also in innumerable other instances. That such things were in the merely human rational, and that 7 therefore this rational mocked at Divine things, was seen by the Lord, and indeed from His Divine spiritual, which is here signified by Sarah seeing the son of Hagar the Egyptian, see nos. 2651, 2652. That man from the interior can look into those things in himself which are beneath, is known by experience to those who are in perception, and even to those who are

in conscience, for they see so far as to reprove their own thoughts: hence the regenerate are enabled to see what was the quality of the rational which they had before regeneration; but such perception with man is from the Lord, whereas the Lord's perception was from Himself.

2655. Verse 10. *And she said to Abraham, Cast out this handmaid and her son, because the son of this handmaid shall not inherit with my son, with Isaac.* She said to Abraham, signifies perception from the Divine: *Cast out this handmaid and her son*, signifies that the things of the merely human rational should be exterminated: *because the son of this handmaid shall not inherit with my son, with Isaac*, signifies that the merely human rational could not have a common life with the Divine rational itself, either as to truth or as to good.

2656. *She said to Abraham*: that this signifies perception from the Divine, appears from the signification of saying in the historical parts of the Word, as denoting perceiving, concerning which much has been said above; and from the representation of Abraham, as denoting the Divine celestial or Divine good, concerning which see no. 2622.

2657. *Cast out this handmaid and her son*: that this signifies that the things of the merely human rational should be exterminated, appears from the signification of casting out, as denoting exterminating; from the signification of the handmaid, as denoting the affection of rational and scientific things, consequently the good of those things, concerning which see no. 2567; and from the signification of the son, as denoting the truth of that rational, concerning which see nos. 264, 489, 533, 1147; but it is apparent good and truth which are predicated of this first or merely human rational, and hence it is, that by "cast out this handmaid and her son," is signified that the things of the merely human rational should be exterminated. How this is, namely, that the first rational was exterminated when the Divine succeeded, has been said and shewn above in many places, but inasmuch as the subject is here more particularly treated of, it must be further explained in a few words.

<sup>2</sup> There are, with every man who is regenerated, two rationals, one before regeneration, the other after regeneration. The first, which is before regeneration, is procured by means of the experiences of the senses, by means of reflections on the things which are in civil and moral life, by means of the sciences, and by means of reasonings derived from them, and carried on by means of them, and also by means of the Knowledges of spiritual things derived from the doctrine of faith, or from the Word. But these things at that time enter no further into man than a little above the ideas of the corporeal memory, which ideas are up to this time respectively material. Whatsoever, therefore, he then thinks, is derived from such things, or, in order that

they may be comprehended at the same time by the interior or intellectual sight, things like them are presented comparatively or analogically. Such is the nature of the first rational, or of that which exists before regeneration. But the rational after 3 regeneration is formed by the Lord by means of affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational, and thus the things therein which agree with and favour those affections, are made alive, whilst the rest are separated thence, as of no use, till at length spiritual goods and truths are bound together as it were into little bundles, the things not agreeing therewith, and not capable of being vivified, being rejected as it were to the circumference; and this is done successively, in proportion to the growth of spiritual goods and truths with the life of their affections. Hence it is evident what is the quality of the second rational. How these things are, may be illustrated 4 by comparison with the fruit of trees. The first rational is in the beginning like unripe fruit, which successively ripens, till the seeds are formed within in it; and when it is of such an age as to begin to separate itself from the tree, its state is full, concerning which state see above, no. 2636. But the second rational, with which man is gifted by the Lord, when he is regenerated, is like the same fruit in good ground, in which there is a decay, or rotting, of those parts which encompass the seeds, and the seeds themselves shoot forth from their inmost parts, and send out a root, and also a stem above the ground, which grows into a new tree, and unfolds itself, till at length it is multiplied into new fruits, and afterwards into gardens and paradises, according to the affections of good and of truth which are received; see Matt. xiii. 31, 32; John xii. 24. But inasmuch as examples are most 5 convincing, let us take as an example the *proprium* which man has before regeneration, and the *proprium* which he has after regeneration. From the first rational which he procures to himself by the means above mentioned, man believes that he thinks what is true, and does what is good, from himself, consequently from the *proprium*, and this first rational cannot apprehend otherwise, even though it be instructed that all the good of love and all the truth of faith is from the Lord. But when man is regenerated, which takes place in his adult age, then, from the second rational, with which he is gifted of the Lord, he begins to think that good and truth are not from himself, or from the *proprium*, but from the Lord, yet still that he does good and thinks truth as from himself, see nos. 1937, 1947; in this case, the more he is confirmed herein, so much the more is he brought into the light of truth on the subject, till at length he believes that all good and all truth are from the Lord; and then the *proprium* of the former rational is successively separated, and man is gifted by the Lord with a heavenly *proprium*, which becomes

6 the proprium of the new rational. Let another example be taken. The first rational in the beginning is acquainted with no other love than the love of self and of the world, and though it has heard that heavenly love is altogether different from these, yet this it does not apprehend; and afterwards, when it does anything that is good, it perceives no other delight thence, than the thought that it has merited the gratitude of another, or that it may be reputed a good Christian, or that it may thereby obtain the joy of eternal life. But the second rational, with which man is gifted by the Lord through regeneration, begins to feel some delight in good and truth itself, and to be affected with this delight, not for the sake of anything of its own, but for the sake of good and truth, and when it is carried away by this delight, it rejects all merit, till at length it spues it out as an enormity; this delight with him successively increases, and becomes blessed, and in the other life happy, and his very heaven. Hence then it may appear how it is with  
7 each rational in the man who is regenerated. But it should be known, that with man, although he is regenerated, still all the things in general and particular which are of the first rational remain, and are only separated from the second rational, and this miraculously by the Lord; whereas the Lord utterly exterminated His first rational, so that nothing thereof remained, inasmuch as the merely human and the Divine cannot be together; hence He was no longer the son of Mary, but Jehovah, as to both essences.

2658. *Because the son of this handmaid shall not inherit with my son, with Isaac:* that this signifies that the merely human rational could not have a life in common with the Divine rational itself, either as to truth or as to good, appears from the signification of inheriting, as denoting having another's life, of which we shall speak presently; from the signification of the son of the handmaid, as denoting the merely human rational as to truth and as to good, concerning which see no. 2657; and from the signification of my son Isaac, as denoting the Divine rational as to truth, which is my son, and as to good, which is Isaac, concerning which see nos. 2623, 2630. That Isaac denotes the Divine rational as to good, appears from the signification of laughter, whence he had his name, as denoting the affection of truth or the good of truth, see verses 6, 7, nos. 2640, 2641, 2643. Hence it is evident that by these words, "The son of this handmaid shall not inherit with my son, with Isaac," is signified that the merely human rational could not have a life in common with the Divine rational either as to truth or as to good. That it cannot have a life in common, appears from this single consideration, that the Divine is life itself, and thus has life in itself, whereas the merely human is an organ  
2 of life, and thus has not life in itself. The Lord's Human,



when it had been made Divine, was no longer an organ of life, or a recipient of life, but life itself, such as belongs to Jehovah Himself; He had this first by virtue of the conception itself by Jehovah, as appears clearly from the Lord's own words, in John: "As the Father *hath life in Himself*, so hath He given to the Son *to have life in Himself*" (v. 26). The Divine Human is what is called the Son, see nos. 1729, 2159, 2628. Again: "*In Him was life*, and the *life* was the light of men" (i. 4). Again: "Jesus said, I am the way, the truth, and *the life*" (xiv. 6). Again: "Jesus said, I am the resurrection and *the life*, he who believeth on Me, though he die, yet *shall he live*" (xi. 25). Again: "The bread of God is He Who cometh down from heaven, and giveth *life* to the world" (vi. 33). But that man is not life, but an organ or recipient of life, see no. 2021, and in many other places. Hence it may be evident, that when the Lord had become Jehovah even as to the Human, that which was not life in itself, that is, that which was merely human, was expelled; and this is signified by the son of the handmaid not inheriting with the son Isaac. That inheriting, <sup>3</sup> in the internal sense, when it is predicated of the Lord, denotes having the life of the Father, consequently having life in Himself, and that when it is predicated of men, it denotes having the Lord's life, that is, receiving life from the Lord, appears from many passages of the Word. Having life in Himself is the very esse of life, that is, Jehovah; but having the Lord's life, or receiving life from the Lord, is receiving the Lord by love and faith, and inasmuch as those who do this are in the Lord, and are the Lord's, therefore they are called His heirs and sons. In the Word of the Old Testament *inheritance* is <sup>4</sup> predicated both of what is celestial or good, and of what is spiritual or truth, but still the one is expressed by a different word than the other. When said of the former, the expression may be interpreted by *possessing hereditarily*, but when said of the latter, by *inheriting*. The former expression also, in the original language, implies possession, but the latter implies derivation thence, just as is the case with what is celestial in regard to what is spiritual, or with good in regard to truth. In this verse, where by Isaac is represented the Divine rational, or Divine Human of the Lord, the expression is a term of possession by hereditary right, because the Lord's Divine Human is the sole Heir Possessor, as He Himself teaches in the parable (Matt. xxi. 33, 37, 38; Mark xii. 6, 7; Luke xx. 13, 14); and He everywhere declares, that all things of the Father are His. That possessing hereditarily, <sup>5</sup> and inheriting, in the Word, when predicated of men, signifies receiving life from the Lord, consequently receiving eternal life or heaven, for they alone receive heaven who receive the Lord's life, appears in John: "He who overcometh *shall receive all*

*things hereditarily*, and I will be to him a God, and he shall be to Me a son" (Apoc. xxi. 7). In Matthew: "Every one who hath left houses, or brethren, or sisters, for My name's sake, shall receive a hundred-fold, and *shall obtain the inheritance of eternal life*" (xix. 29; xxv. 34; Mark x. 17; Luke xviii. 18). Heaven is here called eternal life, in other places simply life, as in Matt. xviii. 8, 9; xix. 17; John iii. 36; v. 24, 29; because the Lord is life itself, and whosoever receives His life, is <sup>6</sup> in heaven. In David: "God shall save Zion, and shall build the cities of Judah, and they shall dwell there, *and shall possess it hereditarily*, and the seed of His servants *shall inherit it*, and they that love His name shall dwell therein" (Psalm lxix. 36, 37 [35, 36]), where possessing hereditarily is predicated of those who are in celestial love, and inheriting of those who are in spiritual love. In Isaiah: "He who trusteth in Me *shall inherit* the earth, and shall *possess hereditarily* the mountain of <sup>7</sup> My holiness" (lvii. 13). In like manner in Moses: "I will lead you to the land upon which I have lifted up My hand, to give it to Abraham, Isaac, and Jacob, and I will give it for *an hereditary possession*" (Exod. vi. 8): these words in the sense of the letter signify that the land of Canaan should be given to them for an hereditary possession, which was also done; but in the internal sense they signify, that heaven should be given to those who are in love to and faith in the Lord. For as the Lord is represented by Abraham, Isaac, and Jacob, so by these is signified love itself and faith itself, consequently those who are in love and faith, and thus those who are in the Lord. The same is also signified by Abraham, Isaac, and Jacob, with whom many shall recline in the kingdom of the heavens (see Matt. viii. 11); for in heaven it is not known at all who Abraham, Isaac, and Jacob are, but it is only known what is represented and signified by them, in like manner what by reclining and eating with them; for that all names in the Word signify things, see nos. 1224, 1264, 1876, 1888: and that the land of Canaan denotes the heavenly Canaan, or heaven, see nos. 1585, 1607, 1866, which is also simply called earth or land (nos. 1413, 1607, 1733, 2571); as also in Matthew: "Blessed are the meek, for they shall *receive the inheritance of the earth*" (v. 5).

2659. Verse 11. *And the word was exceedingly evil in the eyes of Abraham, by reason of his son.* The word *was exceedingly evil in the eyes of Abraham*, signifies the Lord's first state when He thought about separating that rational from Himself: *by reason of his son*, signifies on account of this, that He loved that rational.

2660. *The word was exceedingly evil in the eyes of Abraham*: that this signifies the Lord's first state, when He thought about separating that rational from Himself, namely, that it was a

state of grief arising from love, may appear without explanation.

2661. *By reason of his son*: that this signifies on account of this, that He loved that rational, appears from the signification of the son, namely, of the handmaid, as denoting the merely human rational, or the first rational, concerning which see above. The reason of His grief in the present case is not indeed mentioned, but still it is evident from what follows that it arose from love, for it is said, "By reason of his son," which son is treated of in what follows from verses 13-21. In order, however, that it may be known why there was grief in the present case, or why it is said that the word was exceedingly evil in the eyes of Abraham by reason of his son, let these few considerations serve to illustrate the subject:—The Lord came into the world not to save the celestial, but the spiritual. The Most Ancient church, which was called man, was celestial, and if it had remained in its integrity, there would have been no need for the Lord to be born a man, wherefore as soon as this church began to decay, the Lord foresaw that the celestial church would entirely perish from off the earth, and therefore immediately at that time a prediction was made concerning the Lord's coming into the world (Gen. iii. 15). After the time of that church, there was no longer a celestial church, but a spiritual church. The Ancient church, which was after the flood, was a spiritual church, concerning which much has been said in the First Part of this work; this church, or those who were of the spiritual church, could not have been saved unless the Lord had come into the world: this is what is meant by the Lord's words in Matthew: "Those who are strong have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance" (ix. 12, 13); and also by these words in John: "And I have other sheep, which are not of this fold; them also must I bring, and they shall hear My voice, and they shall become one flock, and one shepherd" (x. 16); also by the parable concerning the hundred sheep (Matt. xviii. 11-13). Now, since by Isaac there is represented the Lord's Divine rational, there are also signified the celestial, who are called heirs; and since by Ishmael there is represented the Lord's merely human rational, there are also signified the spiritual, who are called sons, as is evident also from what was shewn above, no. 2658: hence the Lord had grief from the Divine love, according to the words which are in this verse; hence also what follows from verses 13-21, where by the son of Hagar, and the mother, is represented the spiritual church, and the state of that church, or of those who are of that church, is treated of, see no. 2612. These arcana cannot at present be more fully stated; only that in the Lord, whilst He was in the world, all the states of the church were

represented, and how they were saved by Him ; wherefore also the same states of the church are likewise signified by the same names.

2662. Verse 12. *And God said to Abraham, Let it not be evil in thine eyes upon the boy, and upon thy handmaid ; in everything that Sarah saith to thee, hear her voice, because in Isaac shall seed be called to thee.* God said to Abraham, signifies the Lord's perception from the Divine : *Let it not be evil in thine eyes upon the boy, and upon thy handmaid*, signifies a change of state towards that rational : *in everything that Sarah saith to thee, hear her voice*, signifies that he should act according to spiritual truth : *because in Isaac shall seed be called to thee*, signifies that from the Lord's Divine Human comes all salvation to those who are in good.

2663. *God said to Abraham* : that this signifies the Lord's perception from the Divine, appears from the signification of saying in the historical parts of the Word, as denoting perceiving, concerning which we have often treated above ; and whereas the perception was from the Divine, it is said that God said unto Abraham. The Lord is meant both by God and by Abraham. That the historical things, which are of the sense of the letter, divide the ideas, but that the internal sense unites them, is evident from these considerations :—in the historical sense of the letter there are two, namely, God and Abraham, who converse together, but in the internal sense there is only one, namely, the Lord as to the Divine : hence also it is evident, that when there are three in the sense of the letter, there is only one in the internal sense, as Father, Son, and Holy Spirit, who are not three Gods, but One, and that in the Lord the whole Trinity is perfect, that is, in Him is the Father, as He Himself saith, and from Him is the Holy Spirit, as He Himself also saith.

2664. *Let it not be evil in thine eyes upon the boy, and upon thy handmaid* : that this signifies a change of state towards that rational [appears from this consideration, that,] according to the words in the proximate internal sense, there is signified, that He should not grieve at separating from Himself the merely human rational, and also that He did not grieve, for it was perceived from the Divine that such a separation was necessary, inasmuch as the human race could not otherwise have been saved ; this change of state is what is here signified.

2665. *In everything that Sarah saith to thee, hear her voice* : that this signifies that He should act according to spiritual truth, appears from the representation of Sarah, as denoting the Divine spiritual, or Divine truth, concerning which see no. 2622 ; and from the signification of hearing a voice, as denoting acting according to it, concerning which see no. 2542. What is meant by acting according to spiritual truth cannot be so



well explained to the apprehension, as it may be perceived by those who are in the internal sense of the Word, wherefore if its meaning should be declared according to their perception, it would scarcely be acknowledged; a further reason is, that many arcana must needs be first unfolded, yea, and believed, before the thing explained can enter into the ideas of faith: what it signifies in general, may in some measure be declared, namely, that the Lord concluded from the Divine Human, and acted according thereto, thus from His Own power; for it was Divine truth by which He united the Human to the Divine, and Divine good by which He united the Divine to the Human: that the union was reciprocal, see no. 2004.

2666. *In Isaac shall seed be called to thee*: that this signifies that from the Lord's Divine Human comes all salvation to those who are in good, appears from the representation of Isaac, as denoting the Divine rational, concerning which see above, consequently the Divine Human, for the human commences in the inmost of the rational, see no. 2106; and from the signification of seed, which is predicated of Isaac, as denoting the celestial rational, or, what is the same thing, those who are celestial, concerning which see nos. 2085, 2661; thus by seed being called to thee is signified that they are heirs, consequently that they have salvation. The spiritual are also seed, but from the son of the handmaid, as is said in the following verse, "And also the son of the handmaid will I put into a nation, because he is thy seed;" wherefore they likewise have salvation if they are in good, as will appear from the internal sense of those words. The Lord also teaches the same thing in many places, and plainly in John: "As many as received Him, to them gave He Power to be sons of God, to those believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God" (i. 12, 13).

2667. The subject treated of from the first verse of this chapter to the seventh is the union of the Lord's Human with the Divine, and of the Divine with the Human, and that by virtue of that union the Lord's Human was made Divine; for the contents of each verse see no. 2649: the subject next treated of is *the merely human rational, that it should be separated*, verse 8; *because it did not agree with the Divine rational*, verse 9; *nor could have a common life therewith either as to truth or as to good*, verse 10; *that the separation at first was a grief to the Lord*, verse 11; *but that He perceived from the Divine, that the human race could not otherwise be saved*, verse 12. The subject which now follows is those who are of the spiritual church, who are signified by the son of Hagar, after he had been expelled.

2668. Verse 13. *And also the son of the handmaid, into a nation will I put him, because he is thy seed.* Also the son of the handmaid, into a nation will I put him, signifies the spiritual church which should receive the good of faith: *because he is thy seed*, signifies that from the Lord's Divine Human they also have salvation.

2669. *Also the son of the handmaid, into a nation will I put him*: that this signifies the spiritual church which should receive the good of faith, appears from the signification of the son of the handmaid, and also of a nation. The son of the handmaid, or Ishmael, whilst he was in the house of Abraham, or with Abraham, represented the Lord's first rational, as was shewn above, nos. 2652, 2653, 2657, 2658; but now when he is separated, he puts on another representation, namely, that of the spiritual church, see no. 2666; in like manner as Lot above, who, whilst he was with Abraham, represented the Lord's external man, see nos. 1428, 1429, 1434, 1547, 1597, 1598, 1698; but when separated from Abraham, he represented the external church, and the several states of that church, see nos. 2324, 2371, 2399, 2422, 2459, and the nineteenth chapter of Genesis throughout. That a nation signifies good, see nos. 1159, 1258–1260, 1416, 1849, in the present case the good of faith, because it is predicated of the spiritual church. Hence then by these words, “Also the son of the handmaid, into a nation will I put him,” is signified the  
 2 spiritual church, which should receive the good of faith, that is, charity. The kingdom of the Lord in the heavens and the earths is celestial and spiritual, wherefore the angels are distinguished into celestial and spiritual, see nos. 202, 337; to the celestial angels the Lord appears as a sun, to the spiritual as a moon, see nos. 1053, 1521, 1529–1531. In like manner men are distinguished into celestial and spiritual. They who were of the Most Ancient church, which was before the flood, were celestial, concerning whom see nos. 607, 608, 780, 895, 920, 1114–1125. But they who were of the Ancient church, which was after the flood, were spiritual, concerning whom see nos. 609, 640, 641, 765. What is the difference between those churches, see nos. 597, 607; also what is the difference between the celestial and the spiritual, nos. 81, 1155, 1577, 1824, 2048, 2069, 2088, 2227, 2507. The celestial are those of whom the Lord thus speaks: “He calleth His Own sheep by their name, and leadeth them forth, and when He hath led forth His Own sheep, He goeth before them, and the sheep follow Him, because they know His voice.” But the spiritual are those of whom He thus speaks: “And other sheep I have, which are not of this fold, them also must I bring, and they shall hear My voice, and they shall become one flock and one shepherd” (John x. 3, 4, 16). The good of love is what

constitutes the celestial church; but the good of faith is what constitutes the spiritual church; the truth of faith does not constitute the church, but introduces thereto.

2670. *Because he is thy seed*: that this signifies that from the Lord's Divine Human they also have salvation, may appear from what was said above, no. 2666; that seed denotes faith, but the faith of charity, see nos. 255, 880, 1025, 1447, 1610, 1940.

2671. The subject treated of from this verse to verse 21, is in general the Lord's spiritual kingdom, and in particular those who become spiritual, and this in order, from the first state of their reformation to the last: *concerning their state before reformation, that it is wandering in the doctrinals of faith*, verse 14; *that they are reduced even to ignorance, so that they know nothing of truth*, verse 15; *that hence they have grief*, verse 16; *and that then they have comfort and help from the Lord*, verse 17; *and illustration*, verse 18; *and instruction from the Word*, verse 19; *that still their state after reformation, compared with that of the celestial, is obscure*, verse 20; *but that they have light from the Lord's Divine Human, in their affection of sciences, and of apparent truths*, verse 21.

2672. Verse 14. *And Abraham arose early in the morning, and took bread and a flagon of water, and gave to Hagar; he placed on her shoulder, and the boy, and sent her away, and she went and wandered in the wilderness of Beersheba*. *Abraham arose early in the morning*, signifies the Lord's clear perception from the Divine: *and took bread and a flagon of water*, signifies good and truth: *and gave to Hagar*, signifies implantation in its life: *he placed on her shoulder*, signifies as much as it could receive: *and the boy*, signifies spiritual truth: *and sent her away*, signifies that He left it in the proprium: *and she went and wandered in the wilderness of Beersheba*, signifies a wandering state in the doctrinals of faith.

2673. *Abraham arose early in the morning*: that this signifies the Lord's clear perception from the Divine, appears from the signification of early (*mane*), and of arising in the morning (*surgere in matutino*), as denoting perceiving clearly, concerning which see no. 2540, where the same words occur; and from the representation of Abraham, as denoting the Lord's Divine, concerning which much has been said above. The Lord had a clear perception from the Divine concerning the state of His spiritual kingdom, namely, concerning the quality of those who are of that kingdom or of that church, in its beginning, in its progress, and in its end, for their every state is accurately and fully described, in the internal sense, from verse 13 to verse 21 of this chapter.

2674. *And he took bread and a flagon of water*: that this signifies good and truth, appears from the signification of bread,

as denoting what is celestial, or good, see nos. 276, 680, 2165; and from the signification of water, as denoting what is spiritual, or truth, see nos. 28, 680, 739: it is said a flagon of water, because it is but very little of truth with which [the spiritual] are gifted in the beginning, namely, so much as they are then capable of receiving, which is signified by these words, "he placed on her shoulder," see no. 2676. Every one can see that these historical details involve arcana, from this consideration, that Abraham, who was rich in cattle and herds, and also in gold and silver, thus banished his handmaid by whom he had a son, and the boy Ishmael whom he greatly loved, giving them only a little bread [and water], when he must needs foresee, that when these were consumed they must die, as would indeed have come to pass had not they received help from an angel; and moreover, what is here related concerning bread and the flagon of water, and their being placed on Hagar's shoulder, is a matter of but small importance to be mentioned; but all this was done, and recorded, because the circumstances involve and signify the first state of those who become spiritual, to whom in the beginning something of good and something of truth, and indeed but a small portion, is given, and afterwards that the water fails them, and then they receive help from the Lord.

2675. *And gave to Hagar*: that this signifies implantation in its life, appears from the signification of Hagar, as denoting the life of the exterior man, concerning which see nos. 1896, 1909; the life of the exterior man is the affection of sciences, which is signified in particular by Hagar the Egyptian. With those who become spiritual, good and truth are implanted by the Lord in the affection of sciences, in order that they may be willing to know and learn what is good and true, to the end and use that they may become rational and spiritual, for the affection of sciences is the mother by which the rational in which is the spiritual is born, see nos. 1895, 1896, 1902, 1910. There is a like influx with all from the Lord, but no others receive it for this end and this use than such as are capable of being reformed: others receive it for other ends and other uses, which are innumerable, and have regard to self and the world.

2676. *He placed on her shoulder*: that this signifies as much as it could receive, appears from the signification of the shoulder, as denoting all power, concerning which see no. 1085, consequently as much of good and truth as they are capable of receiving.

2677. *And the boy*: that this signifies the spiritual, appears from the signification of a boy, as here denoting that which is called spiritual; for Ishmael, or the son of the handmaid, here represents the man of the spiritual church, and because he here represents him in the beginning, he is called a boy.

2678. *And sent her away*: that this signifies He left it in the



proprium, appears from the signification of being sent away, when it is done by Abraham, by whom the Lord is represented; also from the first state of those who are reformed and become spiritual. Their first state is, that they suppose they do good and think truth from themselves, consequently from the proprium, knowing no other at that time; and when it is told them, that all good and all truth are from the Lord, they do not indeed reject this, but they do not acknowledge it in heart, because they do not feel, nor inwardly perceive, that anything flows in from any other source than from themselves. Inasmuch as all who are reformed are at first in such a state, therefore they are left by the Lord in the proprium, but still they are led by Him by means of their proprium, while they themselves know nothing about it.

2679. *And she went and wandered in the wilderness of Beersheba*: that this signifies a wandering state at that time in the doctrinals of faith, appears from the signification of going and wandering in a wilderness, as denoting a wandering state; and from the signification of Beersheba, as denoting the doctrine of faith, concerning which we shall speak at the end of this chapter, where it is said that Abraham and Abimelech struck a covenant in Beersheba, verse 32; and that Abraham planted a grove in Beersheba, verse 33. In this verse is described the quality of the state of those who are reformed, as it is in the beginning, namely, that they are carried away into various errors. For it is impressed on them by the Lord to think much about eternal life, consequently much about the truths of faith, but inasmuch as they do this from the proprium, as was said above, they must needs wander hither and thither, as in doctrine so in life, eagerly seizing upon that as truth which has been inseminated from infancy, or which is impressed upon them by others, or which is thought by themselves, besides which they are led away by various affections, which they are ignorant of: they are like fruits as yet unripe, whereunto form, beauty, and flavour cannot be imparted in a moment; or they are like tender shoots, which cannot in a moment grow up into the flower, or into the full corn in the ear. Nevertheless, the things which enter at that time, although for the most part erroneous, are yet such as may serve to promote growth, and these things afterwards, when reformation is effected, are partly separated, partly made serviceable for the purpose of introducing as it were foods and juices into the after life, partly adapted, as far as may be, to the goods and truths which are afterwards to be implanted by the Lord, and partly serve spiritual things for ultimate planes: thus they serve as continual means for reformation, which means follow in a perpetual connection and order, for the least things in man are foreseen by the Lord, and provided for in regard to his future state to

eternity, and this for his good, so far as it is at all possible, and man suffers himself to be led by the Lord.

2680. Verse 15. *And the waters were consumed out of the flagon, and she cast the boy under one of the shrubs. The waters were consumed out of the flagon*, signifies the desolation of truth : *and she cast the boy under one of the shrubs*, signifies despair in that he perceived nothing of truth and good.

2681. *The waters were consumed out of the flagon* : that this signifies the desolation of truth, appears from the signification of being consumed, as denoting being desolated ; and from the signification of water, as denoting truth, see nos. 28, 680, 739.

2682. *And she cast the boy under one of the shrubs* : that this signifies despair in that she perceived nothing of truth and good, appears from the signification of the boy, as denoting spiritual truth, see nos. 2669, 2677 ; and from the signification of a shrub, as denoting perception (but so little as to be scarcely any, wherefore also it is said under *one* of the shrubs), in like manner as trees, but in a lesser degree (that trees signify perceptions, see nos. 103, 2163) ; also from the affection prevalent in this act, which is that of despair. Hence it is evident that by casting the boy under one of the shrubs is signified despair in that he perceived nothing of truth and good. That being cast under one of the shrubs, signifies being desolated as to truth and good even to despair, appears from Job : “ In want and in hunger solitary ; fleeing to dryness, the night being past, *desolation* and *wasteness* ; gathering the mallow upon the *shrub* ; to dwell in the cleft of the valleys, in holes of dust and of rocks ; *they groaned amongst the shrubs*, under the thistle they were conjoined together ” (xxx. 3, 4, 6, 7), speaking of the desolation of truth, which is described by forms of speaking customary in the Ancient church, for the book of Job is a book of the Ancient church, as, being solitary in want and hunger, fleeing to dryness, the night being past, desolation and wasteness, dwelling in the clefts of valleys and of rocks, also gathering the mallow upon the shrub, and groaning amongst the shrubs. So also in Isaiah : “ They shall come and shall rest all of them in the rivers of *desolations*, in the clefts of the rocks, and in *all the shrubs*, and in all the conduits ” (vii. 19), speaking also of desolation, which is described by like forms of expression, namely, by resting in  
2 the rivers of desolations, in clefts of rocks, and in shrubs. The subject treated of in this verse is concerning the second state of those who are being reformed, which is, that they are reduced to ignorance, so as to know nothing of truth, and this even to despair. The reason of their being reduced to such ignorance is, in order that the persuasive light may be extinguished, which is such that it illuminates falsities and truths alike, and induces a faith of falsity by means of truths, and a faith of truth by means of falsities, and at the same time self-confidence ; and

also in order that they may be brought into Knowledge by experience itself respecting this truth, that nothing of good and nothing of truth is from self or from the proprium, but from the Lord. Those who are being reformed are reduced to ignorance, even to despair, and then they have comfort and enlightenment, as appears from what follows. For the light of truth from the Lord cannot flow in into a persuasive [state] which is from the proprium, this being of such a nature as to extinguish that light. This persuasive [principle] appears in the other life like wintry light, but on the approach of the light of heaven it becomes dark instead of light, in which darkness there is all ignorance of truth. This state is called a state of the desolation of truth with those who are being reformed, and is also much treated of in the internal sense of the Word. But <sup>3</sup> few are capable of knowing anything respecting that state, because few at this day are regenerated. To those who are not regenerated, it is the same thing whether they know the truth, or do not know it, and also whether what they know be the truth or not, if only they can pass anything off as the truth. But those who are regenerated, think much about doctrine and life, because they think much about eternal salvation, and therefore if truth fails them, they grieve at heart, because truth is of their thought and affection. The quality of the state of the one and of the other may appear from this consideration : man, while he is in the body, lives in heaven as to his spirit, and in the world as to his body, being born into both ; and he is so created, that he may actually as to his spirit be with angels, and at the same time, by means of the things which are of the body, with men. But inasmuch as there are few who believe that they have a spirit which is to live after death, therefore there are few who are regenerated. To those who believe, the other life is the all of their thought and affection, and the world is respectively nothing ; but to those who do not believe, the world is the all of their thought and affection, and the other life is respectively nothing. The former are those who can be regenerated, but the latter are those who cannot.

2683. Verse 16. *And she went, and sat by herself afar off, removing herself about a bow-shot off, because she said, Let me not see the death of the boy ; and she sat afar off, and lifted up her voice, and wept.* *She went, and sat by herself afar off*, signifies a state of thought : *removing herself about a bow-shot off*, signifies a state as far absent as could be from the doctrine of truth ; a bow denotes the doctrine of truth : *because she said, Let me not see the death of the boy*, signifies grief that it should thus perish : *and she sat afar off*, signifies a state of thought : *and she lifted up her voice, and wept*, signifies a further degree of grief.

2684. *She went, and sat by herself afar off* : that this

signifies a state of thought, may appear from the signification of going, and also of sitting by herself, and this afar off, when applied to what precedes and to what follows. Going, which here is going away from the boy, signifies removal from spiritual truth, which is further expressed and determined by her removing herself about a bow-shot off. Sitting by herself, signifies a solitary state, such as is that of the thought in grief and despair. Afar off, signifies that she might not look, and yet might look. That looking denotes thinking, see no. 2245, which is also further expressed and determined by her saying, "Let me not see the death of the boy, and she sat afar off." Thus in these words is involved the state of the thought of those who are in the desolation of truth, and thereby in despair.

2685. *Removing herself about a bow-shot off*: that this signifies a state as far absent as could be from the doctrine of truth, appears from the signification of being removed, as denoting being absent; and from the signification of a bow, as denoting the doctrine of truth, of which we shall speak presently; a shot signifies that it was as far absent as it could possibly be, that is, as far as an arrow can be shot from a bow. The expression a bow-shot is here used, because a bow is predicated of the spiritual man, who is a shooter of the bow, as it is said of him in verse 20, "And he dwelt in the wilderness, and was a shooter of the bow."

2686. That a bow denotes the doctrine of truth, appears from its signification. In the Word, wheresoever wars are treated of and mentioned, no other wars are signified, in the internal sense, than such as are spiritual, see no. 1664. There were also books in the Ancient church, which were entitled the Wars of Jehovah, as appears from Moses, Numb. xxi. 14-16; which being written in the prophetic style, had an internal sense, and treated of the Lord's combats and temptations, and also of the combats and temptations of the church, and of those who are of the church; this is evident from the circumstance, that some things were taken thence by Moses. The same is also evident from other books of that church, which were called the books of the Prophetic Enunciators, concerning which see Numb. xxi. 27-30; in which nearly the same words occur as in Jeremiah, compare Numb. xxi. 28 and Jer. xlviii. 45; whence also it may be concluded, that the Ancient church had writings both historical and prophetical, which were Divine and inspired, and which in the internal sense treated of the Lord and His kingdom, and that these writings were the Word to that church, as the historical and prophetical books of our Word are to us, which in the literal sense treat of the Jews and Israelites, but in the internal sense of the Lord, and of those things which are His.

<sup>2</sup> As war in the Word, as also in the books of the Ancient



church, signified spiritual war, so all arms, as a sword, a spear, a shield, a buckler, arrows (*tela et sagittae*), and bows, signified such things in particular as are of war understood in the spiritual sense. Concerning the specific signification of these arms, by the Divine mercy of the Lord, we shall speak elsewhere; at present suffice it to show what is signified by a bow, namely, the doctrine of truth, and that this signification is derived from arrows (*tela et sagittae*), or darts, which are doctrinals, from which and with which those especially who are spiritual fight, and who thence were formerly called shooters of the bow. That a bow signifies the doctrine of truth, may appear <sup>3</sup> from the following passages:—In Isaiah: “The *arrows (tela)* of Jehovah are sharp, and all His *bows* bent, the hoofs of His horses are accounted as rocks, and His wheels like a tempest” (v. 28), speaking of truths of doctrine: arrows denote spiritual truths, a bow doctrine, horses’ hoofs natural truths, wheels the doctrine thereof; which things, having such a signification, are therefore attributed to Jehovah, to Whom they can only be attributed in a spiritual sense, otherwise they would be empty and improper expressions. In Jeremiah: “The Lord *hath bent His bow* as an enemy, His right hand stood as an adversary, and hath slain all the desirable things of the eye in the tent of the daughter of Zion, He hath poured out His anger like fire” (Lam. ii. 4); a bow denotes the doctrine of truth, which appears as an enemy, and hostile, to those who are in falsities; no other bow can be predicated of the Lord. In Habakkuk: “Thou, O Jehovah, ridest on Thy horses, Thy chariots are salvation, *Thy bow* being bared shall be bared” (iii. 8, 9), here also a bow denotes the doctrine of good and truth. In Moses: “*The archers* shall vex him, and *shoot at him*, and hold him in hatred, he shall sit in the *firmness of his bow*, and the arms of his hands shall be made strong by the hands of the mighty one of Jacob, thence is the shepherd, the stone of Israel” (Gen. xlix. 23, 24), speaking of Joseph: the bow denotes the doctrine of good and truth. In John: “I saw, when behold a white horse, and he <sup>4</sup> who sat on him *had a bow*, and a crown was given him” (Apoc. vi. 2). The white horse denotes wisdom, he who sat on him denotes the Word, as is declared plainly in chapter xix. 13, where the white horse is again treated of; and inasmuch as he who sat on him is the Word, it is evident that a bow denotes the doctrine of truth. In Isaiah: “Who hath raised up righteousness from the east, called him to his following, given the nations before him, and made him to have dominion over kings, given them as the dust to his sword, as driven stubble to *his bow?*” (xli. 2), speaking of the Lord: a sword denotes truth, and a bow denotes doctrine derived from Him. Again: “I will set in them a sign, and I will send those that escape of them unto the nations Tarshish, Pul, and Lud, that *draw the bow*,

Tubal and Javan" (lxvi. 19); they that draw the bow denote those who teach doctrine: what is signified by Tarshish, see no. 1156; what by Lud, nos. 1195, 1231; what by Tubal, no. 1151; what by Javan, nos. 1152, 1153, 1155. In Jeremiah: "Because of the voice of a horseman, and of one that *draweth the bow*, the whole city fleeth, they have entered into the clouds, and have gone up into the rocks, the whole city is forsaken" (iv. 29): a horseman denotes those who declare truth: a bow denotes the doctrine of truth, which they flee from, or are afraid of, who are in falsities. Again: "Put yourselves in array against Babel round about, all ye that *draw the bow* shoot at her, spare not the *arrow*, because she hath sinned to Jehovah" (l. 14, 29; li. 2, 3), where they that shoot and draw the bow denote those who declare and teach the doctrine of truth. In Zechariah: "I will cut off the *chariot* from Ephraim, and the horse from Jerusalem, and *the bow of war* shall be cut off, and he shall speak peace unto the nations" (ix. 10). Ephraim denotes the understanding of the truth of the church; a bow denotes doctrine. In Samuel: "David lamented a lamentation over Saul, and over Jonathan his son, and said, *To teach the sons of Judah the bow*" (2 Sam. i. 17, 18), where the subject treated of is not a bow, but the doctrinals of faith. In Ezekiel: "Thus saith the Lord Jehovih, This is the day of which I spoke, and the inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the arms, and the buckler, and the shield, the *bow* and the *arrows*, and the staff of the hand, and the spear, and shall kindle fire in them seven years" (xxxix. 8, 9): the arms here mentioned are all arms of spiritual war: the bow with the arrows denote doctrine and the truths thereof, for truths themselves, separated from goods, appear as weapons in the other life, when they are represented to the sight. As a bow signifies the doctrine of truth, so also in the opposite sense it signifies the doctrine of falsity. Similar expressions in the Word have for the most part an opposite sense, as hath been frequently said and shewn above. In Jeremiah: "Behold a people coming from the land of the north, and a great nation shall be raised up from the sides of the earth, they *lay hold of the bow* and the spear: it is cruel: and they shall not show pity, their voice shall roar like the sea, they shall ride upon horses, instructed as a man (*vir*) for war, against thee, O daughter of Zion" (vi. 22, 23), where a bow denotes the doctrine of falsity. Again: "Behold a people coming from the north, and a great nation, and many kings shall be raised up from the sides of the earth, they hold the *bow* and the spear, they are cruel, and shall not show pity" (l. 41, 42), where the meaning is the same. Again: "They bend their tongue, *their bow is a lie*, and not for *truth*, they prevail in the earth, because they have gone forth from evil to

evil, and have not known Me" (ix. 2 [3]), where it is very <sup>8</sup> manifest that a bow denotes the doctrine of falsity, for it is said, that they bend the tongue, their bow is a lie, and not for truth. Again: "Thus saith Jehovah of Zebaoth, Behold, I *break the bow of Elam*, the beginning of their might" (xlix. 35). In David: "Go, see the works of Jehovah, Who putteth desolations into the earth, causing wars to cease even to the extremity of the earth. *He breaketh the bow*, He cutteth the spear in sunder, He burneth the carriages with fire" (Psalm xlv. 9, 10 [8, 9]). Again: "God is known in Judah, His name is great in Israel, and His tabernacle shall be in Shalem, and His dwelling-place in Zion, there *brake He the fiery arrows (jacula) of the bow*, the buckler, and the sword, and the battle" (Psalm lxxvi. 2-4 [1-3]). Again: "Lo, the wicked *bend the bow*, they prepare *their arrows (sagittae) upon the string*, to shoot in darkness at the upright in heart" (Psalm xi. 2): a bow and arrows here manifestly denote doctrinals of falsity.

2687. *Because she said, Let me not see the death of the boy*: that this signifies grief that it should thus perish, appears from the signification of seeing death, as denoting perishing, and from the signification of the boy, as denoting spiritual truth, concerning which see above; hence, and from the affection of despair on account of the desolation of truth, it is evident, that it is interior grief that is in these words.

2688. *And she sat afar off*: that this signifies a state of thought, appears from what was said above, no. 2684, where the same words occur. The reason why the same words are repeated in this verse is, that the state of thought was increased and aggravated even to the ultimate of grief, as is evident from the words immediately preceding, "Let me not see the death of the boy;" and from the words which immediately follow, "she lifted up her voice, and wept."

2689. *And she lifted up her voice, and wept*: that this signifies a further degree of grief, may appear from the signification of lifting up the voice and weeping, as denoting the last [degree] of grief, for weeping with a loud voice is nothing else. A state of desolation of truth, and also of removal from truths, with those who become spiritual, is described in this verse. How these things are, shall be told in a few words. Those who cannot be reformed, are altogether ignorant of what it is to grieve on account of being deprived of truths, and suppose it impossible for any one to be pained on account of such a thing; they believe that the only anxiety that can possibly exist is on account of the loss of goods of the body and of the world, such as health, honour, fame, wealth, and life. But those who can be reformed, think altogether otherwise; they are preserved by the Lord in the affection of good, and in the thought of truth, wherefore they come into anxiety when they are deprived of

- 2 good and truth. It is known that all anxiety and grief arise solely from the deprivation of those things with which one is affected, or which one loves. Those who are affected only with corporeal and worldly things, or who love only such things, grieve when they are deprived of them. But those who are affected with spiritual goods and truths, and love them, grieve when they are deprived thereof, the life of every one being nothing but affection or love. Hence it may appear what is the state of those who are desolated as to goods and truths, with which they are affected or which they love, namely, that it is a state of grief more grievous, because more interior, and because, in the deprivation of good and truth, they do not regard the death of the body, which they have no concern about, but eternal death. It is the state of these that is here described.
- 3 In order that it may be known who they are who can be preserved by the Lord in the affection of good and truth, and thereby be reformed and made spiritual, and who cannot, the matter shall be explained in a few words. Every one in his boyhood, when he is first imbued with goods and truths, is held by the Lord in the affirmative that that which is said and taught by parents and masters is true; this affirmative, with those who can become spiritual men, is confirmed by means of scientifics and Knowledges, for whatsoever they learn that has any connection, insinuates itself into the affirmative, and strengthens it, and this more and more even to affection, and these are they who become spiritual men according to the essence of the truth in which they believe, and who conquer in temptations. But the case is otherwise with those who cannot become spiritual: these, although they are in the affirmative during childhood, in the succeeding age admit doubtings, and so break down the affirmative of good and of truth: and when they enter upon adult age, they admit negative things, even to the affection of falsity; these, if they were led into temptations, would absolutely fall therein, therefore also they are delivered
- 4 from temptations. The real cause, however, why they admit doubtings, and afterwards negative things, derives the whole of its origin from a life of evil: they who are in a life of evil cannot do otherwise. The life of every one, as was said, is affection or love, and such as the affection or love is, such is the thought. The affection of evil and the thought of truth never conjoin themselves; where they appear to conjoin themselves, they still do not conjoin, the thought of truth being without the affection thereof, wherefore with such persons truth is not truth, but only a sounding something, or profession of the lips, from which the heart is far removed. The worst of men also are capable of knowing such truth, and sometimes in a greater degree than other men. With some, too, there exists a persuasive (*persuasivum*) of truth of such a nature, that no one can know



but that it is genuine, when nevertheless it is not genuine, if the life of good be not in it: it is an affection of the love of self or of the world, which brings on such a persuasive, which also they defend with a vehemence of apparent zeal, even to the condemning of those who do not receive it, or believe as they themselves do; but this truth is according to the quality of the ruling principle in each one, being more powerful according to the power of the love of self or of the world; it is indeed connected by birth with evil, but it does not conjoin itself with evil, wherefore also it is extirpated in the other life. The case is otherwise with those who are in the life of good: truth itself has in them its ground, and its heart, and from the Lord its life.

2690. Verse 17. *And God heard the voice of the boy; and the angel of God cried to Hagar out of heaven, and said to her, What aileth thee, Hagar? fear not, because God hath heard the voice of the boy, in the place in which he is.* God heard the voice of the boy, signifies help at that time: and the angel of God cried to Hagar out of heaven, signifies consolation: and said to her, *What aileth thee, Hagar?* signifies perception concerning her state: *fear not, because God hath heard the voice of the boy, in the place in which he is,* signifies hope of help.

2691. *God heard the voice of the boy:* that this signifies help at that time, appears from the signification of God's hearing a voice in the historical sense, as denoting bringing help in the internal sense, and from the signification of the boy, as denoting spiritual truth, concerning which see above, in the present case, as denoting a state in which there was the spiritual as to truth, for it is said that He heard *the voice of the boy*, and presently in this verse, that He heard the voice of the boy *in the place in which he is*, namely, in the state in which he is; and in the preceding verses it is said, that she was in a state of the greatest grief by reason of the deprivation of truth. The reason why God is said to have heard the voice of the boy, not that of Hagar, is that the state of the spiritual man is treated of: by the boy, or Ishmael, is represented the man of the spiritual church; by Hagar his mother, the affection of the Knowledges of truth, which is that which has grief. Man's rational is born of the affection of sciences as a mother, see nos. 1895, 1896, 1902, 1910, 2094, 2524; but his spiritual is born of the affection of the Knowledges of truth from doctrine, especially from the Word; the spiritual itself is here the boy, the affection of the Knowledges of truth is Hagar.

2692. *And the angel of God cried to Hagar out of heaven:* that this signifies consolation, appears from the signification of crying out of heaven, also of the angel of God, and likewise of Hagar. Crying out of heaven signifies influx; the angel of God signifies the Lord, see nos. 1925, 2319; and Hagar signifies the

affection of the Knowledges of truth, see no. 2691. The influx of the Lord into the affection of truth, when this affection is in the greatest grief on account of the deprivation [of truth], is consolation: what flows in with man from the Lord, is said to be cried out of heaven, because it comes through heaven, and is manifest there, but is obscure in man's perception and thought, only manifesting itself by a change of the state of affection, as in the present case, that she received consolation.

2693. *And said to her, What aileth thee, Hagar?* that this signifies perception concerning her state, appears from the signification of saying in the historical parts of the Word, as denoting perceiving, concerning which see above; and from the signification of "What aileth thee, Hagar?" as denoting the state in which she was; here it signifies that the Lord knew her state, notwithstanding His questioning her, and saying, "What aileth thee, Hagar?" In the sense of the letter it is a question from the Lord, but in the internal sense it is an infinite perception of all things; it frequently occurs in the Word, that men are questioned concerning their state, but the reason is, that man believes no otherwise than that no one knows his thoughts, much less the state of his affection; a further reason is, that men may derive comfort from being able to lay open the feelings of the mind (*animus*), which is commonly a relief, see nos. 1701, 1931.

2694. *Fear not, because God hath heard the voice of the boy, in the place in which he is:* that this signifies hope of help, appears from the signification of fear not, as denoting despair not, for when fear is removed hope is present; and from the signification of hearing the voice of the boy, as denoting help, see above, no. 2691, where similar words occur. In the preceding verses the state of desolation, to which those who are reformed and become spiritual are reduced, was treated of: their restoration, in the present verse comfort, and the hope of help, is now treated of.

<sup>2</sup> That those who are reformed are reduced into ignorance of truth, or desolation, even to grief and despair, and that then first they have comfort and help from the Lord, is at this day a thing unknown, by reason that few are reformed. Those who are such that they can be reformed, if not in the life of the body, yet in the other life, are brought into this state, which in the other life is very well known, and is called vastation or desolation, concerning which something has been said in the First Part, see no. 1109. Those who are in such vastation or desolation are reduced even to despair, and when they are in this state, they receive comfort and help from the Lord, and are at last taken away thence into heaven, where they are instructed among the angels, as it were anew, in the goods and truths of faith. The cause of this vastation and desolation is chiefly that the persuasive (*persuasivum*) which they have taken

from the proprium may be broken, see no. 2682; also that they may receive the perception of good and truth, which they cannot receive until the persuasive which they have taken from the proprium, is as it were softened; this is effected by a state of anxiety and grief even to despair. No one can have an exquisite perception of what is good, or of what is blessed and happy, unless he has been in a state of what is not good, not blessed, and not happy: from this latter state he acquires a sphere of perception, and this in the degree in which he was in the opposite state. The sphere of perception, and the extension of its limits, are made from relatives actually formed. These are the causes of vastation or desolation, besides many others. But let some examples be taken by way of illustration. Those who attribute everything to<sup>3</sup> their own prudence, and little or nothing to the Divine Providence,—supposing it to be evinced to them by a thousand and a thousand reasons, that the Divine Providence is universal, but that it is universal because it extends to the most minute particulars, and that not a single hair falls from the head, that is, there is nothing so minute which is not foreseen, and provided for accordingly,—still their state of thought respecting their Own prudence is not changed thence, except only for the moment when they appereeive themselves to be convinced by those reasons. Yea, supposing the same thing to be evidenced by living experiences, at the moment of seeing or feeling such experiences, they confess that it is so, but when a few moments are passed, they return to their former state of opinion: such things have a momentary effect upon the thought, but not on the affection, and unless the affection is broken, the thought remains in its state, for the thought has its faith and its life from affection. But when such persons are brought into anxiety and grief, in consequence of being unable to do anything of themselves, and this even to despair, then the persuasive is broken, and the state is changed, and they can then be brought to believe, that they can do nothing of themselves, but that all power, prudence, intelligence, and wisdom are from the Lord. The case is similar with those who believe that faith is from themselves, or that good is from themselves. Let another<sup>4</sup> example be taken. Those who have acquired this persuasion, that when they are justified, there is no longer any evil with them, but that it is absolutely wiped away and blotted out, and that they are thus pure,—supposing they were to be enlightened by a thousand and a thousand arguments, that nothing is wiped away or blotted out, but that all those are withheld from evil, and kept in good, by the Lord, who, from the life of good in which they had been in the world, are such that they can be so treated; and supposing further that they should be convinced by experiences that of themselves they are nothing but evil,

yea, that they are most impure masses of evils,—still they will not recede from the belief of their opinion: but when they are reduced to such a state, that they perceive hell in themselves, and this to such a degree that they despair that they can ever be saved, then, for the first time, that persuasive is broken, and with it all haughtiness, and contempt of others in comparison with themselves, and also the arrogance that they alone are saved; and they may then be brought into a true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length they may be led into humiliation of heart before the Lord, which is not possible without the acknowledgment of one's self. Hence then it is evident, why those who are reformed, or become spiritual, are reduced to the state of vastation or desolation which is treated of in the preceding verses; and that when they are in that state even to despair, they then first receive comfort and help from the Lord.

2695. Verse 18. *Arise, take up the boy, and strengthen thy hand in him, because into a great nation will I put him.* *Arise*, signifies elevation of mind: *take up the boy*, signifies the spiritual as to truth: *and strengthen thy hand in him*, signifies support thence: *because into a great nation will I put him*, signifies the spiritual church.

2696. *Arise*: that this signifies elevation of mind, appears from the signification of arising in the Word, as involving, where it is named, some elevation, concerning which see no. 2401, in the present case elevation of mind, because it involves enlightenment, and, in the following verse, instruction, in truths.

2697. *Take up the boy*: that this signifies the spiritual as to truth, appears from the signification of the boy, as denoting the spiritual especially as to truth, concerning which see nos. 2677, 2687: for the man of the spiritual church seems to be regenerated by means of the truths of faith, and he knows not that it is by means of the good of truth, for this does not appear, manifesting itself only in the affection of truth, and afterwards in a life according to truth. No one can possibly be regenerated by means of truth, unless with truth there be good, for truth without good is devoid of life; wherefore through truth separate from good there is not any new life, which new life nevertheless man receives by regeneration.

2698. *And strengthen thy hand in him*: that this signifies support thence, appears from the signification of being strengthened, as denoting being supported; and from the signification of the hand, as denoting power, see no. 878, which is an effect of support; in him, or in the boy, denotes thence, that is, from the spiritual as to truth. Those who are in internal grief, and in despair by reason of the deprivation of truth, are elevated



and supported solely by truth, because their grief and despair is on account of truth. With those who are in the affection of good, good with them desires good, as a hungry person desires bread, but with those who are in the affection of truth, good with them desires truth, as a thirsty person desires water. What is here meant by strengthening the hand in him, cannot be understood by any one, except from the internal sense.

2699. *Because into a great nation will I put him*: that this signifies the spiritual church, appears from the signification of a great nation, as denoting the spiritual church, which should receive the good of faith, see above, no. 2669; it is called a great nation, because the spiritual kingdom is the second kingdom of the Lord, concerning which see also above, no. 2669. As the man of the spiritual church is represented by Ishmael, so also the spiritual church itself is represented by him, and also the Lord's spiritual kingdom in the heavens, for an image and likeness of one is in the other. The first state after desolation was described in the preceding verse, which was a state of consolation and of hope of help; their second state after desolation is described in this verse, which is a state of enlightenment and of recreation thence. Inasmuch as these states are <sup>2</sup> unknown in the world, by reason, as was said above, that few at this day are regenerated, it is allowed to shew what is the nature of this their state in the other life, where it is very well known. Those who have been in vastation or desolation, after they have been comforted with the hope of help are elevated by the Lord into heaven, thus from a state of shade, which is a state of ignorance, into a state of light, which is a state of enlightenment and of recreation thence, consequently into joy, which affects their inmosts; it is actually light into which they come, which is such, that it not only enlightens the sight, but also the understanding at the same time, and how much they are recreated by this light, may appear from the opposite state out of which they have been delivered. Some on such occasions, who have been of an infantile mind (*animus*) and a simple faith, appear to themselves in white and shining garments; some with crowns; some are conveyed about to several angelic societies, and are everywhere received with charity as brethren, and there is shewn to them whatever good may gratify their new life; to some it is given to see the immensity of heaven or the Lord's kingdom, and to apperceive the blessedness of those who are there; besides numberless other things which it is impossible to describe. Such is the state of the first enlightenment and of recreation thence of those who come out of desolation.

2700. Verse 19. *And God opened her eyes, and she saw a well of water, and she went, and filled the flagon of water, and gave the boy to drink.* *God opened her eyes*, signifies intelligence:

*and she saw a well of water*, signifies the Word of the Lord from which truths are : *and she went and filled the flagon of water*, signifies truths thence : *and gave the boy to drink*, signifies instruction in spiritual things.

2701. *God opened her eyes* : that this signifies intelligence, appears from the signification of opening, and of God's opening, and also from the signification of the eyes, as denoting giving intelligence. That the eyes signify the understanding, see no. 212, in like manner as sight or seeing, nos. 2150, 2325. It is said that God opens the eyes, when He opens the interior sight or the understanding, which is effected by an influx into man's rational, or rather into the spiritual of his rational, and this by the way of the soul, or an internal way unknown to man. This influx is his state of enlightenment, in which are confirmed to him the truths which he hears, or which he reads, by a certain perception inwardly in his intellectual. Man believes this to be innate with him, and to proceed from his Own intellectual faculty ; but he is greatly deceived : it is an influx through heaven from the Lord into what is obscure, fallacious, and apparent in man, and, by means of the good which is therein, causes those things, which he believes, to emulate truth ; but those only who are spiritual are blessed with enlightenment in the spiritual things of faith. This is what is signified by God's  
 2 opening the eyes. The reason why the eye signifies the understanding is, that the sight of the body corresponds with the sight of its spirit, which is the understanding ; and because it corresponds, by the eye in the Word, in almost all places where it is mentioned, is signified the understanding, even where it is believed to have another signification, as where the Lord says in Matthew : "The *lamp* of the body is the *eye*, if the *eye* be simple, the whole body is full of light ; if the *eye* be evil, the whole body is darkened ; if therefore the light (*lumen*) be darkness, how great is the darkness" (vi. 22, 23 ; Luke xi. 34), where the eye denotes the understanding, the spiritual whereof is faith, as may appear also from the explanation there, "if therefore the light be darkness, how great is the darkness." In like manner in the same Evangelist : "If the *right eye* cause thee to stumble, pluck it out, and cast it from thee" (v. 29 ; xviii. 9) : the left eye denotes the intellectual, but the right eye denotes the affection thereof ; by the right eye being plucked out is denoted, that the affection, if it be a cause of stumbling,  
 3 must be subdued. Again : "Blessed are your *eyes* because they see, and your ears, because they hear" (xiii. 16). And in Luke : "Jesus said to His disciples, Blessed are the *eyes* which see the things that ye see" (x. 23), where by the eyes which see is signified intelligence and faith ; for their seeing the Lord, and also His miracles and works, did not render any one blessed, but their receiving with the understanding and having

faith, which is seeing with the eyes, and their being obedient, which is hearing with the ears. That seeing with the eyes denotes understanding, and also having faith, see nos. 897, 2325; for the understanding is spiritual sight, and faith is the spiritual of the understanding; the sight of the eye is from the light of the world, the sight of the understanding is from the light of heaven flowing in into those things which are of the light of the world, but the sight of faith is from the light of heaven; hence the expressions, seeing with the understanding, and also seeing by faith. That hearing denotes obeying, see no. 2542. In Mark: "Jesus said to the disciples, Do not ye <sup>4</sup> yet know, nor *understand*? have ye your heart yet hardened? *having eyes see ye not*, and having ears hear ye not?" (viii. 17, 18), where it is evident, that not being willing to understand and believe, is having eyes and not seeing. In Luke, Jesus, speaking of the city Jerusalem, says, "If thou hadst known the things which belong to thy peace, but it is hid from *thine eyes*" (xix. 41, 42). And in Mark: "This is done by the Lord, and it is marvellous in *our eyes*" (xii. 11): in these two passages, that what is hid from the eyes, and what is marvellous in the eyes, denotes before the understanding, is known to every one from the signification of the eye, even in common conversation.

2702. *And she saw a well of water*: that this signifies the Word of the Lord, from which truths are, appears from the signification of a well of water, and of a fountain, as denoting the Word, and also doctrine out of the Word, consequently also truth itself, of which signification we shall speak presently; and from the signification of water, as denoting truth. That a well wherein is water, and a fountain, denote the Word of the Lord, and also doctrine out of the Word, consequently also truth itself, may appear from very many passages. Inasmuch as the spiritual church is here treated of, it is called a well and not a fountain, as also in the following verses of this chapter:—"Abraham reproved Abimelech on account of a *well*, which the servants of Abimelech had taken by force" (verse 25); likewise in Genesis, chapter xxvi.: "All the *wells* which his father's servants had digged, in the days of Abraham his father, the Philistines stopped up. And Isaac returned, and digged the *wells of water*, which they had digged in the days of Abraham his father, and the Philistines had stopped up after the death of Abraham. And the servants of Isaac digged in the valley, and found there a *well of living waters*. And they digged another *well*, and they did not dispute over it. And it came to pass in that day, and the servants of Isaac came, and told him concerning the *well* which they had digged, and said to him, We have found *waters*" (verses 15, 18, 19, 22, 32), where by wells nothing else is signified than doctrinals, about which they disputed, and about

which they did not dispute; without such signification, their digging wells, and disputing so often about them, would have  
 2 been too trifling to be mentioned in the Divine Word. A well in like manner signifies the Word, or doctrine, as in Moses: "From thence they went to *Beer*: this is *the well* concerning which Jehovah said to Moses, Gather the people, and I will give them *waters*; then Israel sang this song: Go up, O *well*, answer ye out of it; the *well*, the princes digged it, the willing ones of the people digged it out, in the lawgiver, with their staves" (Numb. xxi. 16-18). This prophetic song of Israel was grounded in the spiritual signification of a well: in this song the doctrine of truth is treated of, as appears from the particulars in the internal sense. Hence the name *Beer*, and hence the name *Beersheba*, and the signification thereof in the  
 3 internal sense, as denoting doctrine itself. But doctrine, in which there are no truths, is called a pit, or a well in which is no water, as in Jeremiah: "Their nobles have sent their lesser ones to the *water*, they came to the *pits*, they found no *water*, they returned with their vessels empty" (xiv. 3), where waters denote truths; the pits in which they did not find water denote doctrine, in which there is no truth. Again: "My people has done two evils; they have forsaken Me, *the vein of living waters*, to cut out for themselves *pits, broken pits*, which cannot contain *waters*" (ii. 13), where pits in like manner denote doctrines not true, and broken pits denote compiled doctrinals.  
 4 That a fountain denotes the Word, and also doctrine, and consequently truth, appears in Isaiah: "The afflicted and needy seek *waters*, and there are none: their tongue faileth for thirst; I Jehovah will hear them, the God of Israel will not forsake them; I will open *rivers* on the hills, and *fountains* in the midst of the valleys; I will place the wilderness into a *lake of waters*, and the dry land into *goings forth of waters*" (Isaiah xli. 17, 18), speaking of the desolation of truth, which is signified by the afflicted and needy seeking waters and there were none, and by their tongue failing for thirst; afterwards of consolation, recreation, and instruction after desolation (as in these verses concerning Hagar), which are signified by Jehovah opening rivers on the hills, and placing fountains in the midst of the valleys, the wilderness into a lake of waters, and the dry land into goings out of waters, all which things denote the doctrine  
 5 of truth, and of the affection thence. In Moses: "Israel dwelt confidently alone at *the fountain of Jacob*, at a land of corn and must, also the heavens thereof drop dew" (Deut. xxxiii. 28), where the fountain of Jacob denotes the Word and the doctrine of truth thence: it was because the fountain of Jacob signified the Word, and the doctrine of truth thence, that when the Lord came to the fountain of Jacob, He spoke with the woman of Samaria, and taught what is signified by a fountain and by



water, as it is thus recorded in John: "Jesus came into a city of Samaria called Sichar; *Jacob's fountain* was there; Jesus therefore being wearied by His journey sat thus by the *fountain*; there cometh a woman of Samaria to draw waters; Jesus saith unto her, Give Me to drink: Jesus said, If thou knewest the gift of God, and Who it is that saith unto thee, Give Me to drink, thou wouldest ask of Him that He would give thee *living water*; every one who drinketh of this water shall thirst again; but he who drinketh of the *water* which I will give him shall not thirst to eternity, but the *water* which I shall give him shall become in him a *fountain of water* springing up unto eternal life" (iv. 5-7, 10, 13, 14). Inasmuch as the fountain of Jacob signified the Word, water truth, and Samaria the spiritual church, as is frequently the case in the Word, therefore the Lord spoke with the woman of Samaria, and taught that the doctrine of truth is from Him, and that when it is from Him, or what is the same thing, from His Word, it becomes a fountain of water springing up unto eternal life, and that truth itself is living water. In like manner, in the same Evangelist: <sup>6</sup> "Jesus said, If any one thirsteth, let him come to Me, and drink; whosoever believeth on Me, as the Scripture saith, out of his belly shall flow *streams of living water*" (vii. 37, 38). And again: "The Lamb, Who is in the midst of the throne, shall feed them, and shall lead them to *living fountains of waters*, and God shall wipe away every tear from their eyes" (Apoc. vii. 17). Again: "I will give to him that is athirst of *the fountain of the water of life* freely" (Apoc. xxi. 6). Streams of living water, and living fountains of water, denote truths which are from the Lord, or from His Word, for the Lord is the Word; the good of love and charity, which is solely from the Lord, is the life of truth; he is said to be thirsty who is in the love and affection of truth; no other can thirst. Those <sup>7</sup> truths are also called fountains of salvation in Isaiah: "Ye shall draw *waters* in gladness out of the *fountains of salvation*, and ye shall say in that day, Confess ye to Jehovah, call upon His name" (xii. 3, 4). That a fountain denotes the Word, or doctrine-thence, appears also in Joel: "It shall come to pass in that day, the mountains shall drop must, and the hills shall go with milk, and all the *brooks* of Judah shall go with *waters*, and a *fountain* shall go forth out of the house of Jehovah, and shall water the stream of Shittim" (iv. 18 [iii. 18]), where waters denote truths, and a fountain out of the house of Jehovah denotes the Word of the Lord. In Jeremiah: "Behold I bring them <sup>8</sup> out of the land of the north, and I will gather them together out of the sides of the earth, among them the blind and the lame; they shall come in weeping, and in supplications will I lead them to *fountains of waters in the way of what is right*, they shall not stumble in it" (xxxi. 8, 9). Fountains of waters

- in the way of what is right manifestly denote the doctrinals of truth; the land of the north denotes ignorance or the desolation of truth; weeping and supplications denote their state of grief and despair; being brought to fountains of waters denotes recreation and instruction in truths, as in the present case
- 9 respecting Hagar and her son. Again, in Isaiah: "The wilderness and the dry place shall rejoice therein, and the solitude shall exult and blossom as a rose, in budding it shall bud, and shall exult even with exultation and singing: the glory of Lebanon is given to it, the honour of Carmel and Sharon, they shall see the glory of Jehovah, the honour of our God, confirm the weakened hands, and strengthen the failing knees, the eyes of the blind shall be opened, and the ears of the deaf shall be open; in the *wilderness* shall *waters* break out, and *rivers* in the solitude, and the dry place shall become a *lake*, and the thirsty place *springs of waters*" (xxxv. 1-3, 5-7), where a wilderness denotes the desolation of truth; waters, rivers, lakes, springs of waters, denote truths, which are for recreation and joy to those who have been in vastation, whose joys are here
- 10 described by many expressions. In David: "Jehovah sendeth forth *fountains in the valleys*, they shall go among the mountains, they shall afford drink to every wild beast of the fields, the wild asses shall break their thirst; He *watereth* the mountains out of His *chambers*" (Psalm civ. 10, 11, 13): fountains denote truths; mountains the love of good and truth; affording drink denotes instructing: the wild beasts of the fields are those who live thence, see nos. 774, 841, 908; the wild asses are those who are only in rational truth, see nos. 1949-1951.
- 11 In Moses: "Joseph the son of a fruitful one, the son of a fruitful one near a *fountain*" (Gen. xlix. 22): a fountain denotes doctrine from the Lord. Again: "Jehovah thy God shall introduce thee into a good land, a land of *rivers*, of *waters*, of *fountains*, of *deeps*, that go forth in the valley and in the mountain" (Deut. viii. 7): the land denotes the Lord's kingdom and church, see nos. 662, 1066, 1067, 1262, 1413, 2571, which is called good by reason of the good of love and charity: rivers, waters, fountains, and deeps, denote truths thence. Again: "The land of Canaan, a land of mountains and valleys, at the
- 12 *rain* of heaven it drinketh in *waters*" (Deut. xi. 11). That waters denote truths, both spiritual and rational, and also scientific, is evident from these passages:—in Isaiah: "Behold, the Lord Jehovah of Zebaoth removeth from Jerusalem and from Judah all the staff of bread and all the staff of *water*" (iii. 1). Again: "Bring ye *waters* to meet him that is thirsty; prevent with his bread him that wandereth" (xxi. 14). Again: "Blessed are ye that sow near *all waters*" (xxxii. 20). Again: "He who walketh in righteousnesses, and speaketh uprightnesses, shall dwell in heights, his bread shall be given, his *waters* shall be

*faithful*" (xxxiii. 15, 16). Again: "Then they shall not thirst, in the wilderness He shall lead them, He shall cause *waters* to flow out of the rock for them; and He cleaveth the rock, and the *waters* flow out" (xlvi. 21; Exod. xvii. 1-8; Numb. xx. 11-13). In David: "He clave the rocks in the *wilderness*, and <sup>13</sup> gave to drink abundantly as the *deeps*, He brought forth *streams* out of the rock, and caused *waters* to go down as a stream" (Psalm lxxviii. 15, 16), where a rock denotes the Lord; waters, rivers, and deeps thence denote truths from Him. Again: "Jehovah placeth *rivers* into a *wilderness*, and *goings forth of waters* into dryness; He placeth a *wilderness* into a *lake of waters*, and a thirsty land into *goings forth of waters*" (Psalm cvii. 33, 35). Again: "The voice of Jehovah upon the *waters*; Jehovah upon *many waters*" (Psalm xxix. 3). Again: "*A river*, the brooks thereof shall make glad the city of God, the holy place of the dwellings of the Most High" (Psalm xli. 5 [4]). Again: "By the Word of Jehovah were the heavens made, and all the host of them by the spirit of His mouth, gathering as a heap the *waters of the sea*, giving the depths in treasures" (Psalm xxxiii. 6, 7). Again: "Thou visitest the earth, and art exceedingly delighted with it, thou enrichest it, *the brook of God is full of waters*" (Psalm lxxv. 10 [9]). Again: "The *waters* saw Thee, O God, the *waters* saw Thee, the *deeps* were moved; the clouds poured out *waters*; Thy way is in the *sea*, and Thy highway in *many waters*" (Psalm lxxvii. 17, 18, 20 [16, 17, 19]). It must be plain to every one, that waters here do not signify waters, and that the deeps were not moved, neither is the way of Jehovah in the sea, or His highway in the waters, but that spiritual waters are signified, that is, spiritual things which are of truth; otherwise it would be a collection of empty words. In Isaiah: "Ho every one that thirsteth, go ye to the *waters*, and he that hath no money, go ye, buy" (lv. 1). In Zechariah: "It shall be in that day, *living waters* shall go forth out of Jerusalem, the half part of them to the eastern sea, and the half part of them to the hinder sea" (xiv. 8). Moreover, <sup>14</sup> where the subject treated of in the Word is a church that is about to be planted, or that is already planted, and it is described by a paradise, a garden, a grove, or by trees, it is customary also to describe it by the waters or rivers which water it, whereby are signified spiritual, rational or scientific things, which are of truth, as is the case with the Paradise mentioned in Genesis ii. 8, 9, which is also described by rivers in the same chapter, verses 10-14, by which are signified those things which are of wisdom and intelligence, see nos. 107-121. The case is the same in many other parts of the Word, as in Moses: "As valleys are they planted, *as gardens near a river*, as Jehovah hath planted the lign aloes, as *cedars near the waters*; *waters* shall flow out of His buckets, and His

seed [shall be] *in many waters*" (Numb. xxiv. 6, 7). In Ezekiel: "He took of the seed of the earth, and placed it in the field of the sower, He took it *near many waters*, it budded, and became a luxuriant *vine*" (xvii. 5, 6). That a vine and a vineyard signify the spiritual church, see no. 1069. Again: "Thy mother like a *vine* in thy likeness, *planted near the waters*, became fruitful and full of branches by reason of *many waters*" (xix. 10). Again: "Behold, Asshur [a cedar] in Lebanon, *the waters caused it to grow*, the *deep* made it high, with *its rivers* going about its plant, and *sent out its watercourses to all the trees of the field*" (xxxii. 3, 4). Again: "Behold on *the bank of the river very many trees* on the one side and on the other; then said he unto me, *These waters* go forth towards the eastern boundary, and descend upon the plain, and come towards the *sea*, being let out into the *sea*, and the *waters* are healed; and it shall be, every living soul that crawleth, whithersoever the *two rivers* come, shall live; and there shall be exceeding much fish, because *these waters* come thither, and are healed, that everything may live whither the *river* cometh. The miry places thereof, and the marshes thereof, and they are not healed, they shall be given to salt" (xlvi. 7-9, 11), speaking of the New Jerusalem, or the Lord's spiritual kingdom: the waters going forth to the eastern boundary, signify spiritual things which are from celestial things, which are truths from a celestial origin, that is, faith from love and charity, see nos. 101, 1250: descending into the plain signifies doctrinals which are of the rational, see nos. 2418, 2450: coming towards the sea signifies to scientifics, the sea denotes the gathering of scientifics, see no. 28: the living soul that crawleth signifies the delights thereof, see nos. 746, 909, 994, which should live from the waters of the river, that is, from spiritual things from a celestial origin: much fish denotes an abundance of applicable scientifics, see nos. 40, 991: miry places and marshes denote inapplicable and impure scientifics; going away into salt denotes being vastated, see no. 2455. In Jeremiah: "Blessed is the man who trusteth in Jehovah, he shall be *as a tree planted near the waters*, and near the *brook* it sendeth forth its roots" (xvii. 7, 8). In David: "He shall be like a *tree planted near brooks of waters*, which shall give its fruit in its time" (Psalm i. 3). In John: "He shewed me a *pure river of water of life*, resplendent as crystal, going forth out of the throne of God and the Lamb: in the midst of the street thereof and of the *river* on either side is the *tree of life* yielding twelve fruits" (Apoc. xxii. 1, 2).

<sup>16</sup> Since, then, waters signify truths in the internal sense of the Word, therefore in the Jewish church, for the sake of representation before the angels, with whom rituals are



regarded spiritually, it was commanded that the priests and Levites should *wash themselves with waters* when they came near to minister, and indeed out of the *laver* between the tent and the altar, and afterwards out of the *brazen sea*, and the other lavers around the temple, which were instead of a fountain. In like manner, for the sake of representation, the *water of sin* was instituted, or the water of purgation, which was to be sprinkled upon the Levites (Numb. viii. 7): and also the *water of separation* made with the ashes of a red heifer (Numb. xix. 2-19): and that the spoils taken from the Midianites should be cleansed by *water* (Numb. xxxi. 19-25). *The waters which were given out of the rock* (Exod. xvii. 1-8; <sup>17</sup> Numb. xx. 1-13; Deut. viii. 15), represented and signified an abundance of spiritual things, or of the truths of faith from the Lord. The *bitter waters* which were healed by wood (Exod. xv. 22-25), represented and signified truths which do not please, that they are rendered acceptable and agreeable by good or the affection thereof: that wood signifies good which is of the affection or will, see no. 643. From what has been said it may now be known what is meant by water in the Word, and hence what the water in baptism means, whereof the Lord thus speaks in John: "Except any one be born of *water and the Spirit*, he cannot enter into the kingdom of God" (iii. 5), namely, that water denotes the spiritual of faith, and the Spirit denotes the celestial thereof, thus that baptism is a symbol of the regeneration of man by the Lord by means of the truths and goods of faith; not that regeneration is effected by baptism, but by the life signified in baptism, into which life Christians, who have the truths of faith, because they have the Word, ought to enter.

2703. *And she filled the flagon of water*: that this signifies truths thence, appears from the signification of water, as denoting truth, concerning which see above.

2704. *And gave the boy to drink*: that this signifies instruction in spiritual things, appears from the signification of giving to drink, as denoting instructing in truths; and from the signification of the boy, as denoting the spiritual as to truth, see no. 2697. This state, which is one of instruction, and which is treated of in this verse, is the third state of those who come out of vastation or desolation; for while they are coming into a state of enlightenment or heavenly light, which is treated of in the preceding verse (see no. 2699), they are then in the affection of knowing and learning truths, and when they are in that affection, they are imbued with truths easily and as it were of their own accord, those who are on earth, from the Word of the Lord or from doctrine, but those who are in heaven, from the angels, who perceive nothing to be more blessed and happy than teaching novitiate brethren, and

imbuing them with the truths and goods, which are of heavenly order, consequently which lead to the Lord.

2705. Verse 20. *And God was with the boy, and he grew, and dwelt in the wilderness, and was a shooter of the bow.* *God was with the boy*, signifies the Lord's presence with the spiritual: *and he grew*, signifies increments: *and dwelt in the wilderness*, signifies what is obscure relatively: *and was a shooter of the bow*, signifies the man of the spiritual church.

2706. *God was with the boy*: that this signifies the Lord's presence with the spiritual, appears from the signification of God's being with any one, and from the signification of the boy. That by God's being with any one is signified the Lord's presence, may appear without explanation. The Lord indeed is present with every one, for He is the only source of life, and rules the smallest circumstances of his life, even with the most wicked, and in hell itself, but in a different manner according to the reception of life. With those who receive the life of the love of His good and truth perversely, and pervert it into the loves of evil and falsity, the Lord is present, and rules their ends, as far as possible, to what is good, but presence with these is called absence, and indeed in the degree that evil is distant from good, and falsity from truth. But with those who receive the life of the love of the Lord's good and truth, presence is predicated, and indeed according to the degree of reception. The case herein is comparatively like that of the sun, which is present with heat and light in all the vegetable creation, and in each according to reception. That the boy signifies the spiritual as to truth, was said above; here he signifies those who are spiritual, because the boy represents the man of the spiritual church, and also the spiritual church itself, and in the universal sense the Lord's spiritual kingdom. For when it is said of any one that he signifies the spiritual, as the boy here signifies the spiritual as to truth, it involves that he signifies those who are spiritual, for the spiritual cannot exist without a subject. It is the same with all other expressions which are used in an abstract sense.

2707. *And he grew*: that this signifies increments, appears without explanation.

2708. *And dwelt in the wilderness*: that this signifies what is obscure relatively, appears from the signification of dwelling, as denoting living, see no. 2451; and from the signification of a wilderness, as denoting what has but little life, see no. 1927, in the present case what is obscure, but respectively. By what is relatively obscure is meant the state of the spiritual church relatively to the state of the celestial church, or the state of those who are spiritual relatively to the state of those who are celestial. The celestial are in the affection of good, the spiritual in the affection of truth: the celestial have

perception, but the spiritual a dictate of conscience: to the celestial the Lord appears as a sun, but to the spiritual as a moon, see nos. 1521, 1530, 1531, 2495; with the former there is a light as it were visual and also perceptive of good and truth from the Lord, like the light of day from the sun, but with the latter there is a light from the Lord like the light of night from the moon, consequently with the latter there is what is relatively obscure. The reason is, that the celestial are in love to the Lord, thus in the Lord's very life, but the spiritual are in charity towards the neighbour and in faith, thus they are indeed in the Lord's life, but more obscurely. Hence it is, that the celestial never reason about faith and its truths, but being in the perception of truth from good, they say that it is so, but the spiritual speak and reason about the truths of faith, because they are in the conscience of good from truth. A further reason is, that with the celestial the good of love is implanted in their voluntary part, where is man's chief life; but with the spiritual it is implanted in their intellectual part, where is man's secondary life. Hence then it is that with the spiritual there is what is relatively obscure, see nos. 81, 202, 337, 765, 784, 895, 1114-1125, 1155, 1577, 1824, 2048, 2088, 2227, 2454, 2507. This relative obscurity is here called a wilderness. A *wilderness* in the Word <sup>2</sup> signifies what is little inhabited and cultivated, and it signifies also what is altogether uninhabited and uncultivated, thus it has a twofold meaning. Where it signifies what is little inhabited and cultivated, or where there are few habitations, where there are few folds of flocks, few pastures, and little water, it signifies that which has or those who have little life and light respectively, as is the case with what is spiritual, or with those who are spiritual relatively to what is celestial, or to those who are celestial; but where it signifies what is altogether uninhabited or uncultivated, or where there are no habitations, no folds of flocks, no pastures and waters, it signifies those who are in vastation as to good, and in desolation as to truth. That a wilderness signifies what is relatively <sup>3</sup> little inhabited and cultivated, or where there are few habitations, few folds of flocks, few pastures and little water, appears from the following passages:—in Isaiah: "Sing to Jehovah a new song; His praise from the extremity of the earth, ye that go down to the sea, and the fulness thereof, the isles and their inhabitants, let the *wilderness* and the *cities* thereof lift up. Kedar shall inhabit courts, the inhabitants of the rock shall sing, they shall cry from the head of the mountains" (Isaiah xlii. 10, 11). In Ezekiel: "I will make with them a covenant of peace, and I will cause the evil wild beast to cease out of the land, and *they shall dwell in the wilderness* confidently, and shall sleep in the forests, and I will give

them and the places round about My hill a blessing, the tree of the field shall give its fruit, and the land shall give its fruit" (xxxiv. 25-27), speaking of those who are spiritual. In Hosea: "I will lead her into the *wilderness*, and will speak upon her heart, and will give her thence her vineyards" (ii. 14, 15), speaking of the desolation of truth, and of consolation afterwards. In David: "The *folds of the wilderness* drop, and the hills gird themselves with exultation, the pastures are covered with flocks, and the valleys are covered with corn" (Psalm lxxv. 13, 14 [12, 13]). In Isaiah: "I will place the *wilderness* into a lake of waters, and the thirsty land into goings forth of waters; I will give in the *wilderness* the cedar of Shittim, and the myrtle, and the tree of oil; I will place in the *wilderness* the fir-tree; that they may see, and know, and consider, and understand together, because the hand of Jehovah hath done this, and the Holy One of Israel hath created it" (xli. 18-20), speaking of the regeneration of those who are in ignorance of the truth, or of the regeneration of the gentiles; and of the enlightenment and instruction of those who are in desolation: a wilderness is predicated of those: the cedar, the myrtle, and the tree of oil, denote the truths and goods of the interior man; the fir-tree denotes those of the exterior man. In David: "Jehovah placeth rivers into a *wilderness*, and goings forth of waters into dryness. He placeth a *wilderness* into a lake of waters, and a thirsty land into goings forth of waters" (Psalm cvii. 33, 35), where the signification is similar. In Isaiah: "The *wilderness* and the dry place shall rejoice therein, the solitude shall exult, and blossom as a rose, in budding it shall bud; waters are poured out in the *wilderness*, and streams in the solitude" (xxxv. 1, 2, 6). Again: "Thou shalt be like a watered garden, and like a going forth of waters, whose waters lie not; and they shall build of thee *wildernesses* of an age" (lviii. 11, 12). Again: "Until the spirit be poured forth upon us from on high, and the *wilderness* shall become Carmel, and Carmel be counted for a forest; and judgment shall dwell in the *wilderness*, and justice in Carmel" (xxxii. 15, 16), speaking of the spiritual church, which, notwithstanding its being inhabited and cultivated, is called a wilderness relatively, for it is said, judgment shall dwell in the wilderness, and justice in Carmel: that the wilderness is a relatively obscure state, appears from the above passages; that it is called wilderness, and also a forest, is very manifest in Jeremiah: "O generation, ye see the Word of Jehovah, have I been a *wilderness* 5 to Israel? have I been a *land of darkness*?" (ii. 31). That a wilderness signifies what is altogether uninhabited or uncultivated, or where there are no habitations, no folds of flocks, no pastures and no waters, consequently that it signifies those who are in vastation as to good, and in desolation as to truth,



appears also from the Word. This wilderness is predicated in a twofold sense, namely, of those who are afterwards reformed, and of those who cannot be reformed; of those who are afterwards reformed (as in the present case concerning Hagar and her son), in Jeremiah: "Thus saith Jehovah, I have remembered thee, the mercy of thy childhoods, in going after Me in the *wilderness*, in a land not sown" (ii. 2), speaking of Jerusalem, which is here the Ancient church which was spiritual. In Moses: "The portion of Jehovah is His people, Jacob is the cord of His inheritance; He found him in the *land of the wilderness*, and in wasteness, howling, and solitude. He led him round about, He made him to understand, He guarded him as the pupil of His eye" (Deut. xxxii. 9, 10).—In David: "They wandered in the *wilderness*, in a solitude of a way, they found not a city of habitation" (Psalm cvii. 4), speaking of those who are in the desolation of truth, and are reformed. In Ezekiel: "I will bring you to the *wilderness of the peoples*, and there will I judge with you, as I judged with your fathers in the *wilderness of the land of Egypt*" (xx. 35, 36), speaking in like manner of the vastation and desolation of those who are reformed. The journeyings and wanderings of the Israelitish 6 people in the wilderness represented nothing else than the vastation and desolation of the faithful before reformation, thus their temptation, since when they are in spiritual temptations, they are in vastation and desolation, as may also appear from these words in Moses: "Jehovah carried them in the *wilderness*, as a man (*vir*) carrieth his son in the way, even to this place" (Deut. i. 31); and in another place: "Thou shalt remember all the way which Jehovah thy God led thee now these forty years in the *wilderness*, to afflict thee, to tempt thee, and to know what is in thy heart, whether thou wilt keep His commandments or not; He hath afflicted thee, He hath caused thee to hunger, He hath made thee eat manna, which thou hast not known, neither did thy fathers know; that thou mayest know that man doth not live by bread alone, but by everything which goeth forth out of the mouth of Jehovah doth man live" (Deut. viii. 2, 3). And again: "Forget not that Jehovah led thee in the *wilderness* great and terrible, where was the serpent, the venomous serpent, and the scorpion, and a thirsty place where there was no water, bringing forth water for thee out of the rock of flint. He fed thee with manna in the *wilderness*, which thy fathers knew not, that He might afflict thee, and tempt thee, to do thee good in thy latter end" (verses 15, 16 of the same chapter), where a wilderness denotes vastation and desolation, such as those are in who are in temptations. By their journeyings and wanderings in the wilderness forty years, is described every state of the church militant, how it succumbs of itself, but conquers of the Lord.

- 7 By the woman fleeing into the wilderness, as described in John, nothing else is signified than the temptation of the church, of which it is thus written: "The woman who brought forth a son, a male, fled into the *wilderness*, where she hath a place prepared by God: there were given to the woman two wings of a great eagle, that she might fly into the *wilderness* to her place; and the serpent cast forth after the woman, out of his mouth, water as a river, that he might cause her to be swallowed up by the stream: but the earth helped the woman; for the earth opened her mouth, and swallowed up the river which the dragon
- 8 cast forth out of his mouth" (Apoc. xii. 6, 14-16). That a wilderness is predicated of an altogether vastated church, and of those who are altogether vastated as to good and truth, who cannot be reformed, is thus described in Isaiah: "I will make the streams a *wilderness*, the fish thereof shall stink from having no water, and shall die in thirst. I will clothe the heavens with thick darkness" (l. 2, 3). Again: "The cities of Thy holiness have been a *wilderness*, Zion hath been a *wilderness*, Jerusalem desolate" (lxiv. 9 [10]). In Jeremiah: "I saw, and behold Carmel was a *wilderness*, and all the cities thereof were destroyed from before Jehovah" (iv. 26). Again: "Many shepherds have corrupted my vineyard, they have trodden down the portion, they have given the portion of my desire into a *wilderness of desolation*, they have turned it into a desolation, the desolate one hath mourned over me, all the earth is desolate, because there is not any who layeth it to heart, the wasters have come upon all hills in the *wilderness*" (xii. 10-12). In Joel: "The fire hath consumed the *folds of the wilderness*, and the flame setteth on fire all the trees of the field, the brooks of waters are dried up, the *fire hath consumed the folds of the wilderness*" (i. 19, 20). In Isaiah: "He hath made the world as a *wilderness*, and hath destroyed the cities thereof" (xiv. 17), speaking of Lucifer. Again: "The prophecy of the *wilderness of the sea*, as the tempests in the south, it cometh from the *wilderness*, from a terrible land" (xxi. 1), where the wilderness of the sea denotes truth vastated by scientifics and reasonings thence.
- 9 Hence it may appear what is signified by these words concerning John the Baptist: "This is he who was spoken of by Esaias, saying, The voice of one crying in the *wilderness*, Prepare ye a way for the Lord, make His highways straight" (Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; Isaiah xl. 3), namely, that the church at that time was altogether vastated, so that there was no longer remaining any good or any truth, as appears evident from this consideration, that no one at that time knew that man had any internal, nor that there was anything internal in the Word; consequently neither did they know that the Messiah or Christ was to come to save them to eternity. Hence also it is evident what is signified by John's "being in

the *wildernesses* until the days of his appearing to Israel" (Luke i. 80); and by his preaching in the *wilderness of Judea* (Matt. iii. 1); and by his baptizing in the *wilderness* (Mark i. 4); for thereby he also represented the state of the church. From the signification of a wilderness it may also appear, why the Lord so often retired into the *wilderness*, as Matt. iv. 1; xv. 32 to the end; Mark i. 12, 13, 35-40, 45; vi. 31-36; Luke iv. 1; v. 16; ix. 10; John xi. 54. And from the signification of a mountain it may appear, why the Lord retired to the *mountains*, as Matt. xiv. 23; xv. 29-31; xvii. 1; xxviii. 16, 17; Mark iii. 13, 14; vi. 46; ix. 2-9; Luke vi. 12, 13; ix. 28; John vi. 15.

2709. *And he was a shooter of the bow*: that this signifies the man of the spiritual church, appears from the signification of an arrow (*jaculum, telum, seu sagitta*), as denoting truth, and from the signification of a bow, as denoting doctrine, see no. 2686. The man of the spiritual church was formerly called a shooter of the bow, because he defends himself by means of truths, and argues about truths; differently from the man of the celestial church, who is safe by virtue of good, and does not argue about truths, see above, no. 2708. The truths by means of which the man of the spiritual church defends himself, and about which he argues, are from the doctrine which he acknowledges. That the spiritual man was formerly called a shooter and <sup>2</sup> archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinals, were called arrows (*tela, jacula, et sagittae*), appears from David: "The sons of Ephraim were armed, *shooters of the bow*, they turned themselves away in the day of battle" (Psalm lxxviii. 9): Ephraim denotes the intellectual of the church. In the book of Judges: "Ye that ride on white she-asses, ye that sit on middim [or rich tapestries], and walk on the way, meditate ye, from the voice of *archers* among them that draw, there shall they rehearse the righteousnesses of Jehovah, the righteousnesses of His village in Israel" (v. 10, 11). In Isaiah: "Jehovah hath called me from the womb, from the bowels of my mother He hath made mention of my name, and hath set my mouth as a sharp sword, in the shadow of His hand hath He hidden me, and set me for a *polished arrow*, in *His quiver* hath He concealed me, and said to me, Thou art my servant Israel, because in thee will I glory" (xlix. 1-3): Israel denotes the spiritual church. In David: "As *arrows* in the hand of a mighty <sup>3</sup> one, so are the sons of youths; blessed is every one who hath filled *his quiver* thence" (Psalm cxxvii. 4, 5): a quiver denotes the doctrine of good and truth. In Habakkuk: "The sun, the moon, stood in their habitation, at the *light of thy arrows* they shall go, at the brightness of the glittering of thy *spear*" (iii. 11). By Joash, king of Israel, *shooting an arrow of a bow* through a window, by the order of Elisha, whilst Elisha

said, *The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah* to the Syrian (2 Kings xiii. 15-18), are signified arcana concerning the doctrine of good and truth.

4 As most expressions in the Word have also an opposite sense, so likewise have arrows (*jacula, tela, sagittae*), a bow, and a shooter, and in this sense they signify falsities, the doctrine of falsity, and those who are in falsity, as in Moses: "Joseph is the son of a fruitful one, the son of a fruitful one near a fountain of daughters, he walketh upon the wall, and the *archers* have affected him with bitterness, and *have shot* at him, and hated him" (Gen. xlix. 22, 23). In Jeremiah: "They have *shot out* their tongue, *their bow* is a lie, and not to truth, their tongue is a *stretched-out arrow*, it speaks deceit" (ix. 2, 7 [3, 8]). In David: "They have sharpened their tongue as a sword, they have *stretched out their arrow* a bitter word, *to shoot* in secret him that is perfect, suddenly shall they *shoot*, and shall not fear him; they shall strengthen to themselves an evil word; they shall commune to hide snares" (Psalm lxiv. 4-6). Again: "Behold the evil *bend the bow*, they make ready *their arrow* upon the string *to shoot* in the very darkness the upright in heart" (Psalm xi. 2). Again: "His truth is a buckler and shield, thou shalt not be afraid of the terror of night, of the *arrow* that flieth by day" (Psalm xci. 4, 5).

2710. In this verse is described the state of the spiritual church, namely, that it is obscure relatively to the state of the celestial church, and that it is a state of combat, by reason that the man of the spiritual church knows truth from no other source than from doctrine, and not from good itself like the celestial man.

2711. Verse 21. *And he dwelt in the wilderness of Paran; and his mother took to him a wife out of the land of Egypt.* *He dwelt in the wilderness of Paran*, signifies the life of the spiritual man as to good; the wilderness denotes here, as above, what is relatively obscure; Paran denotes illumination by the Lord's Divine Human: *and his mother took to him*, signifies the affection of truth: *a wife out of the land of Egypt*, signifies the affection of sciences belonging to the man of the spiritual church.

2712. *He dwelt in the wilderness of Paran*: that this signifies the life of the spiritual man as to good, appears from the signification of dwelling, as being predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man, the quality of which good is described by this circumstance, that he dwelt in the wilderness of Paran, of which we shall speak presently. That dwelling is predicated of good, or the affection of truth, appears from many passages of the Word, where cities are spoken of, by which are signified truths, that they shall be without an inhabitant, by whom is signified good,



see nos. 2268, 2450, 2451; for truths are inhabited by good; and there are truths without good, as a city in which there is no inhabitant; as in Zephaniah: "I have made waste the streets thereof, so that none passeth by, their *cities* are desolate, *so that there is no inhabitant*" (iii. 6). In Jeremiah: "Jehovah that led <sup>2</sup> us through the wilderness, [through a land] that no man (*vir*) passed through, and where no man (*homo*) *dwelt*; they made his land a solitude, his *cities* are burned up, that there is no inhabitant" (ii. 6, 15). Again: "Every *city* is forsaken, and no one *dwelleth* therein" (iv. 29). Again: "In the desolate streets of Jerusalem there is no man, and no *inhabitant*, and no beast" (xxxiii. 10): streets denote truths, see no. 2336: no man denotes no celestial good, no inhabitant denotes no spiritual good, no beast denotes no natural good. Again: "The *cities* of Moab shall be for a desolation, there shall be *no one dwelling therein*" (xlviii. 9). In every particular expression used by the prophets, there is a <sup>3</sup> marriage of truth and good, wherefore when a city is said to be desolate, it is also added that there is no one dwelling therein, by reason that a city signifies truths, and the dweller therein signifies good, otherwise it would be superfluous to say there was no inhabitant, where it was already said that the city was desolate. In like manner there are constant expressions of which some signify the things which are of celestial good, some the things which are of spiritual good, and some the things which are of truth, as in Isaiah: "Thy seed *shall possess* the nations, and they shall *inhabit* the desolate cities" (liv. 3), where possessing is predicated of celestial good, and inhabiting of spiritual good. Again: "My chosen ones shall *possess* it, and my servants shall  *dwell* therein" (lxv. 9), where the signification is the same. In David: "God shall save Zion, and shall <sup>4</sup> *build* the cities of Judah, and they shall  *dwell* there, and shall *possess* it, and the seed of His servants shall *inherit* it, and they that love His name shall  *dwell* therein" (Psalm lxi. 36, 37 [35, 36]): dwelling and possessing together, are predicated of celestial good, dwelling, alone, of spiritual good. In Isaiah: "Saying to Jerusalem, *Thou shalt be inhabited*, and to the cities of Judah, *Ye shall be built*" (xlv. 26), where inhabiting is predicated of the good of the spiritual church, which is Jerusalem. All expressions in the Word are so predicated of their respective goods and truths, that merely from a knowledge of the predication of such expressions it may be known what subject in general is treated of.

2713. That a wilderness signifies what is relatively obscure, appears from the signification of a wilderness, as denoting what is obscure, when it is predicated of the spiritual man relatively to the celestial man, see above, no. 2708.

2714. That Paran denotes illumination by the Lord's Divine Human, appears from the signification of Paran, as denoting

the Lord's Divine Human, as is manifest from those passages in the Word where it is mentioned, as in the prophet Habakkuk : "Jehovah, I have heard Thy fame, I feared, O Jehovah, Thy work, in the midst of years revive it, in the midst of years make in known, in zeal Thou wilt remember mercy. God shall come from *Theman*, and the Holy One from *Mount Paran*, Selah ; His honour covered the heavens, and the earth is full of His praise : and the brightness shall be like light, He had horns coming out of His hand, and there was the hiding of His strength" (iii. 2-4), speaking manifestly of the coming of the Lord, which is signified by reviving in the midst of years, and by making known in the midst of years: His Divine Human is described by God's coming from *Theman*, and the Holy One from *Mount Paran* ; from *Theman* is said as to celestial love, and from *Mount Paran* as to spiritual love : and that hence come illumination and power, is signified by there being brightness and light, and His having horns coming out of His hand ; brightness and light denote illumination, horns denote power.

- <sup>2</sup> In Moses : "Jehovah came from Sinai, and arose upon them from *Seir*, He shone forth from *Mount Paran*, and came out of the myriads of holiness, from His right hand was the fire of the law for them ; also He loveth the peoples ; all His saints in Thy hand, and they were joined together at Thy foot, and He shall take of Thy words" (Deut. xxxiii. 2, 3), speaking also of the Lord, Whose Divine Human is described by arising from *Seir*, and shining forth from *Mount Paran* ; from *Seir* is said as to celestial love, and from *Mount Paran* as to spiritual love : the spiritual are signified by the peoples whom He loves, and by those who are joined together at His foot ; the foot signifies what is lower, consequently what is more obscure, in the Lord's kingdom. Again : "Kedorlaomer and the kings with him smote the Chorites in their *Mount Seir*, even to *Elparan*, which is upon the wilderness" (Genesis xiv. 5, 6) : that the Lord's Divine Human is here signified by *Mount Seir*, and by *Elparan*, see nos. 1675, 1676. Again : "It was in the second year, in the second month, in the twentieth in the month, the cloud lifted itself up from upon the tabernacle of the testimony ; and the sons of Israel journeyed according to their journeyings, from the wilderness of Sinai, and the cloud rested in the wilderness of *Paran*" (Num. x. 11, 12). That all the journeyings of the people in the wilderness signify states of the church militant, and its temptations, in which man succumbs, but the Lord conquers for him, consequently that they signify the Lord's temptations and victories, will be shewn elsewhere, by the Divine mercy of the Lord ; and as the Lord sustained temptations by virtue of His Divine Human, therefore by the wilderness of *Paran* is here signified in like manner the Lord's Divine Human. Again : "Afterwards the people journeyed from Chazeroth, and en-

camped in the *wilderness of Paran*, and Jehovah spoke to Moses, saying, Send thou men (*viri*) that they may explore the land of Canaan, which I give to the sons of Israel: and Moses sent them from the *wilderness of Paran* by the mouth of Jehovah. And they returned unto Moses and Aaron, and to all the company of the sons of Israel, to the *wilderness of Paran* in Kadesh, and brought them back word, and shewed them the fruit of the land" (xii. 16; xiii. 1-3, 25, 26). By their exploring the land of Canaan in journeying from the wilderness of Paran, is signified that through the Lord's Divine Human the sons of Israel, that is, the spiritual, possess the heavenly kingdom, which is signified by the land of Canaan; but that they succumbed also at that time, signifies their weakness, and that therefore the Lord fulfilled all things contained in the law, and endured temptations and conquered therein, and thus that salvation from His Divine Human is given to those who are in the faith of charity, and also to those who are in temptations, in which the Lord conquers; wherefore also when the Lord was tempted, He was in the wilderness (Matt. iv. 1; Mark i. 12, 13; Luke iv. 1), see above, no. 2708.

2715. There are two arcana contained herein, the first is, that the good of the spiritual man is relatively obscure; the second is, that that obscurity is illuminated by the Divine Human of the Lord. With respect to the first of these arcana, that the good with the spiritual man is relatively obscure, it may appear from what has been said above, no. 2708, concerning the state of the spiritual man relatively to the state of the celestial man: from a comparison of the state of each, this is very evident; with the celestial, good itself is implanted in their voluntary part, and light comes thence into their intellectual part; but with the spiritual, the whole voluntary is destroyed, so that they have nothing of good thence, and therefore good is implanted by the Lord in their intellectual part, see nos. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2124, 2256. It is the voluntary part which principally lives with man, the intellectual part lives thence; since therefore the voluntary with the spiritual [man] is so destroyed that it is nothing but evil, and yet evil continually flows in thence into the intellectual part or the thought, it is evident that good therein must needs be relatively obscured. Hence it is that the spiritual have not love to the Lord, like the celestial, consequently neither the humiliation, which is essential in all worship, and through which good from the Lord can flow in; for an elated heart cannot receive that good, but an humble heart can. Neither have the spiritual love towards the neighbour, like the celestial, for the love of self and of the world is continually flowing in from their voluntary part, and obscuring the good of that love. This may appear to every one if he reflects, and also from the fact that,

when he does good to any one, it is for some worldly end, in consequence whereof, though not manifestly, he yet thinks of reward, either from those to whom he does good, or from the Lord in the other life, so that his good is defiled with what is meritorious: it may also appear from the fact that, when he has done any good, he is in the delight of his life if he can make mention of it, and thus place himself before others. But the celestial love the neighbour more than themselves, and never think about reward, neither do they place themselves before others in any  
 3 manner. Moreover, with the spiritual, good is obscured by persuasions from various principles, and also by persuasions arising from the love of self and of the world; concerning the quality of the persuasive of faith, see nos. 2682, 2689; this also is from  
 4 an influx of evil from their voluntary part. Moreover, that good with the spiritual man is relatively obscure, may further appear from the fact, that he does not know what is true by virtue of any perception, as the celestial do, but only by virtue of instruction from parents and masters, and also by virtue of the doctrine into which he is born: and when he superadds anything from himself and from his thought, the sensual with its fallacies, and the rational with its appearances, for the most part are prevalent, in consequence whereof he can hardly acknowledge any pure truth, such as the celestial acknowledge. Nevertheless in these apparent truths the Lord implants good, although they are fallacious truths, or appearances of truth, but good becomes thereby obscure, being qualified by the truths with which it is conjoined. The case in this respect is like that of the sun's light as it flows in into various objects, the quality of the recipient objects causing it to appear there under an appearance of colour, a beautiful colour, if the quality of the form and reception be becoming and correspondent, but not beautiful, if the quality of the form and reception be not becoming and not so correspondent; thus good itself is qualified according to  
 5 truth. It is evident also from this consideration, that the spiritual man does not know what is evil, he hardly believes anything to be evil but what is contrary to the commandments of the Decalogue: he is ignorant of the evils of the affection and thought, which are innumerable, and neither reflects on them, nor calls them evils; moreover he regards the delights of lusts and of pleasures no otherwise than as goods, and the delights of the love of self he both strives after, and approves, and excuses, not knowing that such things are what affect his spirit,  
 6 and determine its quality in the other life. Hence in like manner it appears that the spiritual man, although in the Word throughout hardly anything else is treated of than the good of love to the Lord, and of love towards the neighbour, yet does not know that good is the essential of faith, nor even what love and charity is in its essence; and what he knows about



faith, which he makes the essential, he still argues whether it be so or not, unless confirmed by much [experience] of life, which the celestial never do, for they know and perceive that it is so, whence the Lord declares in Matthew: "Let your discourse be Yea, yea, Nay, nay, for whatsoever is beyond this, is of evil" (v. 37). For the celestial are in truth itself, about which the spiritual dispute, and hence the celestial, because they are in truth itself, can see indefinite things which are of that truth, and thus by virtue of [its] light they can see as it were the whole heaven. But the spiritual, because they dispute whether it be so, cannot come for a long time to the first boundary of the light of the celestial, still less can they view anything by virtue of that light.

2716. As regards the other arcanum, namely, that that obscurity with the spiritual is illuminated by the Lord's Divine Human, it is an arcanum which cannot be so well explained to the apprehension, for it is an influx of the Divine which would have to be described. Nevertheless some idea may be formed on the subject from this consideration, that if the Supreme Divine were to flow in into such good as has been described, defiled with so many evils and falsities, it could not be received, and if anything of it were received, the man who had such good would feel infernal torture, and thus would perish, but the Lord's Divine Human can flow in with them, and illuminate such good, as the sun is wont to flow in into dense clouds, which are variegated in the early morning in the face of the rising sun; still, however, the Lord cannot appear before them as the light of the sun, but as the light of the moon. Hence it may be evident that the cause of the Lord's coming into the world was for the sake of the spiritual, that they might be saved, see no. 2661.

2717. *And his mother took to him*: that this signifies the affection of truth, appears from the signification of a mother, as denoting the church, see no. 289; and inasmuch as the spiritual church, which is here represented, is in the affection of truth, and is a church by virtue of the affection of truth, therefore by a mother is here signified that affection.

2718. *A wife out of the land of Egypt*: that this signifies the affection of sciences that the man of the spiritual church has, appears from the signification of a wife, as denoting affection or good, see nos. 915, 2517; and from the signification of Egypt, as denoting science, see nos. 1164, 1165, 1186, 1462. In this verse is described the quality of the man of the spiritual church as to good, that is, as to the essence of his life, namely, that good with him is obscure, but that it is illuminated by the Lord's Divine Human, by virtue of which illumination there exists in his rational the affection of truth, and in his natural the affection of sciences. The reason why, with the

spiritual man, the affection of good cannot exist, such as it is with the celestial man, but instead thereof the affection of truth, is, that with the spiritual man good is implanted in his intellectual part, and that that good is respectively obscure, as was shewn above, no. 2715. Hence no other affection can be produced and derived into his rational, than the affection of truth, and through this into his natural the affection of sciences. By truth is meant no other truth than such as he believes to be truth, although in itself it may not be truth; and by sciences are not meant such sciences as the learned have, but every scientific which he may have imbibed by experience and by hearing from civil life, from doctrine, and from the Word. The man of the spiritual church is in the

<sup>2</sup> affection of such things. In order that it may be known what is meant by being in the affection of truth, and what by being in the affection of good, the matter shall be explained in a few words. Those who are in the affection of truth, think, investigate, and discuss, whether a thing be true, or whether it be so, and when they are confirmed that it is true, or that it is so, they further think, investigate, and discuss what it is; thus they stick in the first threshold, and cannot be admitted into wisdom, until they are without doubt. But those who are in the affection of good, by virtue of the good itself in which they are, know and perceive that it is so, and thus they do not stick in the first threshold, but are in the inner

<sup>3</sup> chamber, being admitted into wisdom. As for example, in respect to this, that *it is celestial to think and act from the affection of good or from good*: those who are in the affection of truth, debate whether it be so, whether it be possible, and what it means, and so long as they are thus in doubt about it, they cannot be let in; but those who are in the affection of good do not thus debate, or remain in doubt, but say that it is so, wherefore they are let in. For those who are in the affection of good, that is, the celestial, begin where those who are in the affection of truth, that is, the spiritual, halt, so that the last boundary of the latter is the first of the former; therefore to the former it is given to know, acknowledge, and perceive, that the affections of good are as innumerable as the societies in heaven, and that they are all joined together by the Lord into a heavenly form, so as to constitute as it were one man; it is also given them to distinguish by perception the kind and

<sup>4</sup> species of every affection. Or take an example from this, that *all delight, blessedness and happiness, is solely of love, but according to the quality of the love, such are this delight, blessedness, and happiness*: the spiritual man busies his mind (*animus*) in considering whether it be so, and whether delight, blessedness, and happiness cannot come from other sources, as from social intercourse, conversation, meditation, learning, and also from

possessions, honour, reputation, and glory thence, not confirming himself in this, that such things are of no account, but only the affection of love which is in them, and the quality of that love; whereas the celestial man does not stick in these preliminaries, but says that it is so, wherefore he is in the very end and use, that is, in the very affections which are of love, which are innumerable, and in each of which are ineffable things, and this with a variation of delight, blessedness, and happiness, to eternity. Take also as an example <sup>5</sup> this, that *the neighbour ought to be loved from the good that is in him*: those who are in the affection of truth, think, investigate, and discuss, whether this be true, or whether it be so, what is meant by the neighbour, and what by good, nor do they advance further, wherefore they shut against themselves the door to wisdom; but those who are in the affection of good, say that it is so, wherefore they do not shut the door against themselves, but enter in, and know, acknowledge, and perceive by virtue of good, who is a neighbour more than another, and also in what degree he is a neighbour, and that all are neighbours in a different degree: thus they know, acknowledge and perceive things ineffable in comparison with those who are only in the affection of truth. Lastly, take as an example this, that *he* <sup>6</sup> *who loves the neighbour from the good [which is in him], loves the Lord*: those who are in the affection of truth, investigate whether it be so; and if they are told that he who loves the neighbour from the good [which is in him], loves good, and as all good is from the Lord, and the Lord is in all good, therefore when any one loves good, he also loves Him whence good is, and in which He is, they investigate also whether this be so, and further what good is, and whether the Lord be in good more than in truth; and so long as they abide in such inquiries, they cannot see wisdom even from afar off; but those who are in the affection of good know from perception that it is so, and immediately see an open field of wisdom leading even to the Lord. Hence it may appear, whence comes <sup>7</sup> the obscurity in which are those who are in the affection of truth, that is, the spiritual, relatively to those who are in the affection of good, that is, the celestial: nevertheless the former can come from obscurity into light, if only they are willing to be in the affirmative, that all good is of love to the Lord, and of charity towards the neighbour, and that love and charity is spiritual conjunction, and that hence come all blessedness and happiness, consequently that in the good of love from the Lord there is heavenly life, but not in the truth of faith separate from that love.

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2719. The subject first treated of in this chapter is the Lord's rational, that it was made Divine, which rational is

Isaac ; and the merely human rational, that it was separated, which is the son of Hagar the Egyptian. The subject next treated of is the spiritual church, which was saved through the Lord's Divine Human, which church is Hagar and her boy. The subject now treated of is the doctrine of faith, which was to serve that church, namely, that human rationals from scientifics were adjoined to it, which human rationals are Abimelech and Phicol ; conjunction is signified by the covenant which Abraham struck with them ; those rationals are appearances, not from a Divine, but from a human origin, which are adjoined for this reason, that the spiritual church would not comprehend, and consequently would not receive doctrine without them ; for, as was shewn above, no. 2715, the man of the spiritual church is in obscurity relatively, wherefore doctrine must needs be clothed with such appearances as are of human thought and affection, and yet are not in such disagreement [with real truths], but that Divine good may have something like a receptacle therein. Inasmuch as in chapter xxvi. Abimelech is again treated of, and also mention is again made of a covenant, but with Isaac, signifying in the internal sense the adjunction a second time of rationals and scientifics to the doctrine of faith, it is here allowed only to give a summary explanation of the things which are here contained in the internal sense concerning this subject, which will appear more clearly from the explanation of chapter xxvi.

2720. Verse 22. *And it was in that time, and Abimelech said, and Phicol the prince of his army, to Abraham, saying, God is with thee in all things that thou doest.* Verse 23. *And now swear to me unto God here, if thou hast lied to me, and to my son, and to my grandson ; according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou hast sojourned.* Verse 24. *And Abraham said, I will swear.* Verse 25. *And Abraham reproved Abimelech, by reason of a well of water, which the servants of Abimelech had taken by force.* Verse 26. *And Abimelech said, I do not know who hath done this word, and also thou didst not tell me, and also I did not hear but to-day.* Verse 27. *And Abraham took flock and herd, and gave to Abimelech, and they both struck a covenant.* Verse 28. *And Abraham set seven ewe-lambs of the flock by themselves.* Verse 29. *And Abimelech said to Abraham, What are these seven ewe-lambs, which thou hast set by themselves ?* Verse 30. *And he said, Because thou shalt take seven ewe-lambs out of my hand, that it may be to me for a witness, that I digged this well.* Verse 31. *Therefore he called that place Beersheba, because there they both sware.* Verse 32. *And they struck a covenant in Beersheba : and Abimelech arose, and Phicol the prince of his army, and they returned unto the land of the*  
*Philistines.* *It was in that time,* signifies the state in which



the Lord was when His rational was made Divine: *and Abimelech said, and Phicol the prince of his army, to Abraham,* signifies human rationals from scientifics about to be adjoined to the doctrine of faith, which in itself is Divine: *saying, God is with thee in all things that thou doest,* signifies that it is Divine as to all things in general and particular. *And now* 3 *swear to me unto God here,* signifies affirmation: *if thou hast lied to me,* signifies without any doubting: *and to my son, and to my grandson,* signifies concerning the things which are of faith: *according to the kindness which I have done with thee,* signifies the rationals in which the Lord was instructed before: *thou shalt do with me, and with the land in which thou hast sojourned,* signifies what is reciprocal. *And Abraham said, I will* 4 *swear,* signifies everything affirmative. *And Abraham reproved Abimelech,* signifies the Lord's indignation: *by reason of a well of water which the servants of Abimelech had taken by force,* signifies the doctrine of faith, that scientifics were disposed to attribute it to themselves. *And Abimelech said,* signifies a 5 *reply: I do not know who hath done this word,* signifies that the rational dictated otherwise: *and also thou didst not tell me,* signifies that it was not from the Divine: *and also I did not hear but to-day,* signifies that it was now first discovered. *And Abraham took flock and herd, and gave to* 6 *Abimelech,* signifies Divine goods implanted in the rationals of doctrine signified by Abimelech: *and they both struck a covenant,* signifies conjunction. *And Abraham set seven ewe-lambs of the flock by themselves,* signifies the holiness of innocence. *And Abimelech said to Abraham, What are these seven* 7 *ewe-lambs which thou hast set by themselves?* signifies that he might be instructed and might acknowledge. *And he said, Because thou shalt take seven ewe-lambs out of my hand,* signifies the holiness of innocence from the Divine: *that it may be to me for a witness,* signifies what is certain: *that I digged this well,* signifies that doctrine is from the Divine. *Therefore he* 8 *called that place Beersheba,* signifies the state and quality of doctrine: *because there they both sware,* signifies by reason of conjunction. *And they struck a covenant in Beersheba,* signifies that human rationals were adjoined to the doctrine of faith: *and Abimelech arose, and Phicol the prince of his army, and returned to the land of the Philistines,* signifies that still they had no part in doctrine.

2721. Verse 33. *And he planted a grove in Beersheba, and there he called on the name of the God of eternity. He planted a grove in Beersheba,* signifies doctrine with its Knowledges and quality: *and [there] he called on the name of the God of eternity,* signifies worship thence.

2722. *He planted a grove in Beersheba:* that this signifies doctrine thence with its Knowledges and quality, appears from

the signification of a grove, and from the signification of Beersheba. As regards *groves*, in the Ancient church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship, and in groves, because groves signified the spiritual things of worship. So long as that church, namely, the Ancient church, was in its simplicity, so long their worship on mountains and in groves was holy, by reason that the celestial things which are of love and charity were represented by those things which were high and lofty, as mountains and hills are, and the spiritual things which are thence were represented by things bearing fruit and by things bearing leaves, as gardens and groves. But when these representatives and significatives began to be made idolatrous, in consequence of men's worshipping external things without internal things, that holy worship became profane; and therefore it was forbidden to perform worship on

2 mountains and in groves. That the Ancients performed holy worship on mountains, may appear from what is said of Abraham in Genesis xii.: "He betook himself thence to a *mountain* from the east of Bethel, and stretched out his tent, Bethel from the sea, and Ai from the east, and *there he built an altar, and called on the name of Jehovah*" (verse 8; nos. 1449-1455), and from the signification of a mountain, as denoting the celestial of love, see nos. 795, 796, 1430. That they also performed holy worship in groves, appears from what is said in this verse: "Abraham planted a *grove* in Beersheba, and *there he called on the name of the God of eternity*;" and also from the signification of a garden, as denoting intelligence, see nos. 100, 108, 1588, and of trees, as denoting perceptions, see nos. 103, 2163. That worship in groves was forbidden, appears from the following passages:—in Moses: "Thou shalt not plant to thyself a *grove of any tree* near the altar of Jehovah thy God, which thou shalt make to thyself, and thou shalt not set up to thyself a statue, which Jehovah thy God hateth" (Deut. xvi. 21, 22). Again: "Ye shall destroy the altars of the nations, ye shall break in pieces their statues, and pull down their *groves*" (Exod. xxxiv. 13). Again: "Ye shall burn their *groves* with fire" (Deut.

3 xii. 3). And whereas the Jews and Israelites, among whom this representative rite of the Ancient church was introduced, were only in external things, being mere idolaters at heart, and neither knowing, nor desiring to know, anything internal, or anything of the life after death, or that the kingdom of the Messiah was a heavenly kingdom, therefore as often as they were left at liberty, they performed profane worship on mountains and hills, and also in groves and forests, and likewise made to themselves high places instead of mountains and hills, and graven images of groves instead of groves, as may appear from many passages in the Word, as in the book of Judges:

"The sons of Israel served Baalim and *groves*" (iii. 7). In the book of Kings: "Israel made *groves* to provoke Jehovah" (1 Kings xiv. 15). And in another place: "Judah built for himself *high places*, and statues, and *groves*, upon every *high hill*, and under every *leafy tree*" (1 Kings xiv. 23). And in another place: "Israel built to themselves *high places* in all cities, and set up statues and *groves* on every *high hill*, and under every *leafy tree*" (2 Kings xvii. 9, 10). And in another place: "Manasseh king of Judah set up altars to Baal, and made a *grove*, as Ahab king of Israel had done, and set a *graven image of the grove*, which he had made, in the house of God" (2 Kings xxi. 3, 7), whence it is evident, that they even made to themselves graven images of a grove. That these things were destroyed by king Josiah, appears from the same book: "Josiah caused to be brought forth from the temple of Jehovah all the vessels made for Baal and *the grove*, and for the sun and moon, and for all the host of the heavens, and burned them outside Jerusalem, and the houses which the women wove there for the *grove*: he also cut down the *groves* which Solomon had made, and likewise *the grove* in Bethel which Jeroboam had made" (2 Kings xxiii. 4, 6, 7, 13-15). That such things were also pulled down by king Hezekiah, appears from the same book: "Hezekiah king of Judah removed the *high places*, and broke the statues, and cut down *the grove*, and broke in pieces the serpent of brass which Moses had made" (2 Kings xviii. 4). That the serpent of brass was holy in the 4 time of Moses, is evident, but when the external was worshipped, it became profane, and was broken in pieces, for the same reason that worship was forbidden on mountains and in groves. These things are further evident from what is written in the prophets; as in Isaiah: "Inflaming themselves with gods under every *leafy tree*; slaying the children in the rivers under the juttings of the rocks; even to the rivers hast thou poured out a libation, thou hast offered a present, on a *high and lofty mountain* hast thou set thy dwelling, and there hast thou offered to sacrifice a sacrifice" (lvii. 5-7). Again: "In that day shall a man look to his Maker, and his eyes shall see unto the Holy One of Israel; and he shall not look to the altars the work of his hands, and he shall not see what his fingers have made, either the *groves*, or the solar statues" (xvii. 7, 8). In Micah: "I will cut off thy graven images and thy statues out of the midst of thee, and thou shalt not bow thyself any more to the work of thy hands, and I will pluck up thy *groves* out of the midst of thee, and will destroy thy cities" (v. 12, 13). In Ezekiel: "That they may be slain in the midst of their idols, round about their altars at every *lofty hill*, on all the *heads of the mountains*, and under every *leafy tree*, and under every tangled oak, the place where they gave an odour of rest to

- 5 all their idols" (vi. 13). Hence then it is evident what was the origin of idolatrous worship, namely, that representative and significative objects were worshipped. The Most Ancient people, who were before the flood, in all things in general and particular, as in mountains, in hills, in open fields, in valleys, in gardens, groves and forests, in rivers and waters, in cultivated fields and growing crops, in trees of every kind, also in animals of every kind, and in the luminaries of heaven, saw somewhat representative and significative of the Lord's kingdom; they did not, however, suffer their eyes, much less their minds (*mentes*), to remain fixed in the objects, but used them as means of thinking of the celestial and spiritual things which are in the kingdom of the Lord: and this to such a degree, that there was nothing in universal nature which did not serve them as means. It is also really the fact that all things in general and particular in nature are representative: this at the present day is an arcanum, and is believed by hardly any one. But after the celestial which is of love to the Lord perished, mankind were no longer in that state, namely, that from objects as means or media they could see the celestial and spiritual things of the Lord's kingdom.
- 6 Nevertheless the Ancients after the flood, from traditions and collected accounts, knew that visible objects were significative, and because they were significative, they accounted them holy, and hence came the representative worship of the Ancient church, which church, because it was spiritual, was not in the perception that the case was so, but only in the Knowledge thereof, for it was in obscurity relatively (see no. 2715). Still, however, it did not worship external things, but by means of external things remembered internal, and hence they were in holy worship, when they were in those representatives and significatives. They could also do this because they were in spiritual love, that this, in charity, which they made the essential of worship, wherefore the Holy from the Lord could flow in into their worship. But when the state of the human race was so changed and perverted, that they removed themselves from the good of charity, and consequently no longer believed in the existence of a heavenly kingdom, or of a life after death, but that they were in a like state with the animals, except only that they had power to think, as is the case at this day, then holy representative worship was changed into idolatrous worship, and external things were worshipped; hence among many nations at that time, and even among the Jews and Israelites, worship was not representative, but was a worship of representatives and significatives, that is, of external
- 7 things without internal things. As regards groves in particular, they were of various signification among the Ancients, according to the particular kind of trees growing in them. The



groves where olive-trees grew, signified the celestial things of worship, the groves where vines grew, signified the spiritual things thereof, but the groves consisting of fig-trees, of cedars, of firs, of poplars, and of oaks, signified various things which are of celestial and spiritual things. In the present case it is called a grove simply, and it signifies those things which are of rational things, which are adjoined to doctrine and the Knowledges thereof. Trees also in general signify perceptions, see nos. 103, 2163, but when they are predicated of the spiritual church, they signify Knowledges, by reason that the man of the spiritual church has no other perceptions than such as he derives by means of Knowledges from doctrine or the Word, for these become of his faith, thus of his conscience, whence he has perception.

2723. As regards Beersheba, it signifies the state and quality of doctrine, namely, that it is Divine whereunto human rationals are adjoined, as may appear from the series of things treated of from verse 22 to this, see nos. 2613, 2614; also from the signification of the expression itself in the original language, as denoting *the well of an oath and of seven*. That a well denotes the doctrine of faith, see nos. 2702, 2720. That an oath denotes conjunction, see no. 2720, and also a covenant which is made with an oath, see nos. 1996, 2003, 2021, 2037: and that seven denotes what is holy, consequently Divine, see nos. 395, 433, 716, 881; whence it may appear evidently that [Beersheba] signifies doctrine which is in itself Divine, with human rationals or appearances adjoined thereto. That Beersheba was named thence, is manifest from <sup>2</sup> the words of Abraham: "Abraham said, Because thou shalt take *seven* ewe-lambs out of thy hand, that it may be to me for a witness that I digged this *well*, therefore he called that place *Beersheba*, because there they both *sware*; and they struck a *covenant in Beersheba*" (verses 30–32); in like manner from the words of Isaac in chapter xxvi.: "It was in that day, and the servants of Isaac came and told him about the *well* which they digged, and said unto him, We have found waters, and he called it *Sheba* (an oath and seven); therefore the name of the city is *Beersheba* unto this day" (verses 32, 33): in this passage also mention is made of wells, concerning which there was a contention with Abimelech; mention is made likewise of a covenant with him, and by Beersheba are signified human rationals again adjoined to the doctrine of faith; and, because they are again adjoined, and doctrine is thus accommodated to human apprehension, it is called a city. That a city denotes what is doctrinal in its complex see nos. 402, 2268, 2449, 2451. Moreover, Beersheba is mentioned in a like signification as to the internal sense in Gen. xxii. 19; xxvi. 22, 23; xxviii. 10; xli. 1, 5; Joshua xv. 28; xix. 1, 2; 1 Sam. viii. 2; 1 Kings

xix. 3; and in the opposite sense in Amos v. 5; viii. 13, 14.

3 The extension of celestial and spiritual things, which are of doctrine, is signified in the internal sense, where the extension of the land of Canaan is described as being from Dan and even to Beersheba; for by the land of Canaan is signified the Lord's kingdom, and also His church, consequently the celestial and spiritual things which are of doctrine, as in the book of Judges: "All the sons of Israel went forth, and the assembly was gathered together as one man (*vir*) from Dan and even to Beersheba" (xx. 1). In the book of Samuel: "All Israel, from Dan and even to Beersheba" (1 Sam. ii. 20). Again: "Causing the kingdom to pass from the house of Saul, and setting up the throne of David over Israel and over Judah, from Dan and even to Beersheba" (2 Sam. iii. 10). Again: "Hushai said to Absalom, Let all Israel be gathered together from Dan and even to Beersheba" (2 Sam. xvii. 11). Again: "David said to Joab, that he should go through all the tribes of Israel from Dan and even to Beersheba" (2 Sam. xxiv. 2, 7). Again: "There died of the people from Dan and even to Beersheba seventy thousand men (*viri*)" (2 Sam. xxiv. 15). In the book of Kings: "Judah dwelt under his vine, and under his fig-tree, from Dan and even to Beersheba, all the days of Solomon" (1 Kings v. 5 [iv. 25]).

2724. And there he called on the name of the God of eternity: that this signifies worship thence, appears from the signification of calling on the name of God, as denoting worship, see no. 440. Those who were of the Ancient church, by a name did not understand a name, but all the quality, see nos. 144, 145, 440, 768, 1754, 1896, 2009; thus by the name of God they understood everything in one complex whereby God is worshiped, consequently everything of love and faith. But when the internal of worship perished, and the external only remained, by the name of God they began to understand nothing else than the name, insomuch that they worshiped the very name itself without any concern about the love and faith from which they worshiped; in consequence whereof nations began to distinguish themselves by the names of gods, and the Jews and Israelites set themselves before the other nations on account of worshiping Jehovah, placing the essential of worship in mentioning and invoking His name, when yet the worship of a name only is no worship, being possible with the worst men, who thereby do but the more profane the name.

2 Inasmuch as by the name of God is signified everything of worship, that is, everything of love and of faith whereby He is worshiped, it is evident hence what is meant by these words in the Lord's Prayer: "*Hallowed be Thy Name*" (Matt. vi. 9), and by these words of the Lord: "Ye shall be held in hatred of all for *My name's sake*" (Matt. x. 22). "If two shall agree in *My name* on earth, concerning anything whatsoever they

shall ask, it shall be done for them by My Father Who is in the heavens: where two or three are gathered together in *My name*, there am I in the midst of them" (Matt. xviii. 19, 20). "Whoso leaveth houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for *My name's sake*, shall receive a hundred-fold, and shall obtain the inheritance of eternal life" (Matt. xix. 29). "Hosanna to the son of David, blessed is He Who cometh in *the name of the Lord*" (Matt. xxi. 9). "Jesus said, Ye shall not see Me henceforth until ye shall say, Blessed is He Who cometh in *the name of the Lord*" (Matt. xxiii. 39). "Ye shall be held in hatred of all nations for *My name's sake*; yea, then shall many be offended, and shall deliver up one another, and shall hold one another in hatred, and all these things for *My name's sake*" (Matt. xxiv. 9, 10). "As many as received Him, to them gave He power to be sons of God, to them that believe on *His name*" (John i. 12). "He who believeth not is judged already, because he hath not believed on *the name of the only-begotten Son of God*" (John iii. 17, 18). "Jesus said, Whatsoever ye shall ask in *My name*, that will I do" (John xiv. 14; xv. 16; xvi. 23, 24, 26, 27). "Jesus said, I have manifested *Thy name* to the men" (John xvii. 6). "Holy Father, preserve in *Thy name* them whom Thou hast given Me, that they may be one, as we are" (John xvii. 11, 12). "I have made known to them *Thy name*, and will make it known, that the love with which Thou hast loved Me, may be in them, and I in them" (John xvii. 26). "That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in *His name*" (John xx. 31). Besides many passages in the Old Testament, in which by the name of Jehovah, and of God, is not meant the name, but everything of love and of faith, whence worship proceeds. Concern-<sup>3</sup> ing those who worship a name only, without love and faith, it is thus declared by the Lord in Matthew: "Many shall say to Me in that day, Lord, Lord, have we not prophesied through *Thy name*, and through *Thy name* cast out demons, and in *Thy name* done many powers (*virtutes*)? but I will confess to them, I know you not, depart from Me, ye that work iniquity" (vii. 22, 23). When the man of the church, as has been said, from internal became external, and began to place worship in a name only, then they no longer acknowledged one God, but many; for it was customary with the Ancients to add somewhat to the name of Jehovah, and thereby to remember some kindness or attribute of His, as in the present case, "He called on *the name of the God of eternity*;" and in the following chapter (xxii.), "Abraham called the name of that place *Jehovah Jirch*, that is, Jehovah will see" (verse 14). "Moses built an altar and called the name thereof *Jehovah Nissi*, that is, Jehovah my standard" (Exod. xvii. 15). "Gideon built an

altar to Jehovah, and called it *Jehovah Shalom*, that is, Jehovah of peace" (Judges vi. 24): besides other passages. Hence it came to pass, that those who placed worship in a name only, worshiped so many gods; and that among the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshiped, when yet the Ancient church, from which those epithets came, never worshiped any but one God venerated under so many names, because by the name that church understood the quality.

2725. Verse 34. *And Abraham sojourned in the land of the Philistines many days.* *Abraham sojourned in the land of the Philistines many days*, signifies that the Lord adjoined to the doctrine of faith very many things from the science of human Knowledges.

2726. That *Abraham's sojourning in the land of the Philistines many days*, signifies that the Lord adjoined to the doctrine of faith very many things from the science of human Knowledges, appears from the signification of sojourning, as denoting instructing, see nos. 1463, 2025; from the representation of Abraham, as denoting the Lord, see nos. 1965, 1989, 2011, 2501; from the signification of the land of the Philistines, or of Philisthea, as denoting the science of Knowledges, see nos. 1197, 1198; and from the signification of days, as denoting the states of the thing treated of, see nos. 23, 487, 488, 493, 893; and as Knowledges from scientifics and rationals are treated of, and it is said many days, therefore it signifies relatively very many. The rationals from human scientifics, added to the doctrine of faith, are treated of from verse 22 to the present verse, as is evident from the explanation; in the present verse their conclusion is treated of. As regards the subject itself, as it is of more than ordinary depth, and as it is further abundantly treated of in chapter xxvi., it is allowed to defer further explanation for the present.

#### CONCERNING MARRIAGES, HOW THEY ARE CONSIDERED IN THE HEAVENS, AND CONCERNING ADULTERIES.

2727. *Few at this day know what genuine conjugal love is, and whence it originates, by reason that few are in that love. Almost every one believes that it is innate, and thus flows from a certain natural instinct, as it is called, and this the more especially as the conjugal principle exists even among animals; when yet the difference between conjugal love with men and the conjugal tendency with animals, is like the difference between the state of man and the state of a brute animal.*

2728. *And since few at this day, as was said, know what*



*genuine conjugal love is, therefore from what has been discovered respecting it, it shall be described. Conjugal love derives its origin from the Divine marriage of good and truth, consequently from the Lord Himself. That this is the origin of conjugal love, does not appear to the sense and apprehension, but still it may be manifest from influx, and from correspondence, and, moreover, from the Word; from influx: heaven, by virtue of the union of good and truth, which flows in from the Lord, is compared to a marriage, and is called a marriage; from correspondence: when good united with truth flows down into a lower sphere, it forms a union of minds, and when into a still lower sphere, it forms a marriage: wherefore a union of minds, by virtue of good united with truth from the Lord, is conjugal love itself.*

2729. *That this is the origin of genuine conjugal love, may appear also from this consideration, that no one can be in it, unless he be in the good of truth, and in the truth of good from the Lord; and likewise from this consideration, that heavenly blessedness and happiness are in that love, and those who are in it, all come into heaven, or into the heavenly marriage; and also from this consideration, that when the angels converse together concerning the union of good and truth, then, in a lower sphere among good spirits, there is presented a representative of a marriage; but among evil spirits a representative of adultery. Hence it is, that in the Word the union of good and truth is called a marriage, but the adulteration of good and the falsification of truth is called adultery and whoredom, see no. 2466.*

2730. *The men of the Most Ancient church, more than all others on this Earth, lived in genuine conjugal love, because they were celestial men by virtue of good in truth, and were in the Lord's kingdom together with the angels, and in that love they had heaven: but their descendants, with whom the church declined, began to love their children, not their married partners; for it is possible for those who are evil to love their children, but a married partner can only be loved by those who are good.*

2731. *It has been heard from those Most Ancient people, that conjugal love is such that it wills to be wholly another's, and this reciprocally, and that when the love is mutual and reciprocal, they are in heavenly happiness; also that a conjunction of minds is such, that this mutual and reciprocal [feeling] prevails in all the things in general and particular of the life, that is, in all things in general and particular of the affection, and in all things in general and particular of the thought; that therefore it was instituted of the Lord, that wives should be the affections of good which are of the will, and men (viri) the thoughts of truth which are of the understanding, and that hence is derived a marriage, such as exists between the will and the understanding, and between all things in general and particular thereof, with the man (homo) who is in the good of truth, and in the truth of good.*

2732. *I have spoken with the angels concerning this mutual and reciprocal [feeling], as to its quality, and they said that it is an image and likeness of the one in the mind of the other, and that thus they could dwell together not only in each particular, but also in the inmosts of life, and that the Lord's love and mercy can flow in with blessing and happiness into such a oneness. They said also, that those who have lived in such conjugal love during the life of the body, are united and dwell together in heaven as angels, sometimes also with [their] children; but that at this day very few from Christendom are such, nevertheless such were all the members of the Most Ancient church, which was celestial, and such were many of the Ancient church, which was spiritual: but those who have lived together in marriage, not conjoined by conjugal love, but by lascivious love, are separated in the other life, because nothing of lasciviousness is tolerated in heaven: and that those are still more separated who have held each other in aversion; and still more those who have hated each other: when the parties first come into the other life, they generally meet together, but after they have suffered hard things, they are separated.*

2733. *There were certain spirits who, from habit acquired in the life of the body, infested me with peculiar adroitness, and this by an influx of a soft and as it were undulatory kind, such as that of well-disposed spirits usually is, but it was perceived that cunning and other like qualities were therein, and that it was with design to captivate and to deceive. At last I spoke with one of them, who, as I was told, during his life in the world, had been a leader of an army; and as I perceived that there was lasciviousness in the ideas of his thought, I spoke with him about marriage, in the speech illustrated by representatives which is usual among spirits, which fully expresses the meanings, and many things in*  
<sup>2</sup>*a moment. He said, that in the life of the body he had accounted adulteries as nothing. But it was given me to tell him, that adulteries are wicked, although, to those who are such, they may appear to be not such, but even to be allowable, in consequence of the delight which they take therein, and of the persuasive thence derived; and that he might know them to be wicked from this consideration, that marriages are the seminaries of the human race, and consequently also the seminaries of the heavenly kingdom, and therefore that they should in no wise be violated, but be accounted holy; and also from this fact (which he ought to know, being in the other life, and in a state of perception), that conjugal love descends from the Lord through heaven, and that from that love, as from a parent, is derived mutual love, which is the firmament of heaven; and further from this consideration, that adulterers, if they do but only approach to the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell; at least he might know, that to violate mar-*

riages was contrary to the Divine laws, and contrary to the civil laws of all peoples, and also contrary to the genuine lumen of reason, because contrary to order both Divine and human; besides many other considerations. But he replied, that he had no <sup>3</sup> knowledge of such things in the life of the body, nor had he thought about them. He was desirous to reason whether it was so, but he was told, that truth does not admit of reasonings in the other life, for reasonings side with and favour the ruling delights, consequently they side with and favour evils and falsities; and that he ought first to think of the above considerations, because they are truths; or to think from this principle, which is universally allowed, that none ought to do to another what he would not that another should do to him; and thus that he ought to consider whether, if any one had in such a manner deceived his wife, whom he had loved, as men generally love their wives in the beginning of marriage, he himself would not have detested adulteries in the state of wrath in which he would have been, and from which he would have spoken, and whether in such a case, being a man of talent, he would not have confirmed himself more than others against adulteries, even so far as to damn them to hell; and that thus he might judge himself by himself.

2734. Those who, in marriages, during the life of the body, have enjoyed the happiness resulting from genuine conjugal love, enjoy the same happiness in the other life, so that the happiness of one life is continued to them in that of the other, and there is effected there a union of minds, in which is heaven. I have been told, that the kinds of celestial and spiritual happinesses hence derived, according to the most general reckoning only, are indefinite in number.

2735. Genuine conjugal love is an image of heaven, and when it is represented in the other life, it is by the most beautiful objects that the eyes can see, or the mind conceive. It is represented by a virgin of inexpressible beauty encompassed with a bright white cloud, so that she may be said to be beauty itself in essence and form. It was said, that all beauty in the other life proceeds from conjugal love. The affections and thoughts of that love are represented by adamantine atmospheres, sparkling as it were with rubies and carbuncles, and this with delights which affect the inmosts of the minds: but as soon as anything of lasciviousness intervenes, they disappear.

2736. I have been instructed, that genuine conjugal love is innocence itself, which dwells in wisdom. Those who have lived in conjugal love are in wisdom above all others in heaven, and when seen by others they appear like infants, in the flower and spring of age; and whatever then befalls them is a joy and happiness to them. These are in the inmost heaven, which is called the heaven of innocence: through that heaven the Lord flows in into conjugal love, and angels from that heaven are

present with men who live in that love; they are also present with infants in their first age.

2737. With those who live in conjugal love, the interiors of the mind are open through heaven even to the Lord, for that love flows in from the Lord through the inmost of man; hence they have the kingdom of the Lord in themselves, and hence they have genuine love towards infants for the sake of the Lord's kingdom; and hence too they are receptive of heavenly loves more than others, and are also in mutual love more than others, for mutual love comes thence as a stream from its fountain.

2738. Mutual love, such as prevails in heaven, is not like conjugal love. The latter consists in desiring to be in the life of another as a one, but the former consists in wishing better to another than to one's self, such as is the love of parents towards their children, and the love of those who are affected with doing good, not for their own sakes, but on account of the joy which it is to them. Such angelic love is derived from conjugal love, and it is born thence, as a child from its parent, wherefore also it abides with parents towards their children. This love is preserved by the Lord with parents, although they are not in conjugal love, to the end that the human race may not perish.

2739. From the marriage of good and truth in the heavens descend all loves, which are like the love of parents towards their children, the love of brethren towards each other, love towards relations, and so forth, according to their degrees in their order. According to these loves, which are derived solely from good and truth, that is, from love and faith to the Lord, all the heavenly societies are formed, which are so conjoined together by the Lord as to resemble one man, wherefore also heaven is called the Grand Man. There are ineffable varieties, all originating in and derived from the union of good and truth from the Lord, which union is the heavenly marriage. Hence it is, that from marriages on the earths originate all consanguinities and relationships, and that loves are in like manner derived according to the degrees of mutual connection among each other. But whereas at this day conjugal love does not exist, the consanguinities and relationships thence derived are indeed taken account of, but they are not consanguinities and relationships of love. In the Most Ancient church there were also such derivations of love, wherefore they dwell together in the heavens, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only Parent.

2740. Genuine conjugal love cannot possibly exist but between two married partners, that is, in the marriage of one man (*vir*) and of one wife, and in nowise between more together, by reason that conjugal love is mutual and reciprocal, and the life of one is in that of the other reciprocally, so as to form as it were a one; such an union may exist between two, but not between more, inasmuch



as more divide asunder that love. The men (homines) of the Most Ancient church, who were celestial, and in the perception of good and truth like the angels, had only one wife: they said, that with one wife they perceived celestial delights and happinesses, and that they were struck with horror at the bare mention only of the marriage of more than one: for the marriage of one husband and one wife descends, as was said, from the marriage of good and truth, or from the heavenly marriage, which is such, as may appear manifestly from the Lord's words in Matthew: "Jesus said, Have ye not read, that He Who made them from the beginning, made them male and female? and He said, Therefore shall a man leave father and mother, and shall cleave to his wife, and they two shall be into one flesh; wherefore they are no longer two, but one flesh; what therefore God hath joined together, let not man separate. Moses, because of the hardness of your heart, permitted to put away your wives: but from the beginning it was not so. All do not apprehend this word, but they to whom it is given" (xix. 3-12).

2741, Good and truth are continually flowing in from the Lord with all, consequently genuine conjugal love is continually flowing in, but it is received in a different way by each individual, and as it is received, such it becomes: with the lascivious it is changed into lasciviousness, with the adulterous into adulteries; thus heavenly happiness is changed into unclean delight, thus heaven into hell. The case herein is like that of the light of the sun flowing in into objects, which is received according to the form of the objects, and becomes sky-blue, ruddy, yellow, green, dark, yea, even black, according to reception.

2742. There exists with some a certain resemblance of conjugal love, but yet it is not conjugal love, unless they are in the love of good and truth. It is a love appearing like conjugal love, but it arises from motives of the love of the world or of self, namely, that they may be served at home, that they may live in ease and security, that they may be taken care of in illness and old age, or for the sake of their children whom they love. With some it is compulsion arising from fear respecting the married partner, respecting reputation, and also respecting misfortunes, which produces this love. With some it is the love of lasciviousness which produces this love; this love of lasciviousness at first appears like conjugal love, causing the parties to put on a sort of innocence, to sport like little children, to perceive a joy as from what is heavenly, but in process of time they do not become united more and more closely, like those who are in conjugal love, but are more and more separated. Conjugal love differs also with the married partners, with one it may exist in a greater or less degree, with the other in a very small degree or not at all, and in consequence of such difference, to the one it may be heaven, to the other hell; the affection and reception determine this.

2743. *There appeared to me a great dog like Cerberus, and I asked what it signified, and was told that by such a dog is signified a guard lest in conjugal love any one should pass over from heavenly delight to infernal delight, or conversely. For those who are in genuine conjugal love are in heavenly delight, but those who are in adulteries are also in a delight which appears to them as heavenly, yet is infernal. By the dog is thus represented, that those opposite delights should be prevented from communicating.*

2744. *It was shewn me how the delights arising from conjugal love progress, this way towards heaven, and that way towards hell; the progression of the delights towards heaven was into blessednesses and happinesses continually multiplying, till they became innumerable and ineffable, and the more inward the progression was, the more innumerable and ineffable were those blessednesses and happinesses, till they came even to the very heavenly blessednesses and happinesses of the inmost heaven, or the heaven of innocence; and this through the most perfect freedom, for all freedom is from love, consequently the most perfect freedom is from conjugal love, which is heavenly love itself. Afterwards it was shewn how the delights of conjugal love progress towards hell, namely, that they remove themselves little by little from heaven, and this also from apparent freedom, till at length scarcely anything human remains in them; the deadly and infernal [state] in which they end, and which was seen by me, cannot be described. A certain spirit, who was at this time with me, and also saw those things, hastened to the sirens in front, who were such, exclaiming that he would shew them the quality of their delights, keeping at first the idea of delight in his mind, but when by degrees he came more in front, the idea was continued, like the progression of the delight, to hell, and at length ended in such a horror. Sirens are such females as have been in a persuasion that it is honourable to commit whoredom and adultery, and have also been held in esteem by others because they were such, and because of their elegant way of living. The greatest part of them come into the other life from Christendom. See more concerning them in nos. 831, 959, 1515, 1983, 2484.*

2745. *There are women who do not love their husbands, but despise them, and at length hold them of no account; their quality was represented by a cock, a wild cat, and a tiger of a dull colour. It was said that they begin by talking much, then they proceed to scolding, and at last put on the nature of the tiger. It was said by some, that such women still love their children, but reply was made, that that love was not human, and that it flows in alike into the evil, yea, even into all kinds of animals, insomuch that these animals love their offspring more than themselves. It was added, that with such women there is nothing of conjugal love.*

2746. *There was a certain spirit in a middle altitude above the head, who in the life of the body had lived lasciviously, being*

*delighted with variety, so that he had loved no one woman constantly, but had frequented brothels, and had thus committed whoredom with many, and had afterwards rejected all, in consequence whereof he had defrauded several, and had extinguished all desire for marriage, yea, even all desire for the procreation of children, and had thus contracted an unnatural nature. All these things were discovered and laid open, and he was miserably punished, and this in the sight of the angels: and afterwards he was cast into hell. Concerning the hells of adulterers, see in the First Part, nos. 824-830.*

2747. *Inasmuch as adulteries are contrary to conjugal love, adulterers cannot be with the angels in heaven; another reason is, that they are in what is contrary to good and truth: for the same reason they cannot be in the heavenly marriage; and another reason is that they have none but filthy ideas about marriage; when marriage is only mentioned, or an idea thereof occurs, instantly their ideas are filled with lascivious, obscene, and abominable things; in like manner when the angels converse about good and truth, adulterers think contrary thereto; for all affections and thoughts thence derived remain with man after death such as they have been in the world. Adulterers are in the disposition of destroying societies; many of them are cruel (see no. 824); thus in heart they are contrary to charity and mercy; they make a mock of the miseries of others; they wish to deprive others of their property, and do so as far as they dare; it is a delight to them to destroy friendships, and to occasion enmities. Their religiosity consists in this, that they say they acknowledge a Creator of the universe, and a providence but only an universal one, and salvation from faith, and that their lot cannot be worse than that of others. But when they are explored as to their quality at heart, which is done in the other life, it is discovered that they do not believe even these things, but instead of a Creator of the universe they acknowledge nature, and instead of an universal providence, no providence, and that they think nothing about faith; and all this because adulteries are altogether contrary to good and truth. Hence any one can judge whether adulterers can come into heaven.*

2748. *Certain spirits who had led a life of adultery in the world, came to me, and spoke with me. I appereceived that they had not been long in the other life, for they knew not that they were there, but supposed that they were still in the world, the reflection where they were having been taken away from them. It was given to tell them, that they were in the other life, but they presently forgot it. They asked, where there were any homes, where they might insinuate themselves? But in reply, they were questioned, Whether they ought not to have respect to spiritual things, that is, to the things of conjugal love, which is rent asunder by such allurements as they were in quest of, and that this was contrary to heavenly order? To these things however they did*

not in the least attend, neither did they understand them. I then asked, whether they were not afraid of the laws, and of the punishments which the laws inflicted? But these they despised: yet when I told them, that possibly they might be severely whipped by the domestics, this only they were afraid of. It was afterwards given to perceive their thoughts, for these are communicated in the other life, and they were so filthy and obscene, that well-disposed spirits could not but be struck with horror: and yet all thoughts, as to their most minute particulars, are made public in the other life before spirits and angels. Hence it may further be manifest, that adulterers cannot be in heaven.

2749. Those who through adulteries have contracted a loathing and distaste for marriages, when anything delightful, blessed, and happy comes from the heaven of angels, it is turned with them into what is loathsome and nauseous, afterwards into what is painful, and at last into what is stinking, so that they cast themselves headlong thence towards hell.

2750. I have been instructed by the angels, that when any one commits adultery on earth, heaven is at once closed against him, and that he afterwards lives solely in worldly and corporeal things; and then, although he hears of the things which are of love and faith, still they do not penetrate to his interiors: and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and lips, under the impulse of conceit or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance.

2751. In front above before the left eye, there was a globe of such spirits as, in the life of the body, had plotted together in secret, and more craftily than others; they were adulterers, and were still in the world of spirits, being recently arrived. It was customary with them to send forth from their globe some in every direction to plot not only against conjugal love, but also against good and truth, and especially against the Lord; those who are sent forth return to them, and relate what they have heard, and they lay their plans accordingly. They sent one of these emissaries also to me, supposing that I was a spirit, because I spoke with the speech of spirits. This emissary, when he spoke, uttered scandalous things, chiefly against the Lord, so that he was composed as it were of mere scandals. But I replied, that he ought to abstain from such things, knowing from what globe he came, and of what dregs it consisted. As regards the Lord, I told him, I knew beyond all doubt that He is One with the Father, that the universal heaven is His, that from Him come all innocence, peace, love, charity, mercy, also all conjugal love, and all good and truth, which are all Divine; and that Moses and the Prophets, that is, all things in general and particular of the Word in the internal sense, treat of Him, and that all the rites of the Jewish church represented Him; and inasmuch as I was so certain of



*all this, that I had no doubt about it, I asked him what he wished for further? On hearing what I had said, he retired with shame. These things were said in order that he might relate them to the adulterers, who constituted that wicked globe from which he had been sent forth.*

2752. *Those who had been addicted to adulteries, in the other life surpass all in wishing to obsess men, and thus through them to return into the world, but they are detained by the Lord in hell, lest they should come among those spirits who are with men. Most of these are from the Christian world, and few from elsewhere.*

2753. *There are some in the world who are impelled by lust to entice virgins to whoredom, in whatever place they are, in monasteries, in their families, with their parents, and also to seduce wives, and they insinuate themselves by all cunning devices and flatteries. In consequence of having been habituated to such things, and of having made it their nature, they retain in the other life the power to insinuate themselves into societies by flatteries and pretences, but inasmuch as their thoughts are made manifest, they are rejected. They pass thus from one society to another, but are everywhere rejected, and also roughly handled, for they study to steal away the delights and blessednesses of others. At length they are admitted into no societies, but after undergoing severe punishments, they are associated with their like in hell.*

2754. *The most deceitful appear sometimes on high above the head, but their hell is at a great depth beneath the heel of the foot; they are the modern Antediluvians, they ensnare by innocence, by mercy, and by various good affections with persuasion. During their life in the world, they had been adulterers beyond all others: wheresoever there was a beautiful and young wife, they got admission to her without conscience, and through those affections tempted her to a compliance with their lust. They are invisible, and wish not to be discovered, because they act in secret: they are also cruel; they have been used to consider themselves only, and would not care though the whole world should perish for them. There are great numbers of such spirits at this day, and it was said that they were from Christendom. Their hell is of all others the most grievous.*

2755. *The hells of adulterers are many, and they love nothing there more than dirt and excrement; these are delightful to them; as may be manifest also from many of that class in the life of the body, to whom it is delightful both to think and to talk of filthy things, abstaining only for decency's sake. The delight of adultery in the other life is turned into such things. The case herein is like that of the sun's heat, even in spring, when it flows into excrement, or into a dead body.*

2756. *There are some spirits who have held as a principle to have a communion of wives; these, in the other life, speak like good spirits, but they are malignant and deceitful; their punish-*

ment is dreadful, they are collected as into a bundle, and representatively as it were a serpent is stretched around them, which girds all as a globe bound together, and thus they are cast away.

2757. When I was once being conducted through some abodes I came to one where my feet and loins were seized with heat, and I was told that that abode was inhabited by those who have indulged in pleasures, but still have not extinguished the natural desire of procreating children.

2758. That genuine conjugal love is heaven, is represented in the kingdoms of nature, for there is nothing in universal nature but what in some manner represents the Lord's kingdom in general, for the kingdom of nature derives the whole of its origin from the spiritual kingdom. What is without an origin prior to itself is nothing, for nothing exists which is unconnected with a cause, consequently with an end: that which is unconnected would fall to pieces in a moment, and become nothing. Hence then come the representatives of the Lord's kingdom in the kingdoms of nature. That conjugal love is heaven, appears from the transformation of caterpillars into pupae or chrysalises, and thence into winged insects, for when the time of their nuptials is come, which is when they put off their terrestrial form, or their caterpillar form, and are furnished with wings, and become winged insects, they are then elevated into the atmosphere, their heaven, where they sport with each other, celebrate marriages, lay eggs, and are nourished with the juices of flowers; they are then also in their beauty, having wings beautifully adorned with gold and silver and other colours; such is the effect of the conjugal principle even with these insignificant animals.

2759. On the right side from the lower earth there arose as it were a compact body (volumen), which was said to consist of many spirits from the lower sort of people who were unlearned, but not depraved; they were rustics and other simple ones. I spoke with them, and they said that they knew the Lord, to whose name they commend themselves; they knew little besides concerning faith and its mysteries. Others afterwards arose, who knew something more. It was perceived that their interiors were capable of being opened. for in the other life this may be perceived manifestly. They had conscience, which was communicated to me, in order that I might know, and I was told that they lived simply in conjugal love: they said that they loved their married partner, and abstained from adulteries, and that they did so from conscience was evident from this consideration, that they said they could not do otherwise, because it was contrary to their will. Such are instructed in the other life, and are perfected in the good of love and the truth of faith, and are finally received among the angels.

## PREFACE.

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*Into what mistakes they fall who abide in the literal sense alone, without searching out the internal sense from other passages in the Word where it is explained, may appear manifestly from the number of heresies which exist, and each of which confirms its respective dogma from the literal sense of the Word; especially from that great heresy, which the insane and infernal love of self and of the world has confirmed from the Lord's words to Peter: "I say unto thee, that thou art Peter, and on this rock will I build My church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens" (Matt. xvi. 15-19). Those who struin the literal sense, suppose that these <sup>2</sup> words were spoken of Peter, and that he had this great Power given him; although they know that Peter was a very plain simple man, and that he never exercised such a Power, and that to exercise it is contrary to the Divine. Nevertheless, under the influence of the insane and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest Power on earth and in heaven, and make themselves gods, they explain this according to the letter, and are vehement in its defence. When yet the internal sense of those words is, that FAITH itself in the Lord, which exists with those only who are in love to the Lord, and in charity towards the neighbour, has that Power, and yet not even faith, but the LORD from whom faith is. By the rock is here meant that faith, as everywhere else in the Word; on that the church is built, and against that the gates of hell do not prevail; and to that faith belong the keys of the kingdom of the heavens; that faith shuts heaven, to prevent the entrance of evils and falsities, and it opens heaven for goods and truths. This is the internal sense of the above words. The twelve <sup>3</sup> Apostles, like the twelve tribes of Israel, represented nothing else than all the things of such a faith, see nos. 577, 2089, 2129, 2130; Peter represented faith itself, James charity, and John the*

*goods of charity (see the preface to chapter xviii. of Genesis), in like manner as Reuben, Simeon, and Levi, Jacob's first-born, in the representative Jewish and Israelitish church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as do they who explain the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves, the Power of saving the human race.*



## PART THE THIRD.

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# GENESIS.

## CHAPTER THE TWENTY-SECOND.

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2760. IN John in the Apocalypse the Word is thus described as to the internal sense: "*I saw heaven opened, and behold, a WHITE HORSE, and He Who sat thereon was called faithful and true, and in righteousness doth He judge and combat: His eyes were a flame of fire; and upon His head were many diadems: having a name written, which no one knoweth but Himself: and He was clothed with a garment dipped in blood; and His name is called the WORD OF GOD. And the armies which are in the heavens followed Him on white horses, clothed in fine linen, white and clean; and He hath on His garment and on His thigh a name written, KING OF KINGS, and LORD OF LORDS*" (xix. 11-14, 16). No one can know what each of these expressions involves, except from the internal sense; it is manifest that every expression is something representative and significative, as when it is said that heaven was opened, that there was a white horse, that He Who sat on him was faithful and true, and that in righteousness He judges and combats, that His eyes were a flame of fire, that on His head were many diadems, that He had a name which no one knoweth but Himself, that He was clothed in a garment dipped in blood, that the armies which are in the heavens followed Him on white horses, that they were clothed in fine linen, white and clean, and that on His garment and on His thigh He had a name written: it said in so many words, that He denotes the Word, and the Lord who is the Word, for it is said, "*His name is called the Word of God,*" and afterwards, "*He hath on His garment and on His thigh a name written, King of Kings, and Lord of Lords.*" From the interpretation of each expression it is evident, that the Word is here described as to the internal sense; by heaven being opened is represented and signified, that the internal sense

of the Word is not seen except in heaven, and by those to whom heaven is opened, that is, who are in love to the Lord and in faith thence in the Lord; the *horse*, which is *white*, represents and signifies the understanding of the Word as to its interiors; that this is the signification of the white horse, will be evident from what follows; that He Who sat on him is the Word and the Lord Who is the Word, is manifest; Who, by virtue of good, is called faithful and judging from righteousness, and by virtue of truth is called true and combating from righteousness; the many diadems on His head signify all the things of faith; having a name written which no one knoweth but Himself, signifies that the quality of the Word in the internal sense is seen by no one but Himself, and by him to whom He reveals it; clothed with a garment dipped in blood, signifies the Word in the letter; the armies in the heavens who followed Him on white horses, signify those who are in the understanding of the Word as to its interiors; clothed in fine linen, white and clean, signifies the same in love and in faith thence; a name written on the garment and on the thigh, signifies truth and good. From these particulars, and from those which precede and follow, it is evident, that about the last time the internal sense of the Word will be opened; what shall come to pass at that time, is also described in the same chapter, verses 17-21.

2761. That the white horse denotes the understanding of the Word as to its interiors, or what is the same thing, the internal sense of the Word, appears from the signification of a horse, as denoting the intellectual. In the prophetic parts of the Word a horse and a horseman are frequently mentioned, but heretofore no one has known, that a horse signifies the intellectual, and a horseman one who is intelligent; as in the prophecy of Jacob then Israel, concerning Dan: "Dan is a serpent on the way, an arrow serpent on the highway, biting the *heels of the horse*, and his *horseman* shall fall backwards; I wait for Thy salvation, Jehovah" (Gen. xlix. 17, 18). That a serpent denotes one who reasons from sensuals and scientifics concerning Divine arcana, see no. 195; that a way and a highway denotes truth, see nos. 627, 2333; that a heel denotes the lowest natural, see no. 259; that a horse denotes the understanding of the Word, and a horseman one who teaches: hence it is evident what these prophetic words signify, namely, that whosoever reasons from sensuals and scientifics concerning the truths of faith, sticks fast in the lowest things of nature, and thus believes nothing, which is falling backward, wherefore it is added, "I wait for Thy salvation, Jehovah."

2 In Habakkuk: "God, Thou *ridest* on *Thy horses*, Thy chariots are salvation, Thou hast caused *Thy horses* to tread in the sea" (iii. 8, 15), where horses denote Divine truths which are in the

Word, chariots denote doctrine thence, the sea denotes Knowledge, see nos. 28, 2120, and, because they are of the understanding of the Word from God, it is said, Thou hast caused Thy horses to tread in the sea: horses are here attributed to God, as in the Apocalypse above, to Whom they could not be attributed unless they had such a signification. In David: 3  
 “Sing ye unto God, sing ye in His name, exalt *Him that rideth* in the clouds, in Jah, His name” (Psalm lxviii. 5 [4]). Riding in the clouds denotes the understanding of the Word as to its interiors, or the internal sense; that a cloud denotes the Word in the letter, in which is the internal sense, see the Preface to chapter xviii. of Genesis, where it is explained what is signified by the Lord’s coming in the clouds of the heavens with power and glory. Again: “Jehovah bowed down the 4  
 heavens, and came down, and thick darkness was under His feet, and He *rode* on a cherub” (Psalm xviii. 10, 11 [9, 10]), where thick darkness is put for clouds, riding on a cherub denotes the Lord’s Providence, to prevent man’s entering from self into the mysteries of faith contained in the Word, see no. 308. In Zechariah: “In that day shall there be on the *bells of the horses*, holiness to Jehovah” (xiv. 20): the bells of the horses denote the understanding of the spiritual things of the Word, which are holy. In Jeremiah: “There shall enter 5  
 through the gates of this city kings and princes, sitting on the throne of David, *riding* in a chariot, and on *horses*, they and their princes, a man (*vir*) of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited to eternity” (xvii. 25, 26; xxii. 4): the city Jerusalem denotes the Lord’s spiritual kingdom and church; kings denote truths, see nos. 1672, 2015, 2069; princes denote the primary precepts of truth, see nos. 1482, 2089; David denotes the Lord, see no. 1888; the man of Judah and the inhabitants of Jerusalem denote those who are in the good of love, of charity, and of faith, see nos. 2268, 2451, 2712; thus riding on a chariot and on horses denotes being instructed in the doctrine of truth from the internal understanding of the Word. In Isaiah: 6  
 “Then shalt thou be delighted on Jehovah, and *I will cause thee to ride* on the high places of the earth, and I will cause thee to eat the inheritance of Jacob” (lviii. 14): riding on the high places of the earth denotes intelligence. In David: “A song of loves, gird thy sword on thy thigh, O mighty man (*vir*), thy glory and beauty (*decus*), and proceed in thy beauty (*decus*), *ride on the Word of truth*, and of the mildness of righteousness, and thy right hand shall teach thee wonderful things” (Psalm xlv. 1, 4, 5): riding on the Word of truth manifestly denotes the intelligence of truth, and upon the Word of the mildness of righteousness denotes the wisdom of good. In Zechariah: 7  
 “In that day, saith Jehovah, I will smite *every horse* with

astonishment, and the *rider* with madness; and upon the house of Judah will I open mine eyes, and I will smite *every horse of the people* with blindness" (xii. 4); where also the horse manifestly denotes the understanding, which should be smitten with astonishment and blindness, and the rider denotes one that is intelligent, who should be smitten with madness. In Hosea: "Take away all iniquity, and receive good, and we will render the bullocks of our lips; Asshur shall not save us, *we will not ride upon a horse*, and we will not say any longer to the work of our hands, [thou art] our God" (xiv. 3, 4 [2, 3]): Asshur denotes reasoning, see nos. 119, 1186; a horse, [man's] Own intelligence. Many other passages might be adduced to the same purpose.

2762. The sole origin of this signification of a *horse*, as denoting the intellectual, is from representatives in the other life. In the world of spirits are frequently seen horses, and this with much variety, and also those who sit on horses, and as often as they appear, they signify the intellectual. Such representatives are continually among spirits. It is in consequence of this representative of a horse, as denoting the intellectual, that when horses are mentioned in the Word, the spirits and angels who are with man know instantly that it is the intellectual that is being treated of. Hence also it is, that to certain spirits who come from a certain orb elsewhere, when, after being imbued with intelligence and wisdom, they are elevated from the world of spirits into heaven, there appear bright shining horses as of fire: which were also seen by me,  
 2 when they were taken up. Hence it was made manifest to me what is signified by the *fiery chariot* and the *fiery horses*, which were seen by Elisha, when Elijah ascended by a whirlwind into the heavens; likewise what is signified by the exclamation of Elisha at the time: "*My father, my father, the chariots of Israel, and the horsemen thereof*" (2 Kings ii. 11, 12), and also by what Joash king of Israel said in like manner to Elisha when he died, "*My father, my father, the chariots of Israel, and the horsemen thereof*" (2 Kings xiii. 14). That by Elijah and Elisha was represented the Lord as to the Word, will, by the Divine mercy of the Lord, be shewn elsewhere, namely, that the doctrine of love and charity out of the Word is signified by a *fiery chariot*, and the doctrine of faith thence by *fiery horses*; the doctrine of faith is the same thing as the understanding of the Word as to its interiors, or  
 3 the internal sense. That chariots and horses appear in the heavens among the spirits and angels, may further appear from this consideration, that they were seen by the Prophets, as by Zechariah (i. 8-10; vi. 1-7), and by others; also by the boy of Elisha, of whom it is thus written in the book of Kings: "Jehovah opened the eyes of the boy of Elisha, and he saw,



and behold, the mountain full of *horses*, and *fiery chariots* round about Elisha" (2 Kings vi. 17). Moreover, in that part of the world of spirits which is the abode of the intelligent and the wise, chariots and horses continually appear, by reason, as was said, that by chariots and horses are represented those things which are of wisdom and intelligence. That those who are raised up after death, and enter into the other life, see represented to them a youth sitting on a horse, and afterwards dismounting, and that thereby is signified, that they must be instructed in the Knowledges of good and truth, before they can come into heaven, see, in the First Part, nos. 187, 188. That chariots and horses have this signification was very well known in the Ancient church, as may also appear from the book of Job, which is a book of the Ancient church, wherein are these words: "God made him to forget *wisdom*, and hath not imparted to him *intelligence*, near the time he elevated himself on high, he derideth the *horse* and his *rider*" (xxxix. 17-19). The signification of a horse, as denoting the intel- 4  
lectual, was derived from the Ancient church to the wise men round about, even into Greece. Hence it was, that when they described the sun, by which is signified love (see nos. 2441, 2495), they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and when they described the god of the sea, inasmuch as by the sea were signified sciences in general (see nos. 28, 2120), they also allotted horses to him. Hence too, when they described the birth of the sciences from the intellectual, they feigned a flying horse, which with his hoof burst open a fountain, where were the virgins who were the sciences. Nor was anything else signified by the Trojan horse, than an artful contrivance of their understanding to destroy walls. At this day indeed, when the intellectual is described, according to the custom received from the Ancients, it is usually described by a flying horse or Pegasus, and learning by a fountain, but it is known to hardly any one that a horse in a mystical sense signifies the understanding, and that a fountain signifies truth; still less is it known that those significatives were derived from the Ancient church to the Gentiles.

2763. Hence then it is evident, whence came the representatives and significatives in the Word, namely, from the representatives which exist in the other life; it was from the other life that those representatives came to the men of the Most Ancient church, who were celestial, and were together with spirits and angels whilst they lived in the world. Those representatives were derived from them to their posterity, and at length to those who knew only that such things were significative; but inasmuch as they had existed from the Most Ancient times, and were applied in their Divine worship, they were

<sup>2</sup> therefore revered and accounted holy. Besides representatives, there are also correspondences, which both sound and signify altogether differently in the natural world from what they do in the spiritual world, as, that the heart denotes the affection of good, the eyes the understanding, the ears obedience, hands power, besides numberless others ; these are not so represented in the world of spirits, but they correspond, as the natural to the spiritual. Hence it is, that each particular expression, as to the smallest jot or tittle in the Word, involves spiritual and celestial things ; and that the Word is so inspired, that when it is read by man, spirits and angels instantly perceive it spiritually according to representations and correspondences. But this science, which was so cultivated and esteemed by the Ancients after the flood, and by which they were enabled to think with spirits and angels, is at this day totally obliterated, insomuch that hardly any one is willing to believe that such a science exists ; and they who believe, consider it merely as somewhat mystical of no use, and this by reason that man is become altogether worldly and corporeal, to such a degree that when mention is made of what is spiritual and celestial, he immediately feels a repugnance, and sometimes distaste, yea even a loathing. What then will he do in the other life, which lasts to eternity, where there is nothing worldly and corporeal, but only what is spiritual and celestial, which constitutes life in heaven ?

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## CHAPTER XXII.

1. AND it was after those words, and GOD tempted Abraham, and said unto him, Abraham ; and he said, Behold I.

2. And He said, Take, I pray, thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering, on one of the mountains, which I say to thee.

3. And Abraham rose early in the morning, and saddled his ass, and took his two boys with him, and Isaac his son, and cleft the woods of the burnt-offering, and arose, and went to the place which GOD said to him.

4. In the third day, and Abraham lifted up his eyes, and saw the place from afar off.

5. And Abraham said to his boys, Remain ye here with the ass, and I and the boy will go even yonder, and bow ourselves, and we will return to you.

6. And Abraham took the woods of the burnt-offering, and

put on Isaac his son : and he took in his hand the fire and the knife, and they went both of them together.

7. And Isaac said to Abraham his father, and said, My father ; and he said, Behold I, my son ; and he said, Behold the fire and the woods, and where is the cattle for a burnt-offering ?

8. And Abraham said, God will see for Himself the cattle for a burnt-offering, my son ; and they went both of them together.

9. And they came to the place which God said to him, and Abraham built there an altar, and arranged the woods, and bound Isaac his son, and placed him on the altar, above the woods.

10. And Abraham sent forth his hand, and took the knife to slay his son.

11. And the angel of JEHOVAH cried to him out of heaven, and said, Abraham, Abraham ; and he said, Behold I.

12. And he said, Send not forth thy hand to the boy, and do not anything unto him, because now I know that thou fearest God, and hast not withheld thy son, thine only one, from Me.

13. And Abraham lifted up his eyes, and saw, and, behold, a ram behind, held fast in the thicket by his horns ; and Abraham went, and took the ram, and offered it for a burnt-offering in the place of his son.

14. And Abraham called the name of that place, JEHOVAH will see, which is said at this day, In the mountain JEHOVAH will see.

15. And the angel of JEHOVAH cried to Abraham a second time out of heaven.

16. And he said, By Myself have I sworn, saith JEHOVAH, because thou hast done this word, and hast not withheld thy son, thine only one.

17. That blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the shore of the sea ; and thy seed shall inherit the gate of thine enemies.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.

19. And Abraham returned to his boys ; and they arose, and went together to Beersheba ; and Abraham dwelt in Beersheba.

20. And it was after those words, and it was told Abraham, saying, Behold, Milkah she also hath born sons to Nachor thy brother :

21. Uz his first-born, and Buz his brother, and Kemuel the father of Aram,

22. And Kesed, and Chazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah: these eight did Milkah bear to Nachor, the brother of Abraham.

24. And his concubine, and her name was Reumah, and she also bare Tebach, and Gacham, and Thachash, and Maakhah.

## THE CONTENTS.

2764. THE subject treated of in this chapter, in the internal sense, is the Lord's most grievous and inmost temptations, through which He united the Human Essence to the Divine Essence; and the salvation of those who constitute the Lord's spiritual church, by means of that union.

2765. The Lord's most grievous and inmost temptations are treated of, verses 1, 3-6, 9-11. The union of the Human Essence with the Divine Essence, or the glorification by means of those temptations, is treated of, verses 2, 11, 12, 16. The salvation of the spiritual by virtue of the Lord's Divine Human, of those who are in charity and faith, within the church, is treated of, verses 2, 7, 8, 13-19: and of those who are in good outside of the church, verses 20-24.

## THE INTERNAL SENSE.

2766. Verse 1. *AND it was after those words, and God tempted Abraham, and said unto him, Abraham; and he said, Behold I. It was after those words, signifies things transacted: God tempted Abraham, signifies the Lord's most grievous and inmost temptations: and said unto him, Abraham, signifies the Lord's perception from Divine truth: and he said, Behold I, signifies thought and reflection.*

2767. *And it was after those words:* that this signifies things transacted, appears without explanation. The things transacted, which have just been treated of, are concerning Abimelech and Abraham, that they made a covenant in Beersheba, and lastly, that Abraham built a grove in Beersheba, by which was signified that human rationals were adjoined to the doctrine of faith, which in itself is Divine. The subject now treated of is the Lord's temptation as to the rational, which is signified by Isaac; for by means of temptations the Lord made His Human, consequently His rational, in which the human commences (see nos. 2106, 2194), Divine, by chastising and casting out whatever was merely human, or the maternal



human, in the rational. This is the connection of the things treated of in the foregoing chapter with the things treated of in this chapter; whence it is said, "It was after those words, and God tempted Abraham."

2768. *And God tempted Abraham*: that this signifies the Lord's most grievous and inmost temptations, appears from what follows. That by Abraham the Lord is represented, and meant in the internal sense, is evident from all that goes before, where Abraham is treated of. That the Lord endured most grievous and inmost temptations, which are described in this chapter in the internal sense, will appear presently. Its being said that God tempted, is according to the sense of the letter, in which temptations and many other such things are attributed to God, whereas, according to the internal sense, God tempts no one, but is continually delivering him from temptations, so far as is possible, or so far as deliverance does not cause evil, and is continually regarding good, into which He leads those who are in temptations; for God never concurs with temptations in any other way. And although it is said of Him that He permits, still it is not according to the idea which man has of permission, namely, that He concurs by permitting, for man cannot apprehend otherwise than that whosoever permits, also wills what He permits. But it is the evil with man which causes temptation, and which also leads thereinto, of which evil there is no cause in God, as there is no cause in a king or a judge why man should do evil, and suffer punishment for it. For whosoever separates himself from the laws of Divine order, which are all [laws] of good and of truth thence, casts himself into laws opposite to Divine order, which are [laws] of evil and falsity, and consequently laws of punishments and tortures.

2769. *And said unto him, Abraham*: that this signifies the Lord's perception from Divine truth, appears from the signification of saying in the historical parts of the Word, as denoting perceiving, see nos. 1898, 1919, 2080, 2619; and from the representation of Abraham, as denoting the Lord. That the perception was from Divine truth, may appear from this consideration, that the name God is used, not JEHOVAH; for where truth is treated of in the Word, the name God is used, but where good is treated of, the name Jehovah is used, see no. 2586; hence it is that He is called God in this verse, and also in the following verses even to verse 10, by reason that temptation is the subject there treated of; whereas in verse 11, and in the following verses, He is called Jehovah, because deliverance is the subject there treated of; for all temptation and damnation comes from truth, but all deliverance and salvation comes from good. That truth condemns, and that good saves, see nos. 1685, 2258, 2335.

2770. *And he said, Behold I*: that this signifies thought

and reflection, appears from the signification of saying, as denoting perceiving, see no. 2769, but in the present case thinking and reflecting, because it is of a reply, for all thought and consequent reflection comes from perception, see nos. 1919, 2515, 2552.

2771. Verse 2. *And He said, Take, I pray, thy son, thine only one, whom thou lovest, Isaac, and go thou to the land of Moriah, and offer him there for a burnt-offering, on one of the mountains, which I say to thee.* *He said, Take, I pray, thy son,* signifies the Divine rational begotten by Himself: *thine only one, whom thou lovest,* signifies the sole one in the universe by which He would save the human race: *Isaac,* signifies the quality thereof: *and go thou to the land of Moriah,* signifies a place and state of temptation: *and offer him there for a burnt-offering,* signifies that he should sanctify Himself with the Divine: *on one of the mountains,* signifies Divine love: *which I say to thee,* signifies as He should perceive.

2772. *He said, Take, I pray, thy son:* that this signifies the Divine rational begotten by Himself, appears from the signification of the son, as denoting the rational, see no. 2623, in the present case the Divine rational, because by the son is here meant Isaac, who represents the Lord's Divine rational, see nos. 1893, 2066, 2083, 2630: and whereas the Lord made His rational Divine by His Own power, as has often been said above, therefore by thy son is also signified that that Divine rational was begotten by Himself, see nos. 1893, 2093, 2625.

2773. *Thine only one, whom thou lovest:* that this signifies the sole one in the universe by which He would save the human race, appears from the signification of an only one, as denoting the sole one, and indeed in the universe, inasmuch as the Lord is treated of, Who solely as to the whole Human was made God or Divine.

2774. *Isaac:* that this signifies the quality thereof, namely, that it is the good of truth, and the truth of good, that is, the Divine marriage as to the Lord's Human, appears from the denomination of Isaac, concerning which see the foregoing chapter, verses 6 and 7.

2775. *And go thou to the land of Moriah:* that this signifies a place and state of temptation, may appear from the signification of the land of Moriah. That the land of Moriah denotes a place of temptation, is evident from this, that Abraham was ordered to go thither, and offer there his son for a burnt-offering, and thus to undergo the last of temptation. That in that land was Jerusalem, where the Lord Himself underwent the last of temptation, may appear from this, that an altar was built by David on the mount of Moriah, and afterwards the temple by Solomon, as appears from the book of the Chronicles: "Solomon began to build the house of Jehovah in Jerusalem,

on the *Mount of Moriah*, which was seen by David his father, which David prepared in the place in the threshing-floor of Arnan the Jebusite" (2 Chron. iii. 1; compare 1 Chron. xxi. 16-28 with 2 Sam. xxiv. 16-25). Hence it may appear plainly enough that the things here said concerning the offering up of Isaac, are representative of the Lord, otherwise this might have been done where Abraham was dwelling, nor would he have been commanded to depart thence, and go on a journey of nearly three days.

2776. *And offer him there for a burnt-offering*: that this signifies that he should sanctify Himself with the Divine, appears from the representation of a burnt-offering among the Hebrew nation, and in the Jewish church, as being the most holy portion of their worship. There were burnt-offerings and there were sacrifices: what they represented, see nos. 922, 923, 1823, 2180; their sanctifications were effected by means of them, and hence it is, that by offering for a burnt-offering is here signified being sanctified with the Divine, for the Lord Himself sanctified Himself with the Divine, that is, united the human to the Divine, by means of the combats and victories of temptations, see nos. 1663, 1690-1692, 1737, 1787, 1812, 1813, 1820. The <sup>2</sup> common belief at this day is, that the burnt-offerings and sacrifices signified the Lord's passion, and that the Lord by His passion expiated the iniquities of all, yea, that He took them upon Himself, and thereby removed them; thus men believe that they are justified and saved, provided they but think, though it were even in the last hour of death, that the Lord suffered for them, howsoever they have lived during the whole course of their lives. But the case is not so. The passion of the cross was the last of the Lord's temptation, by means of which He fully united the Human to the Divine, and the Divine to the Human, and thus glorified Himself. It is this very union by means of which those can be saved who have the faith of charity in Him. For the Supreme Divine itself could not otherwise reach to the human race, who had removed themselves so far from the celestial things of love and the spiritual things of faith, that they no longer even acknowledged such things, still less did they perceive them. Therefore in order that the Supreme Divine might descend to man, who had become such, the Lord came into the world, and united the Human to the Divine in Himself. This union could not otherwise be effected than through the most grievous combats and victories of temptations, and at length by the last, which was that of the cross. Hence it is that the Lord, from the <sup>3</sup> Divine Human, can illuminate minds even more removed from the celestial things of love, provided they be in the faith of charity. For the Lord in the other life appears to the celestial angels as a sun, and to the spiritual as a moon, see nos. 1053,

1521, 1529, 1530, 2441, 2495 ; all the light of heaven is thence. The light of heaven is such, that whilst it illuminates the sight of spirits and angels, it also at the same time illuminates the understanding ; this is inherent in that light, so that in proportion as any one in heaven enjoys external light, in the same proportion he enjoys internal light, that is, in the same proportion he has understanding. Hence it is evident in what the light of heaven differs from the light of the world. It is the Lord's Divine Human which illuminates both the sight and the understanding of the spiritual, which would not be the case unless the Lord had united the Human Essence to the Divine Essence ; and unless this union had been effected, neither men in the world, nor spiritual angels in heaven, would have had any intellectual or perceptive of good and truth, consequently neither would they have had anything of blessedness and happiness, consequently nothing of salvation. Hence it may appear, that the human race could not have been saved unless the Lord  
 4 had assumed the Human and glorified it. Hence then every one may conclude how it is with this belief, that man may be saved, if he only thinks from a certain inward impulse that the Lord has suffered for him, and has taken away his sins, without any regard to how he has lived, when yet the light of heaven from the Lord's Divine Human can only reach those who live in the good of faith, that is, in charity, or what is the same thing, who have conscience. The very plane itself, into which that light can operate, or the receptacle of that light, is the good of faith, or charity, consequently conscience. That the spiritual have salvation from the Lord's Divine Human, see nos. 1043, 2661, 2716, 2718.

2777. *On one of the mountains* : that this signifies Divine love, appears from the signification of a mountain, as denoting love, see nos. 795, 796, 1430, in the present case Divine love, because it is predicated of the Lord : what is the quality of this love, see nos. 1690, 1691, 1789, 1812, 1820, 2077, 2253, 2500, 2572. As it was the Divine love, from which the Lord fought and conquered in temptations, and from which He sanctified and glorified Himself, therefore it is here said to Abraham, that he should offer up Isaac for a burnt-offering on one of the mountains in the land of Moriah. Some light is thrown on this representative by the circumstance, that the altar built by David, and the temple by Solomon, were on the mountain of Moriah (no. 2775) ; for the altar on which burnt-offerings and sacrifices were offered, was the principal representative of the Lord, as the temple was afterwards. That the altar was the principal representative of the Lord, see no. 921 ; and appears from David : "They shall lead me to the *mountain of Thy holiness*, and to Thy dwellings, and I will go in unto the *altar of God*, to *God*, the gladness of my exultation" (Psalm



xlili. 3, 4); that the temple was the principal representative of the Lord, appears from John: "Jesus said, Destroy this *temple*, and I will raise it up in three days: He spoke of *the temple of His body*" (ii. 19, 21).

2778. *Which I say to thee*: that this signifies as He should perceive, appears from the signification of saying, as denoting perceiving, see no. 2769.

2779. Verse 3. *And Abraham rose early in the morning, and saddled his ass, and took his two boys with him, and Isaac his son, and cleft the woods of the burnt-offering, and arose, and went to the place which God said to him. Abraham rose early in the morning*, signifies a state of peace and innocence: *and saddled his ass*, signifies the natural man which He prepared: *and took his two boys*, signifies the former rational which He adjoined: *and Isaac his son*, signifies the Divine rational begotten by Himself: *and cleft the woods of the burnt-offering*, signifies the merit of righteousness: *and arose*, signifies elevation: *and went to the place which God said to him*, signifies a state then according to perception.

2780. *Abraham rose early in the morning*: that this signifies a state of peace and innocence, appears from the signification of the early morning (*mane*), and also of rising in the morning (*in matutino*), when it is predicated of the Lord, who here is Abraham. The morning (*mane*) in the universal sense signifies the Lord, and hence His kingdom, consequently the celestial of love in general and in particular, as was shown in no. 2333; and as it signifies these things, it signifies also the state itself in which they are, which state is one of peace and innocence. A state of peace in the heavens is like a state of dawn in the earths; in a state of peace in the heavens, all celestial and spiritual things exist, and thence derive all their joyousness, blessedness, and happiness, as in a state of dawn in the earths all things exist before man as delights and gladnesses; for particulars derive their particular qualities from a general affection, see nos. 920, 2384. The case is similar with the state of innocence: this exists in a state of peace, and is the general [influence] which affects all the things which are of love and faith, which, unless they have innocence in themselves, lack their essential. Hence it is, that no one can come into heaven, unless he has somewhat of innocence (Mark x. 15). Hence it is evident what is signified by the early morning (*mane*) in the internal sense, especially when it is said "he rose early (*mane*) in the morning (*in matutino*):" and whereas in the supreme sense the morning denotes the Lord, and by derivation from Him a state effecting and affecting those things which are in His kingdom, therefore also by the early morning, and by rising early, are signified many things which exist in that state, and

this indeed with reference to the things which follow in the internal sense.

2781. *And saddled his ass*: that this signifies the natural man which He prepared, appears from the signification of an ass, of which we shall now speak. There are with man voluntary things, and also intellectual things: to voluntary things belong those things which are of good, to intellectual things belong those things which are of truth. There are beasts of various kinds, by which the voluntary things, which are of good, are signified, as lambs, sheep, kids, she-goats, bullocks, and oxen, see nos. 1823, 2179, 2180: and there are also beasts, by which are signified intellectual things, which are of truth, namely, horses, mules, wild asses, camels, asses, besides also birds. That by the horse is signified the intellectual, was shown above, nos. 2761, 2762. That by a wild ass is signified truth separated from good, see no. 1949. That by a camel is signified the scientific in general, and by an ass the scientific in particular, see no. 1486. There are two things which constitute the natural with man, or what is the same thing, the natural man, namely, natural good and natural truth: natural good is the delight flowing from charity and faith, natural truth is the scientific thereof. That natural truth is what is signified by an ass, and rational truth by a mule, may appear from the following passages:—in Isaiah: “The prophecy of *the beasts of the south*: in a land of straitness and distress, the lion and the tiger, and from them the viper and fiery flying serpent, shall carry their wealth (*facultates*) on the *shoulder of young asses*, and their treasures on the *bunch of camels*, they shall not come forth on the people; and the Egyptians shall help in vain and to no purpose” (xxx. 6, 7). Those are called beasts of the south who are in the Knowledges of good and truth, but who do not make them of the life but of science; of these it is said that they carry their wealth on the shoulder of young asses, and their treasures on the bunch of camels, by reason that asses signify scientifics in particular, and camels scientifics in general. That the Egyptians denote sciences, see nos. 1164, 1165, 1186, of which it is said, that they shall help in vain and to no purpose. That this prophecy has an internal sense, and that without such a sense it is understood by no one, is plain to every one, for without the internal sense it cannot be known what is meant by the prophecy of the beasts of the south, what by the lion and the tiger, what by the viper and the fiery flying serpent, and what by those beasts carrying their wealth on the shoulder of young asses, and their treasures on the bunch of camels and why it immediately follows that the Egyptians shall help in vain and to no purpose. The like is signified by an ass in Israel’s prophecy concerning Issachar, in Moses:

“Issachar is *an ass of bone* lying down between the burdens” (Gen. xlix. 14). In Zechariah: “This shall be the plague<sup>3</sup> with which Jehovah will smite all the peoples who shall fight against Jerusalem; it shall be the plague *of the horse, of the mule, of the camel, of the ass, and of every beast*” (xiv. 12, 15). That by the horse, mule, camel, and ass, are signified intellectual things with man, which should be smitten with the plague, is manifest from all the things in general and particular which precede and follow in that chapter, for it treats of the plagues which will precede the last judgment, or the consummation of the age, concerning which John also speaks in many passages in the Apocalypse, and the rest of the prophets treat throughout their respective books; they who shall at that time fight against Jerusalem, that is, against the Lord’s spiritual church, and against its truths, are signified by those animals, and as to intellectual things will be smitten with plagues. In Isaiah: “Blessed are ye that sow<sup>4</sup> beside all waters, that send forth the foot of the *ox* and of the *ass*” (xxxii. 20): ye that sow beside all waters, denote those who suffer themselves to be instructed in spiritual things; that waters denote spiritual things, consequently the intellectual things of truth, see nos. 680, 739, 2702; sending forth the foot of the ox and of the ass, denotes the natural things which should be subservient: that an ox denotes the natural as to good, see nos. 2180, 2566: an ass denotes the natural as to truth. In Moses: “Binding to the vine *his*<sup>5</sup> *young ass*, and to the noble vine the *son of his she-ass*: he washes his garment in wine, and his covering in the blood of grapes” (Gen. xlix. 11); in this passage is contained the prophecy of Jacob, at that time Israel, concerning the Lord: the vine and the noble vine denote the external spiritual and internal spiritual church, see no. 1069; a young ass denotes natural truth, the son of a she-ass rational truth; the reason why the son of a she-ass denotes rational truth is, that a she-ass signifies the affection of natural truth, see no. 1486, and that the son of this is rational truth, see nos. 1895, 1896, 1902, 1910. A judge formerly rode on a she-ass,<sup>6</sup> and his sons upon young asses, the reason being that judges represented the goods of the church, and their sons truths thence derived; but a king rode on a she-mule, and his sons on mules, because kings and their sons represented the truths of the church, see nos. 1672, 1728, 2015, 2069. That a judge rode on a she-ass, appears from the book of Judges: “My heart is to *the lawgivers of Israel*, to the willing ones in the people; bless ye Jehovah, ye that ride on *white she-asses*, sitting on middin” (v. 9, 10). That the sons of judges rode on young asses, appears from these words: “Jair the judge over Israel had thirty *sons*, riding on thirty *young asses*”

(Judges x. 3, 4); and in another place: "Abdon the judge of Israel had forty *sons*, and thirty sons' sons, *riding* on seventy *young asses*" (Judges xii. 13, 14). That a king rode on a she-mule appears from these words: "David said to them, Take with you the servants of your Lord, and cause Solomon my son *to ride on the she-mule* which is mine; and they caused Solomon *to ride on the she-mule of king David*, and Zadok the priest and Nathan the prophet anointed him for a king in Gichon" (1 Kings i. 33, 38, 44, 45). That the sons of kings rode on mules, appears from these words: "All *the sons of king David* arose, and *rode* every one on his *mule*,  
7 and fled for Absalom" (2 Sam. xiii. 29). Hence it is evident, that riding on a she-ass was characteristic of a judge, and riding on a she-mule was characteristic of a king; and riding on a young ass was characteristic of the sons of judges, and riding on a mule was characteristic of the sons of kings, by reason, as was said, that a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, an ass or a young ass natural truth itself, and a mule and also the son of a she-ass rational truth. Hence it is evident what is meant by these prophetic words concerning the Lord in Zechariah: "Exult, O daughter of Zion, rejoice, O daughter of Jerusalem, behold *thy king* shall come to thee, He is just and saved, lowly and *riding on an ass*, and on a *young ass the son of she-asses*; His dominion is from sea even to sea, and from the river even to the ends of the earth" (ix. 9, 10). That the Lord willed, when He came to Jerusalem, to ride on these animals, is plain from the Evangelists, concerning which circumstance it is thus written in Matthew: "Jesus sent two disciples, saying unto them, Go ye into a village which is over against you, and immediately ye shall find a *she-ass* tied, and a *foal* with her, loose [them] and bring to Me: this was done that it might be fulfilled which was spoken through the prophet, saying, Tell ye the daughter of Zion, Behold thy king cometh to thee, meek, sitting on a *she-ass*, and on a *foal, the son of a beast of burden*; and they brought the *she-ass* and the *foal*, and laid their garments upon them, and set  
8 Him thereon" (xxi. 1, 2, 4-7). Riding upon an ass was a sign that the natural was subordinated, and riding upon a foal the son of a she-ass was a sign that the rational was subordinated. That the son of a she-ass has a similar signification as a mule, was shown above, where Genesis xlix. 11 was quoted. It was on this account, and also on account of its being customary for a sovereign judge and king to ride on these animals, and also in order that at the same time the representatives of the church might be fulfilled, that it pleased the Lord to enter thus into Jerusalem; this circum-



stance is thus described in John: "The day following, a great company which had come to the feast, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went to meet Him, and cried, Hosanna, blessed is He Who cometh in the name of the Lord, *the king of Israel*; but Jesus finding a *young ass*, sat thereon; as it is written, Fear not, daughter of Zion, behold *thy King* cometh sitting on *the foal of a she-ass*: but these things His disciples knew not at the first, but when Jesus was glorified, then they remembered that these things had been written of Him, and that they had done these things to Him" (xii. 12-16; Mark xi. 1-12; Luke xix. 28-41). From what has been said, then, it may be manifest that all things in general and particular in the church of that time were representative of the Lord, and thereby of the celestial and spiritual things which are in His kingdom, and this even to a she-ass and the foal of a she-ass, whereby was represented the natural man as to good and truth. The reason of the representation was, that the natural man ought to serve the rational, the rational the spiritual, the spiritual the celestial, and the celestial the Lord; such is the order of the subordination. Inasmuch as by an ox and an ass was signified the natural man as to good and truth, therefore several laws were enacted, in which mention is made of oxen and asses, which laws at first sight do not seem worthy to be mentioned in the Divine Word, but when they are unfolded as to the internal sense, there appears in them a spiritual [meaning] of great moment, as in the following passages in Moses: "When any one shall open a pit, or when any one shall dig a pit, and shall not cover it, and an *ox* or an *ass* shall fall thereinto, the lord of the pit shall repay silver to the lord of them, and the dead shall be his" (Exod. xxi. 33, 34). Again: "When thou meetest thine enemy's *ox* or his *ass* going astray, restoring thou shalt restore it to him; when thou seest the *ass* of him that hateth thee lying under his burden, and shalt have ceased from removing it, and removing thou shalt remove it from him" (Exod. xxiii. 4, 5; Deut. xxii. 1, 3). Again: "Thou shalt not see the *ass* of thy brother, or his *ox*, falling in the way, and hide thyself from them, raising thou shalt raise them up again" (Deut. xxii. 4). Again: "Thou shalt not plough with an *ox* and an *ass* together; thou shalt not clothe thyself with a cloth mixed of wool and linen together" (Deut. xxii. 10, 11). Again: "Six days shalt thou do thy works, and on the seventh day thou shalt rest, that *thine ox* and *thine ass* may rest, and the son of thine handmaid, and the sojourner" (Exod. xxiii. 12). In these passages an ox and an ass, in the spiritual sense, signify nothing else than natural good and truth.

2782. *And took the two boys*: that this signifies the former rational which He adjoined, appears from the signification of boys. A boy and boys in the Word have various significations, because they are predicated both of the sons of the house and of the sons of a stranger, and also of servants; in the present case they are predicated of servants. That by servants in the Word are signified man's natural things, which should serve the rational, see nos. 1486, 1713, 2541, 2567; but in the present case, as they are not called servants, but boys, thereby is signified the former, or merely human, rational, which was to serve the Divine rational; this may appear also from the series of the things treated of.

2783. *And Isaac his son*: that this signifies the Divine rational begotten by Himself, appears from the representation of Isaac, as denoting the Lord's Divine rational, concerning which see above; that it was begotten by Himself, is meant by its being called his son, as above, no. 2772.

2784. *And cleft the woods of the burnt-offering*: that this signifies the merit of righteousness, appears from the signification of woods and of cleaving woods. That woods signify the goods which are of works, and which are of righteousness, and that cleaving woods signifies placing merit in the goods which are of works, but that cleaving the woods of a burnt-offering signifies the merit of righteousness, appears so remote as to be impossible to be known without revelation. That cleaving woods denotes placing merit in the goods which are of works, was made manifest to me from those things which were seen, and described in no. 1110, concerning cutters of woods, as being those who have been desirous to merit salvation by the goods which they have done. Moreover, there are also others in front above, a little to the right, from a certain earth, who in like manner have claimed to themselves all good, and appear in a similar manner to cut and cleave woods; sometimes when they seem to themselves to labour hard, their faces shine in consequence of a certain fatuous fire, which is the good of merit which they attribute to themselves; the reason of this appearance is, that wood is representative of good, as was all the wood used in the ark, and in the temple, and also all the wood on the altar when the burnt-offerings and sacrifices were offered. But those who attribute good to themselves and make it meritorious, these also in the Word are said to worship wood or a graven image of wood.

2785. *And arose*: that this signifies elevation, appears from the signification of arising, which, whensoever it occurs in the Word, involves some elevation.

2786. *And went to the place which God said to him*: that this signifies a state then according to perception, appears from the signification of a place, as denoting a state, see nos. 1273–1277,

1376-1381, 2625; and from the signification of God saying, as denoting perceiving from the Divine, see nos. 2769, 2778. As regards the state itself, it is described in this verse, namely, the state which the Lord took upon Him when He underwent temptations, in the present case when He underwent the most grievous and inmost temptations. The first preparation for that state was, that He put on a state of peace and innocence, also that He prepared the natural man in Himself, and likewise the rational, that they might serve the Divine rational, and that He adjoined the merit of righteousness, and thus elevated Himself. It is impossible for these things to be explained to the apprehension, or exhibited to the idea of any one, who is ignorant that many states may exist together which yet are distinct from each other, or who is ignorant what is meant by a state of peace and innocence, what by the natural man, and what by the rational, and also what by the merit of righteousness, for he ought first to have a distinct idea of all these things, and likewise to know that the Lord, by virtue of His Divine, could take upon Himself any states that He pleased, and that He prepared Himself for temptations by taking upon Himself many states. These things, although with men they are in obscurity as of the night, yet with the angels are in clearness as of the day, because, being in the light of heaven from the Lord, the angels see distinctly innumerable things in these and similar subjects, and perceive ineffable joy from the affection which then flows in. Hence it may appear, how greatly the human intellectual and perceptive differs from the angelic intellectual and perceptive.

2787. Verse 4. *In the third day, and Abraham lifted up his eyes, and saw the place from afar off.* *In the third day*, signifies what was complete, and the beginning of sanctification: *and Abraham lifted up his eyes and saw*, signifies thought and intuition from the Divine: *the place from afar off*, signifies the state which He foresaw.

2788. *In the third day*: that this signifies what was complete, and the beginning of sanctification, appears from the signification of the third day. A day in the Word signifies a state, see nos. 23, 487, 488, 493, 893, as does also a year, and in general all times, as an hour, a day, a week, a month, a year, an age, and likewise morning, noon, evening, night; and spring, summer, autumn, winter; to which when third is added, it signifies the end of that state, and at the same time the beginning of the following state. In the present case, inasmuch as the subject treated of is the Lord's sanctification, which was effected by means of temptations, the third day signifies what was complete, and at the same time the beginning of sanctification, as also follows from what goes before. The reason of this signification is, that the Lord, when He had fulfilled all things,

rose again on the third day, for the things which were done by the Lord while He lived in the world, or which were to be done [afterwards], in the representatives of the church were as if they had been done, as is the case also in the internal sense of the Word, for in God being done and being (*esse*) are the same thing, yea, all eternity is present to Him. Hence the number three was representative, not only in the Ancient church and in the Jewish, but also among various nations; see what was said about this number in nos. 720, 901, 1825. That this was its origin, is manifest from Hosea: "Let us return to Jehovah, for He hath wounded, and will heal us; He hath smitten and will bind us up; He will revive us from two days; *in the third day He will raise us up*, that we may live before Him" (vi. 1, 2), where the third day denotes the Lord's coming and the resurrection. It appears also from Jonah, in that he was "in the inward parts of the fish *three days and three nights*" (Jonah ii. 1 [i. 17]); concerning which circumstance the Lord thus speaks in Matthew: "As Jonah was in the belly of the whale *three days and three nights*, so shall the Son of Man be in the heart of the earth *three days and three nights*" (xii. 40). It must be known, that in the internal sense of the Word, three days and the third day signify the same thing, as also in the passages which follow, three and the third have the same signification:—in John: "Jesus said to the Jews, Destroy this temple, yet in *three days* I will raise it up again; He spoke of the temple of His body" (ii. 19–21; Matt. xxvi. 61; Mark xiv. 58; xv. 29).

4 That the Lord rose again on the third day, is well known. It was on this account also that the Lord distinguished the times of His life into three, as in Luke: "Go ye, say to that fox, Behold I cast out demons, and perfect cures to-day and to-morrow, but *in the third day* I am consumed" (xiii. 32). The Lord also endured the last temptation, which was that of the cross, "*in the third hour* of the day" (Mark xv. 25). "And after *three hours*, there was darkness over all the earth, or in the *sixth hour*" (Luke xxiii. 44). "And after *three hours*, or in the *ninth hour*, was the end" (Mark xv. 33, 34, 37). "In the morning *in the third day* He rose again" (Mark xvi. 1–4; Luke xxiv. 7; see Matt. xvi. 21; xvii. 22, 23; xx. 18, 19; Mark ix. 31; viii. 31; x. 33, 34; Luke xviii. 33; xxiv. 46). Hence, and especially from the Lord's resurrection in the third day, the number three was representative and significative: that it was representative and significative, may appear from the following passages in the Word: "When Jehovah descended on Mount Sinai, He said unto Moses, that he should sanctify the people *to-day and to-morrow*, and that they should wash their garments, and should be prepared for the *third day*, because in the *third day* Jehovah would descend" (Exod. xix. 10, 11, 15, 16). "When they journeyed from the mountain



of Jehovah on a journey of *three days*, the ark of Jehovah journeyed before them a journey of *three days* to search out rest for them" (Numb. x. 33). "That there was gross darkness in all the land of Egypt *three days*, and a man (*vir*) saw not his brother *three days*, but to the sons of Israel there was light" (Exod. x. 22, 23). "That the flesh of the votive and free-will sacrifice should be eaten on the *first* and *second day*, nothing should be left to the *third day*, but it should be burnt, because it was an abomination; so also the flesh of the eucharistic sacrifice, and if it should be eaten on the *third day*, it should not be accepted, but the soul should bear its iniquity" (Levit. vii. 16-18; xix. 6-8). "That he who touched what was dead should expiate himself in the *third day*, and in the seventh day should be clean; if not, that soul should be cut off from Israel; and that one who was clean should sprinkle water on the unclean in the *third day* and in the seventh day" (Numb. xix. 12, 13, 19). "That whosoever had slain a soul in battle, and had touched the slain, should purify himself in the *third day*, and in the seventh day" (Numb. xxxi. 19). "That the fruit, 6 when they came into the land of Canaan, should be uncircumcised *three years*, and should not be eaten" (Levit. xix. 23). "That at the end of *three years* they should bring forth all the tenths of their increase in *that year*, and lay it up in the gates, that the Levite, the sojourner, the orphan, and the widow might eat thereof" (Deut. xiv. 28, 29; xxvi. 12). "That *three times in the year* they should keep a feast to Jehovah; and *three times in the year* every male should appear before the face of the Lord Jehovah" (Exod. xxiii. 14, 17; Deut. xvi. 16). "That Joshua said unto the people, that *in three days* they should pass over Jordan, and inherit the land" (Joshua i. 11; iii. 2). "That Jehovah called to Samuel *three times*, and he answered the *third time*" (1 Sam. iii. 8). "That when Saul 7 wished to slay David, David hid himself in the field to the *third evening*: that Jonathan said to David, I will search out my father in the time in the *third morrow*; that Jonathan shot *three arrows* at the side of a stone; and that David then fell on his face to the earth before Jonathan, and bowed himself *three times*" (1 Sam. xx. 5, 12, 19, 20, 35, 36, 41). "That David was to choose one of *three things*; either seven years of famine in the land; or to fly *three months* before his enemies; or *three days'* pestilence in the land" (2 Sam. xxiv. 12, 13). "That the famine in the days of David was for *three years*, year after year" (2 Sam. xxi. 1). "That Elijah measured himself on the dead boy *three times*, and made him alive" (1 Kings xvii. 21, 22). "That when Elijah built an altar to Jehovah, he said, that they should pour waters on the burnt-offering and on the woods *three times*" (1 Kings xviii. 34). "That fire consumed the captains over fifty sent to Elijah *two times*, but not him who was sent the *third*

- time*" (2 Kings i. 13). "That it should be a sign to king Hezekiah, that they should eat in that year what sprung up spontaneously, and in the second year what grew of its own accord, but in the *third year* they should sow, and reap, and plant vineyards, and eat the fruit thereof" (2 Kings xix. 29). "That Daniel entered into his house, and the windows were open to him in the chamber towards Jerusalem, where he blessed upon his knees *three times in a day*, and prayed" (Dan. vi. 11, 14 [10, 13]). "That Daniel mourned for *three weeks of days*, not eating the bread of desires, nor drinking wine, nor anointing himself, until the *three weeks of days* were fulfilled" (Dan. x. 2, 3). "That Isaiah went naked and without shoes *three years*, for a sign and prodigy on Egypt and on Ethiopia" (Isaiah xx. 3). "That from the candlestick there went forth *three branches* on each side, and *three bowls* shaped like almonds in each branch" (Exod. xxv. 32, 33). "That in the urim and thummim there were *three precious stones* in each order" (Exod. xxviii. 17-20).
- <sup>10</sup> "That in the new temple there should be *three chambers* of the gate on this side, and *three* on that side, one measure for the *three*; and at the porch of the house, the breadth of the gate was *three cubits* on this side, and *three cubits* on that side" (Ezek. xl. 10, 21, 48). "That in the New Jerusalem there should be *three gates* to the north, *three* to the east, *three* to the south, and *three* to the west" (Ezek. xlviii. 31-34; Apoc. xxi. 13). The same is manifest from the following circumstances: "That Peter denied Jesus *three times*" (Matt. xxvi. 34, 69). "That the Lord said to Peter *three times*, Lovest thou Me?" (John xxi. 17). "That the man who planted a vineyard sent servants *three times*, and lastly his son" (Luke xx. 12; Mark xii. 2, 4-6). "That they who laboured in the vineyard were hired in the *third* hour, in the *sixth* hour, in the *ninth* hour, and in the eleventh hour" (Matt. xx. 1-17). "That the fig-tree, because it did not bear fruit for *three years*, should be cut down"
- <sup>11</sup> (Luke xiii. 6, 7). As *threefold* and the *third* was representative, so also was the *third part*, as where it is said, "That for a meat-offering two-tenths of fine flour should be mixed with the *third part of a hin* of oil; and that the wine in the drink-offering should be the *third of a hin*" (Numb. xv. 6, 7; Ezek. xlvi. 14). "That Ezekiel should draw a razor over his head, and over his beard, and should afterwards divide the hair, and should burn a *third part* in the fire, smite a *third part* with a sword about it, and scatter a *third part* to the wind" (Ezek. v. 1, 2, 11). In Zechariah: "That in the whole earth two parts should be cut off, and the *third* should be left, but the *third* should be
- <sup>12</sup> drawn through the fire and proved" (xiii. 8, 9). In John: "When the first angel sounded, there was made hail, and fire mixed with blood, and it fell upon the earth, so that the *third part* of the trees was burnt. The second angel sounded, and

as it were a great mountain burning with fire was cast into the sea, and the *third part* of the sea became blood, whereby the *third part* of the creatures in the sea, having souls, died; and the *third part* of the ships was destroyed. The third angel sounded, and there fell out of heaven a great star burning like a lamp, and it fell on the *third part* of the rivers; the name of the star was Wormwood. The fourth angel sounded, so that the *third part* of the sun was smitten, and the *third part* of the moon, and the *third part* of the stars, so that the *third part* of them was darkened, and the day shone not for a *third part* of it, and the night in like manner" (Apoc. viii. 7-12). Again: <sup>13</sup> "The four angels were loosed, that they might slay the *third part* of men" (Apoc. ix. 15). Again: "By these *three* was the *third part* of men slain, by fire, smoke, and brimstone, which went forth out of the horses' mouths" (Apoc. ix. 18). Again: "The dragon with his tail drew the *third part* of the stars of heaven, and cast them to the earth" (Apoc. xii. 4). But third part signifies something not as yet full; whereas the third and threefold signifies what is complete, a completed [or full] evil for those who are evil, and a completed good for those who are good.

2789. *And Abraham lifted up his eyes and saw*: that this signifies thought and intuition from the Divine, appears from the signification of eyes, as denoting intelligence, see no. 2701; hence lifting up the eyes denotes elevating the intelligence, consequently thinking; and from the signification of seeing, as denoting looking at from the Divine, because it is predicated of the Lord.

2790. *The place from afar off*: that this signifies the state which He foresaw, appears from the signification of a place, as denoting a state, see nos. 1273-1277, 1376-1381, 2625; and from the signification of seeing from afar off, as denoting foreseeing.

2791. Verse 5. *And Abraham said to his boys, Remain ye here with the ass, and I and the boy will go even yonder, and bow ourselves, and we will return to you. Abraham said to his boys, Remain ye here with the ass*, signifies the separation of the former rational with the natural at that time: *and I and the boy will go even yonder*, signifies the Divine rational in a state of truth armed for the most grievous and inmost combats of temptations; the boy denotes the Divine rational in such a state: *and bow ourselves*, signifies submission: *and we will return to you*, signifies conjunction afterwards.

2792. *Abraham said to his boys, Remain ye here with the ass*: that this signifies the separation of the former rational with the natural at that time, appears from the signification of remaining here, as denoting being separated for such a time; and from the signification of the boys, as denoting the former rational,

see above, no. 2782; and from the signification of an ass, as denoting the natural man or the natural, see above, no. 2781.

2793. *And I and the boy will go even yonder*: that this signifies the Divine rational in a state of truth armed for the most grievous and inmost combats of temptations; and that the boy denotes the Divine rational in such a state, may appear from the representation of Isaac, as denoting the Divine rational, but inasmuch as in the present case it is not said Isaac, nor my son, as before, but the boy, therefore it denotes the Divine rational in such a state as is presently described.

2794. *And bow ourselves*: that this signifies submission, may appear without explanation.

2795. *And we will return to you*: that this signifies conjunction afterwards, may also appear without explanation. Since in this chapter the Lord's most grievous and inmost temptations are treated of, therefore all the states are described which He took upon Him when He underwent them. The first state is described in verse 3, the second state is described in this verse, the third state in the verse immediately following, and the rest afterwards. But these states cannot be explained to the common apprehension, unless many things be first known, not only concerning the Lord's Divine, which is here represented by Abraham, but also concerning His Divine Human, which is represented by Isaac, and concerning the state of that rational, which is here called the boy, when He entered into and endured the combats of temptations, and also concerning the nature and quality of the former rational, and likewise of the natural belonging thereto, together with the quality of the state when the one was adjoined to the other, and the quality of the state when they were more and less separated: moreover many things ought to be known about temptations, as what is meant by exterior temptations, and what by interior temptations, and hence what by the inmost and most grievous temptations which the Lord endured, and which are treated of in this chapter. So long as these things are not known, it is impossible for the things contained in this verse to be described to the apprehension, and even if they were described in the clearest manner, they would still appear obscure. To the angels, because they are in the light of heaven from the Lord, all these things are manifest  
 2 and clear, yea blessed, because most heavenly. It shall here merely be said, that the Lord could in no wise be tempted whilst He was in the Divine Itself, for the Divine is infinitely above all temptation, but He could be tempted as to the Human; this is the reason why, when He underwent the most grievous and inmost temptations, He adjoined to Himself the former human, that is, the rational and the natural thereof (as is described in verse 3), and afterwards separated Himself from them, as is said in this verse, but still retained



such [an element] through which he could be tempted, which is the reason why it is not said Isaac my son, but the boy, by whom is meant the Divine rational in such a state, that is, in a state of truth, armed for the most grievous and inmost combats of temptations, see no. 2793. That neither the Divine Itself nor the Divine Human could be tempted, may appear to every one from this single consideration, that not even the angels can approach near to the Divine, much less the spirits who bring on temptations, and least of all the hells. Hence it is plain why the Lord came into the world, and put on the human state itself with its infirmity, for thus He could be tempted as to the human, and through temptations could subdue the hells, and reduce all in general and particular to obedience and into order, and save the human race, who had removed themselves so far from the Supreme Divine.

2796. As regards the putting on of various states by the Lord, which are here treated of, they cannot but be unknown to man, because he never reflects on changes of states, notwithstanding such changes take place continually, both as to intellectual things or the thoughts, and as to voluntary things or the affections. The reason why he does not reflect on these changes is, that he believes that all things in general and particular in him follow in natural order, and that there is nothing higher which directs them. When nevertheless the case is this, that all things in general and particular are arranged by spirits and angels with him, and that hence come all states and changes of states, and that thus they are directed by the Lord towards ends to eternity, which ends the Lord aloneforesees. That this is the case has been made known to me most clearly by the experience now of several years: it has also been given to know and observe what spirits and angels were attendant upon me, and what states they brought on; and this I can asseverate, that all states, even to the smallest particulars thereof, come from this source, and that they are thus directed by the Lord: it has also been given to know and observe, that in each state there are very many others, which do not appear, and which, when they are together, appear as one common state, and that those states are disposed to the states which follow in order in their series. These things with man are done by the Lord, but with the Lord Himself, while He lived in the world, they were done by Himself, because He was Divine, and the very esse of his life was Jehovah. It is angelic to know the <sup>2</sup> changes of state as to intellectual and voluntary things in man, and in what order they follow each other, and through what series they pass, and thus how they are bent by the Lord to good as far as is possible. The wisdom of the angels is such, that they perceive such things most minutely, and hence it is that the things here revealed in the internal sense,

concerning the changes of state with the Lord, are clearly and distinctly perceivable by the angels, because they are in the light of heaven from the Lord, and they are also in some small degree intelligible to the man who lives in simple good; but they are obscure and as nothing to those who are in evil, and also to those who are in the deliriums of wisdom, for these have obscured and extinguished their natural and rational lumen by many things, which have brought on darkness, howsoever they may believe themselves to be in light beyond others.

2797. Verse 6. *And Abraham took the woods of the burnt-offering, and put on Isaac his son: and he took in his hand the fire and the knife, and they went both of them together.* *Abraham took the woods of the burnt-offering*, signifies the merit of righteousness: *and put on Isaac*, signifies that it was adjoined to the Divine Rational: *and he took in his hand the fire and the knife*, signifies the good of love and the truth of faith: *and they went both of them together*, signifies union as far as possible.

2798. *Abraham took the woods of the burnt-offering*: that this signifies the merit of righteousness, appears from what was said and shewn above, no. 2784, consequently without further explanation. *And put on Isaac*: that this signifies that the merit of righteousness was adjoined to the Divine rational, may appear from the representation of Isaac, as denoting the Lord's Divine rational, which has been frequently treated of above; and from the signification of putting on him, as denoting adjoining; it is said, "his son," because the Lord's Divine Human was not only conceived, but was also born of Jehovah. That the Lord was conceived of Jehovah, is well known from the Word of the Lord: hence He is called the Son of the Highest, the Son of God, and the Only-Begotten of the Father, see Matt. ii. 15; iii. 16, 17; xvi. 13-17; xvii. 5; xxvii. 43, 54; Mark i. 10, 11; ix. 7, 9; xiv. 61, 62; Luke i. 31, 32, 35; iii. 21, 22; ix. 35; x. 22; John i. 14, 18, 50 [49]; iii. 13, 16-18; v. 20-27; vi. 69; ix. 35-37; x. 35, 36; xx. 30, 31; and in many other passages where He<sup>2</sup> calls Jehovah His Father. That He was born of the Virgin Mary, is also known, but as another man; nevertheless when He was born again, or made Divine, it was from Jehovah Who was in Him, and Who was Himself as to the very esse of life. The union of the Divine Essence and Human Essence was effected mutually and reciprocally, so that He united the Divine Essence to the Human Essence, and the Human Essence to the Divine Essence, see nos. 1921, 1999, 2004, 2005, 2018, 2025, 2083, 2508, 2523, 2618, 2628, 2632, 2728, 2729. Hence it may appear that the Lord by His Own power made the Human in Himself Divine, and thus became

Righteousness. It was the merit of righteousness that was adjoined to the Divine rational, while He was undergoing the inmost temptations, from which He then fought, and against which the evil genii fought, until He glorified that rational also. These are the things which in the internal sense are meant by Abraham putting the woods of the burnt-offering on Isaac his son, and these are the things which are perceived by the angels when these words are read.

2799. *And took in his hand the fire and the knife*: that this signifies the good of love and the truth of faith, appears from the signification of fire, as denoting the good of love, see no. 934; and from the signification of a knife, as denoting the truth of faith. That a knife, which was applied to the victims in sacrifices, signified the truth of faith, may appear from the signification of a sword or short sword in the Word, for instead of knife the term short sword is used; each is of the same signification, but with this difference, that the knife, which was applied to the victims [in sacrifices], signified the truth of faith, but a sword signifies truth combating; and whereas a knife is seldom mentioned in the Word, for an arcane reason of which we shall speak presently, it is allowed to shew what a sword signifies. A sword signifies in the internal sense the truth of faith combating, and also the vastation of truth; and in the opposite sense falsity combating, and the punishment of falsity. I. *That a sword signifies the truth of faith combating*, may <sup>2</sup> appear from the following passages:—in David: “Gird Thee with *Thy sword upon Thy thigh*, O mighty One, with Thy glory and honour, prosper, *ride on the word of truth*, and Thy right hand shall teach Thee wonderful things” (Psalm xlv. 4, 5 [3, 4]), speaking of the Lord; a sword denotes truth combating. Again: “The merciful shall exult in glory, they shall sing on their beds; the exaltations of God shall be in their throat, and *a sword of sharp edges in their hand*” (Psalm cxlix. 5, 6). In Isaiah: “Jehovah hath called me from the womb, from the inward parts of my mother hath He remembered my name, and *hath put my mouth as a sharp sword*, and put me for a polished arrow” (xlix. 1, 2): a sharp sword denotes truth combating; a polished arrow denotes the truth of doctrine, see nos. 2686, 2709. Again: “Asshur shall fall by *the sword not of a man (vir)*, *the sword not of a man (homo) shall devour him*, and he shall flee before the sword, and his young men shall be for tribute” (xxxix. 8): Asshur denotes reasoning in Divine things, see nos. 119, 1186; the sword not of a man (*vir*), and not of a man (*homo*), denotes falsity; the sword before which he should flee denotes truth combating. In Zechariah: “Turn <sup>3</sup> ye to the stronghold, ye that are bound in expectation, even to-day do I declare I will render double unto thee, who have stretched out for myself Judah a bow, filled Ephraim,

and stirred up thy sons, O Zion, above thy sons, O Javan, and *I will put thee as a sword of a mighty one*, and Jehovah shall appear over them, and His dart shall go forth as lightning" (ix. 12-14): the sword of a mighty one denotes truth combating. In John: "In the midst of the seven candlesticks was one like to the Son of Man; he had in His right hand seven stars, *out of His mouth went forth a sharp two-edged sword*, and His look was as the sun shining in his power" (Apoc. i. 13, 16). Again: "These things saith He Who hath *the sharp two-edged sword*, I will come to thee quickly, and I will fight against them *with the sword of my mouth*" (Apoc. ii. 12, 16): the sharp two-edged sword manifestly denotes truth combating, which is therefore represented as a sword going  
4 out of the mouth. Again: "*Out of the mouth of Him Who sat on the white horse went forth a sharp sword*, and by it shall He smite the nations; and they were slain with *the sword of Him Who sat on the horse, which went forth out of His mouth*" (Apoc. xix. 15, 21); where it is evident that the sword going forth out of the mouth denotes truth combating; that He Who sat on the white horse is the Word, consequently the Lord Who is the Word, see above, nos. 2760-2763; hence it is that the Lord saith in Matthew: "Think not therefore that I am come to send peace on the earth, I am not come to send peace, but a sword" (x. 34); and in Luke: "Now he who hath a purse let him take it, and in like manner a scrip also, but he who hath none, let him sell his garments, and *buy a sword*; they said, Lord, behold *here are two swords*; but Jesus said, It is enough" (xxii. 36-38): where by a sword is meant nothing else than  
5 truth, from which and for which they were to fight. In Hosea: "In that day will I make a covenant for them with the wild beast of the field, and with the bird of the heavens, and the creeping thing of the ground, and I will break the *bow*, and *the sword*, and *the war*, from off the earth, and I will make them lie down confidently" (ii. 18); speaking of the Lord's kingdom, where by breaking the bow, the sword, and the war, is signified that there should be no combat therein concerning doctrine and truth. In Joshua: "Joshua lifted up his eyes, and saw, and behold a man (*vir*) standing over against him, and *a drawn sword in his hand*; he said to Joshua, I am a prince of the army of Jehovah; and Joshua fell on his face to the earth" (v. 13, 14); this happened when Joshua with the sons of Israel entered into the land of Canaan, by which is meant the entrance of the faithful into the Lord's kingdom; truth combating, which is of the church, is the drawn sword in the hand of the prince  
6 of the army of Jehovah. But that by short swords, or knives, is signified the truth of faith, may appear from this consideration, that they were not only applied in sacrifices, but also in circumcision, in which latter case they were made of stone,



and were called short swords of flints, as appears from Joshua : " Jehovah said unto Joshua, Make to thee *short swords of flints*, and again circumcise the sons of Israel a second time ; and Joshua made to himself *short swords of flints*, and circumcised the sons of Israel at the hill of the foreskins " (v. 2, 3) : that circumcision was a representative of purification from the love of self and of the world, see nos. 2039, 2632 ; and as this purification is effected by the truths of faith, therefore short swords of flints were used, see nos. 2039, 2046. II. *That a sword signifies the vastation of truth*, appears from the following passages :—in Isaiah : " These two things shall come upon thee, who shall be sorry for thee ? the *vastation* and the contrition, and the famine and the *sword*, who shall comfort thee ? thy sons have fainted, they have lain in the head of all the streets " (li. 19, 20) : the famine denotes the vastation of good, and the sword the vastation of truth ; lying in the head of all the streets denotes being deprived of all truth ; that a street denotes truth, see no. 2336 ; what vastation is, see nos. 301–304, 407, 408, 410, 411. Again : " *I will number you to the sword*, and ye shall all of you bow down to the slaughter, because I called, and ye did not answer ; I spoke, and ye did not hear " (lxv. 12). Again : " In the *fire* and in the *sword* will Jehovah judge all <sup>8</sup> flesh, and many shall the slain of Jehovah be " (lxvi. 16) : the slain of Jehovah denote those who are vastated. In Jeremiah : " *The vastators* have come upon all the hills in the wilderness, because the *sword* of Jehovah devoureth from the extremity of the earth, and even to the extremity of the earth there is no peace to any flesh, they have sowed wheat and have reaped thorns " (xii. 12, 13) : the sword of Jehovah manifestly denotes the vastation of truth. Again : " They lied to Jehovah, and said, It is not He, and evil shall not come upon us, and we shall not see the *sword* and famine ; and the prophets shall become wind, and no discourse in them " (v. 12, 13). Again : <sup>9</sup> " I visit upon them, the young men *shall die by the sword*, their sons and their daughters *shall die by famine* " (xi. 22). Again : " When they offer burnt-offering and meat-offering, I will not accept (*propitiabo*) them, because I consume them by the *sword*, and by the famine, and by the pestilence ; and I said, Aha, Lord Jehovih, behold the prophets say to them, Ye shall not see the *sword*, and ye shall not have famine " (xiv. 12, 13). Again : " The city was given into the hand of the Chaldeans that fought against it, from before the *sword*, and the *famine*, and the *pestilence* " (xxxii. 24, 36). Again : " I will send upon them the *sword*, the *famine*, and the *pestilence*, even till they be consumed from off the ground, which I gave to them and to their fathers " (xxiv. 10). In these passages vastation is <sup>10</sup> described by the sword, the famine, and the pestilence, by the sword the vastation of truth, by the famine the vastation of

good, and by the pestilence the raging thereof even to the consummation. In Ezekiel: "Son of man, take a *sharp sword*, a razor of the barbers, thou shalt take it to thee, and cause it to pass upon thy head, and upon thy beard, and thou shalt take to thee balances of weight, and divide them; a third part thou shalt burn with the fire in the midst of the city: the third part thou shalt smite with the *sword* round about it; and the third part thou shalt scatter to the wind, and *I will draw out a sword after them*. A third part shall die with the *pestilence*, and shall be consumed with *famine* in the midst, and the third part shall fall with the *sword* round about, and the third part I will scatter to every wind, and *I will draw out a sword after them*" (v. 1, 2, 12, 17); speaking of the vastation of natural truth, which is thus described. Again: "The *sword* is without, and the *famine*, and the *pestilence* within, he that is in the field shall die by the *sword*, and he that is in the city, the famine and the  
<sup>11</sup> pestilence shall devour him" (vii. 15). Again: "Thou shalt say to the ground of Israel, Thus saith Jehovah, Behold, I to thee, and *I will draw forth my sword out of its sheath*, and will make it cut off from thee the righteous and the wicked: therefore, that I may make it cut off from thee the righteous and the wicked, *My sword shall go forth out of its sheath*, it shall not return any more. The Word of Jehovah was to me, saying, Son of man, prophesy, and say, Thus saith Jehovah, Say, *A sword, a sword sharpened*, and also *furbished, sharpened*, to slaughter a slaughter; it is *furbished*, that it may glitter. Son of man, prophesy and say, Thus saith the Lord Jehovah to the sons of Ammon, and to their reproach, and say, *A sword, a sword open* for slaughter, and furbished to consume because of the glittering, in seeing is vanity to thee, in divining is a lie to thee" (xxi. 8-10, 13-15, 33, 34 [3-5, 8-10, 28, 29]): where by the sword nothing else is signified than vastation, as is plain  
<sup>12</sup> from all the particulars in the internal sense. Again: "The king of Babel *shall destroy thy towers with his swords*, by reason of the abundance of horses their dust shall cover thee, by reason of the voice of the horseman and of the wheel, and of the chariot, thy walls shall be moved, with the hoofs of his horses he shall trample all thy streets" (xxvi. 9-11): what is meant by Babel, see no. 1326; that Babel vastates, see no. 1327. In David: "If he will not turn, *God will sharpen his sword*, He will bend His bow, and prepare it" (Psalm vii. 13 [12]). In Jeremiah: "I said, Aha, Lord, surely imposing Thou hast imposed on this people and on Jerusalem, saying, Ye shall have peace, and *the sword reacheth even to the soul*"  
<sup>13</sup> (iv. 10). Again: "Announce in Egypt, and cause to be heard in Migdal, stop and prepare thyself, because the *sword* shall devour thy circuits" (xli. 14). Again: "The sword is upon the Chaldeans, and to the inhabitants of Babel, and to the

governors thereof, and to the wise ones thereof: *a sword* to the triflers, and they shall be insane: *a sword* to the mighty ones thereof, and they shall be dismayed: *a sword* to the horses thereof, and to the chariot thereof, and to all the mixed crowd which is in the midst thereof, and they shall become as women: *a sword* to the treasures thereof, and they shall be spoiled; a drought to the waters thereof, and they shall be dried" (l. 35–38): a sword manifestly denotes the vastation of truth, for it is said, a sword to the wise ones, to the triflers, to the mighty, to the horses and the chariot, and to the treasures, and that drought should be to the waters, and they should be dried. Again: "We have given a hand to Egypt and to Asshur to be <sup>14</sup> satisfied with bread; servants have had dominion over us, there is no one to deliver out of their hand: in our soul we brought our bread *from before the sword of the wilderness*" (Lament. v. 6, 8, 9). In Hosea: "He shall not return to the land of Egypt, and Asshur, he shall be his king, because they refused to return to Me, and the *sword shall hang in the cities thereof*, and shall consume the bars thereof, and shall devour because of their counsels" (xi. 5, 6). In Amos: "I have sent upon you the pestilence in the way of Egypt, *I have slain with the sword* your young men with the captivity of your horses" (iv. 10): in the way of Egypt denotes the scientifics which vastate, when men reason from them in Divine things; the captivity of the horses denotes the intellectual deprived of its endowment. III. *That a sword in the opposite sense signifies* <sup>15</sup> *falsity combating*, may appear from the following passages:—in David: "My soul I lie in the midst of lions inflaming the sons of man (*homo*), their teeth are spears and darts, and *their tongues a sharp sword*" (Psalm lvii. 5 [4]). Again: "Behold, they belch out with their mouth, *swords are in their lips*, for who doth hear" (Psalm lix. 8 [7]). In Isaiah: "Thou art cast forth out of thy sepulchre as an abominable stem, a garment of the slain *that are pierced through with a sword*, that go down to the stones of the pit as a carcase trodden under foot" (xiv. 19); speaking of Lucifer. In Jeremiah: "In vain have I smitten your sons, they have not received discipline, *your sword hath devoured your prophets*, as a lion, a corrupter. O generation, ye see the Word of Jehovah, have I been a wilderness to Israel?" (ii. 30, 31). Again: "Go not forth into the field, and <sup>16</sup> walk not in the way, because *the sword is for the enemy*, and fear is on every side" (vi. 25). Again: "Take the cup of the wine of fury, and cause to drink thereof all the nations to whom I send thee, and they shall drink, and shall be moved, and *shall be mad before the sword* which I send amongst them: drink ye, and be drunken, and vomit, and fall, and rise not again *before the sword*" (xxv. 15, 16, 27). Again: "Go up, ye horses, be mad, ye chariots, let the mighty ones go forth, Cush

and Puth laying hold of the buckler, and the Lydians that handle and bend the bow, and this day is to the Lord Jehovih of Hosts, a day of vengeance, and the *sword shall devour*, and shall be satiated and made drunk with their blood" (xlv. 9, 17 10). In Ezekiel: "They shall strip thee of thy garments, and shall take the vessels of thy glory, and shall leave thee naked and uncovered, and they shall cause to come up over thee a company, and shall stone thee with the stone, they *shall pierce thee with their swords*" (xvi. 39, 40), speaking of the abominations of Jerusalem. In Zechariah: "Woe to the shepherd of vanity, the forsaker of the flock! *a sword is upon his arm*, and *upon his right eye*; his arm drying shall be dried, and his right eye being darkened shall be darkened" (xi. 17). In Hosea: "Against Me have they thought evil, *their princes shall fall by the sword because of the anger of their tongue*, this is their derision in the land of Egypt" (vii. 15, 16). In Luke: "There shall be great distress on the earth, and anger in this people, *for they shall fall by the mouth of the sword*, and shall be led captive among all the nations; at length Jerusalem shall be trodden down by the nations" (xxi. 23, 24), where the Lord speaks of the consummation of the age, in the sense of the letter of the Jews, that they should be scattered, and of Jerusalem that it should be destroyed, but in the internal sense of the last state of the church: by falling by the mouth of the sword is signified that there should no longer be any truth, but mere falsity; by all the nations are signified evils of every kind, among which they should be in captivity; that nations denote evils, see nos. 1259, 1260, 1849, 1868: that Jerusalem denotes the church, see no. 2117, which is thus trodden down. IV. *That a sword also signifies the punishment of falsity*, is plain from Isaiah: "In that day Jehovah shall visit *with His hard, and great, and strong sword*, upon leviathan the oblong serpent, and upon leviathan the crooked serpent, and shall slay the whales which are in the sea" (xxvii. 1), speaking of those who by reasonings from sensuals and scientifics enter into the mysteries of faith; a hard, great, and strong sword, denotes the punishments of falsity thence derived. Where it is written, that they were cursed and *slain with the mouth of the sword*, sometimes from man (*vir*) to woman, from a boy to an old man, to ox, and small cattle, and ass, in the internal sense is signified the punishment of damnation of falsity, as in Joshua vi. 21; viii. 24, 25; x. 28, 30, 37, 39; xi. 10-12, 14; xiii. 22; xix. 47; Judges i. 8, 25; iv. 15, 16; xviii. 27; xx. 37; 1 Sam. xv. 8; 2 Kings x. 25; and in other places. Hence it was commanded, "that a city which worshiped other gods *should be smitten with the sword*, should be cursed, and burnt with fire, and should be for a heap for ever" (Dent. xiii. 13 to the end); the sword denotes the punishment of falsity, and fire the punishment of



evil. By the angel of Jehovah standing in the way against Balaam with a *drawn sword* (Numb. xxii. 22, 31), was signified the truth which opposed the falsity in which Balaam was, wherefore he was also *slain with the sword* (Numb. xxxi. 8). That a sword signifies in the genuine sense truth combating, <sup>21</sup> and in the opposite sense falsity combating, and also the vastation of truth, and the punishment of falsity, derives its origin from representatives in the other life; for in the other life, when any one speaks what he knows to be false, there instantly fall upon his head as it were daggers, and terrify him. Moreover truth combating is represented by such things as are sharp-pointed like swords, such being the quality of truth without good, but with good it is blunt and without edge. Since such is the origin of the signification of a sword, therefore, whenever mention is made in the Word of a knife, or a spear, or a short sword, or a sword, there is presented to the angels an idea of truth combating. But the <sup>22</sup> reason why a knife is hardly ever mentioned in the Word is, that in the other life there are evil spirits, who are called cut-throats, at whose sides knives appear hanging, on account of their having a nature so savage that they wish to cut every one's throat with a knife; hence it is that no mention is made of knives in the Word, but of short swords and swords, for these latter instruments, as being used in combats, excite an idea of war, consequently of truth combating. Inasmuch as it <sup>23</sup> was known to the Ancients, that a short sword, a small lance, and a knife, signified truth, hence the Gentiles (to whom this signification came by tradition) used to pierce and cut themselves with short swords, small lances, or knives, during the celebration of their sacrifices, till the blood gushed out, as it is written of the priests of Baal: "The priests of Baal cried with a great voice, and *cut themselves according to their custom with swords and small lances till the blood gushed out*" (1 Kings xviii. 28). That all arms of war in the Word signify those things which are of spiritual combat, and that each has a special signification, see no. 2686.

2800. *And they went both of them together:* that this signifies union as far as possible, may appear without explanation.

2801. Verse 7. *And Isaac said to Abraham his father, and said, My father; and he said, Behold I, my son; and he said, Behold the fire and the woods, and where is the cattle for a burnt-offering? Isaac said to Abraham his father, and said, My father; and he said, Behold I, my son,* signifies colloquy of the Lord from the love of Divine truth with Divine Good; Divine truth is the Son, Divine good is the Father: *and he said, Behold the fire and the woods,* signifies that love and righteousness are present: *and where is the cattle for a burnt-*

*offering?* signifies where are those of the human race who may be sanctified?

2802. *Isaac said to Abraham his father, and said, My father; and he said, Behold I, my son:* that this signifies colloquy of the Lord from the love of Divine truth with Divine good, appears from the signification of Isaac the son, as denoting the Divine truth, and from the signification of Abraham the father, as denoting the Divine good, of which we shall speak presently; and from the affection contained in the words themselves, as being from love on both sides; hence it is evident that it is colloquy of the Lord with His Father. That more arcana lie concealed in these words than can come to human perception, may appear from this consideration, that the expression *he said* is repeated four times in this verse; it is usual in the Word, when anything new is begun, to say, "*And he said,*" see nos. 2601, 2238, 2260: it may also appear from this consideration, that the words are words of love, which, when they come to the perception of the celestial angels, who are in the inmost sense, form in their minds most celestial ideas thence. For the celestial angels from affections in the Word form to themselves the lights of ideas, whereas the spiritual angels form to themselves such lights from the significations of the expressions and things, see nos. 2157, 2275; thus from the significations in the present verse, in which are four distinct periods and affections of love, they form to themselves such ideas as can in no wise descend to human apprehension, nor be put into expressions, and this with inexpressible abundance and variety. Hence it may appear what is the quality of the Word in its internal sense, even where it appears as if it were simple in the letter, as in the present verse.

2803. That Divine truth is the son, and Divine good the father, may appear from the signification of a son, as denoting truth, see nos. 489, 491, 533, 1147, 2633; and from the signification of a father, as denoting good; also from the conception and birth of truth, as being from good; truth cannot possibly be and exist from any other source than from good, as hath been frequently shown above. The reason why the son here denotes Divine truth, and the father Divine good, is, that the union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence, is the Divine marriage of good with truth, and of truth with good, from which is the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only as being the *esse* and *existere* of all good and truth, or good itself and truth itself; good itself is the father, and truth itself is the son. But whereas there is a Divine marriage, as was said, of good and truth, and of truth and good, therefore the Father is in the Son, and the Son in the

Father, as the Lord Himself teaches in John : " Jesus said to Philip, Believest thou not *that I am in the Father, and the Father in Me?* believe Me, *that I am in the Father, and the Father in Me*" (xiv. 10, 11). And again, in the same Evangelist : " Jesus said to the Jews, If ye believe not Me, believe the works, that ye may know and believe that *the Father is in Me, and I in the Father*" (x. 38). And again : " I pray for them, for *all* [things of] *Mine are Thine, and Thine Mine*, that they all may be one, as *Thou Father art in Me, and I in Thee*" (xvii. 9, 10, 21). And again : " Now is the Son of Man glorified, and God is glorified in Him ; if God be glorified in Him, God shall also glorify Him in Himself ; *Father, glorify Thy Son, that Thy Son also may glorify Thee*" (xiii. 31, 32 ; xvii. 1). Hence <sup>2</sup> it may appear what is the quality of the union of the Divine and the Human in the Lord, namely, that it is mutual and in return, or reciprocal, which union is what is called the Divine marriage, from which descends the heavenly marriage, which is the Lord's kingdom itself in the heavens, concerning which the Lord thus speaks in John : " In that day ye shall know that I am in My Father, and *ye in Me, and I in you*" (xiv. 20). And again : " I pray for them, that they all may be one, as *thou Father in Me, and I in Thee*, that they also may be one in Us, *I in them, and Thou in Me* ; that *the love with which Thou hast loved Me may be in them, and I in them*" (xvii. 20-23, 26). That this heavenly <sup>3</sup> marriage is the marriage of good and truth, and of truth and good, see nos. 2508, 2618, 2728, 2729. And as Divine good can in nowise be and exist without Divine truth, nor Divine truth without Divine good, but one is in the other mutually and in return, it is hence manifest that the Divine marriage was from eternity, that is, the Son in the Father, and the Father in the Son, as the Lord Himself teaches in John : " And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (xvii. 5, 24). But the Divine Human, which was born from eternity, was also <sup>4</sup> born in time, and what was born in time, and what was glorified, is the same ; hence it is that the Lord so often said that He went to the Father Who sent Him, that is, that He returned to the Father. And in John : " In the beginning was the Word (the Word is Divine truth itself), and the Word was with God, and God was the Word ; the same was in the beginning with God ; all things were made through Him, and without Him was not anything made that was made : and the Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth" (i. 1-3, 14 : see also John iii. 13 ; vi. 62).

2804. *He said, Behold the fire and the woods* : that this signifies that love and righteousness are present, appears from the signification of fire, as denoting love, see no. 934, and from the

signification of the woods of the burnt-offering, as denoting the merit of righteousness, see no. 2784.

2805. *Where is the cattle for a burnt-offering?* that this signifies where are they of the human race who may be sanctified? appears from the representation of sacrifices, especially of burnt-offerings. That burnt-offerings and sacrifices were representative of internal worship, see nos. 922, 923: and that they were made from the flock and from the herd; when they were made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, and goats; when they were made from the herd, they consisted of oxen, bullocks, or calves, which signified various kinds of celestial and spiritual things, see nos. 922, 1823, 2180; and that by them they were sanctified, see no. 2776. Hence it may appear, that by Isaac's inquiry, *Where is the cattle for a burnt-offering?* is signified, where are they of the human race who may be sanctified? which appears more evidently from what follows, namely, from the reply of Abraham his father, *God will see for Himself the cattle for a burnt-offering* (verse 8), by which words is signified that the Divine Human will provide those who may be sanctified; and from this circumstance, that afterwards there was seen a ram behind withheld in a thicket by the horns, which was offered for a burnt-offering (verse 13), whereby are signified those of the human race who are of the Lord's spiritual church; the same appears also from what follows from verse 14 to verse 17.

2806. Verse 8. *And Abraham said, God will see for Himself the cattle for a burnt-offering, my son; and they went both of them together.* *Abraham said, God will see for Himself the cattle for a burnt-offering, my son*, signifies a reply, that the Divine Human will provide those who may be sanctified: *and they went both of them together*, signifies union still closer as far as possible.

2807. *Abraham said, God will see for Himself the cattle for a burnt-offering, my son*: that this signifies a reply that the Divine Human will provide those who may be sanctified, appears from the signification of seeing for Himself, when it is predicated of God, as denoting foreseeing and providing (for seeing, in the proximate internal sense, denotes understanding, see nos. 2150, 2325; but in the still more interior sense, it denotes having faith, see nos. 897, 2325; but in the supreme sense, it denotes foreseeing and providing); also from the signification of the cattle for a burnt-offering, as denoting those of the human race who may be sanctified, see no. 2805: that by the cattle for a burnt-offering are here meant the spiritual, appears from what follows. Cattle for burnt-offerings and sacrifices had various significations, a lamb signified one thing, a sheep another, a kid and a she-goat another, a ram and a goat another, so also an ox, a bullock, and a calf signified different things; so also did



young pigeons and turtle doves. That they had different significations, may appear manifestly from this consideration, that it was expressly defined what particular sort of animals should be sacrificed each particular day, and on each particular festival, in the expiations, in the cleansings, in the inaugurations, and the rest; which sorts would never have been expressly defined, unless each had signified something special. It is manifest that all the rites or [ceremonials] of external worship, which were used in the Ancient church, and afterwards in the Jewish, represented the Lord, consequently especially the burnt-offerings and sacrifices, because they were the principal things of worship with the Hebrew nation; and inasmuch as they represented the Lord, they represented also at the same time those things with men which are of the Lord, namely, the celestial things of love and the spiritual things of faith, consequently the men themselves who were such or who ought to be such: hence it is, that by the cattle are here signified the spiritual, that is, those who are of the Lord's spiritual church. That by God's seeing for Himself the cattle for a burnt-offering, is signified that the *Divine Human* will provide, may appear from this consideration, that it is not here said that Jehovah will see, but that God will see: when both are mentioned, as in this chapter, then by Jehovah is meant the same as by the Father, and by God the same as by the Son, consequently in the present case the *Divine Human*, and this because the spiritual man is treated of, who has salvation from the Divine Human, see nos. 2661, 2716.

2808. *They went both of them together*: that this signifies union still closer as far as possible, may appear without explanation; the reason of its signifying closer union is, that it is again repeated, see no. 2800.

2809. Verse 9. *And they came to the place which God said to him, and Abraham built there an altar, and arranged the woods, and bound Isaac his son, and placed him on the altar, above the woods. They came to the place which God said to him*, signifies a state at that time according to perception from Divine truth: *and Abraham built there an altar*, signifies the preparation of the Lord's Human Divine: *and arranged the woods*, signifies righteousness which was adjoined thereto: *and bound Isaac his son*, signifies the state of the Divine rational, thus as to truth about to undergo the last degrees of temptation: *and placed him on the altar, above the woods*, signifies in the Human Divine to which righteousness [was adjoined].

2810. *They came to the place which God said to him*: that this signifies a state at that time according to perception from Divine truth, appears from the signification of a place, as denoting a state, concerning which see no. 2786; and from the signification of saying in the historical parts of the Word, as denoting perceiving, concerning which see many preceding

passages ; in this passage, God saying denotes perceiving from Divine truth, because it is God who says, and not Jehovah, see nos. 2586, 2807.

2811. *And Abraham built there an altar* : that this signifies the preparation of the Lord's Human Divine, appears from the signification of an altar, and of building an altar. Altars signified all worship in general, because they were the primary things of the worship of the representative church, see no. 921 ; and inasmuch as they signified all worship in general, they signified the Lord's Divine Human, for the Lord's Divine Human is all worship and all doctrine, insomuch that it is worship itself and doctrine itself, as may be evident from the Holy Supper, which succeeded altars, or burnt-offerings and sacrifices, see nos. 2165, 2187, 2343, 2359 ; the Holy Supper is the primary thing of external worship, because it is the Lord's Divine Human which is there given. Hence it may appear without explanation, that building an altar denotes preparing the Lord's Human Divine. The last preparation of the Lord's Human Divine to undergo the last degrees of temptation is treated of in this verse, and is described by Abraham's arranging the woods, binding Isaac his son, and placing him on the altar above the woods.

2812. *And arranged the woods* : that this signifies righteousness which was adjoined thereto, appears from the signification of the woods of a burnt-offering, as denoting the merit of righteousness, see above, nos. 2784, 2798 ; and from the signification of arranging the woods upon the altar, as denoting adjoining it to the Human Divine ; the merit of righteousness is adjoined when it is therein, and when there is confidence from truth that it belongs to Him.

2813. *And bound Isaac his son* : that this signifies a state of the Divine rational, thus as to truth about to undergo the last degrees of temptation, may appear from the signification of binding, and also of Isaac his son. That binding denotes putting on a state of undergoing the last degrees of temptation, may appear from this consideration, that he who is in a state of temptation is no otherwise than as one tied or bound. That Isaac the son denotes the Lord's Divine rational, in the present case as to truth, see nos. 2802, 2803. Every genuine rational consists of good and truth. The Lord's Divine rational as to good could not suffer, or undergo temptations, for no genius or spirit bringing on temptations can approach to good Divine : it is above every attempt of temptation ; but it was truth Divine bound that could be tempted, for there are fallacies, and more especially falsities, which weaken it, and thus tempt it. For some idea can be formed of truth Divine, but not of good Divine, except by those who have perception, and are celestial angels. It was truth Divine that was no

longer acknowledged when the Lord came into the world, wherefore it was truth Divine by virtue of which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called the *Son of man*, but good Divine in the Lord is what is called the *Son of God*; concerning the Son of Man the Lord frequently says that he should suffer, but never concerning the Son of God. That He says this concerning the Son of man, or truth Divine, appears from these words in Matthew: "Behold, we go up to Jerusalem, and the *Son of man* shall be delivered to the chief priests, and to the scribes, and they shall condemn *Him*, and deliver *Him* to the nations to mock and to scourge *Him*, and to crucify" (xx. 18, 19). Again: "Jesus said to His disciples, Behold, the hour is at hand, and the *Son of man* shall be delivered into the hands of sinners" (xxvi. 45). In Mark: "Jesus began to teach them, that the *Son of man* must suffer many things, and be rejected by the elders, and by the chief priests and scribes, and be killed, yet after three days rise again" (viii. 31). Again: "It is written of the *Son of man* that he shall suffer many things and be set at naught; and the *Son of man* shall be delivered into the hands of men, and they shall slay *Him*, but being slain He shall rise again the third day" (ix. 12, 31). Again: "Behold, we go up to Jerusalem, and the *Son of man* shall be delivered to the chief priests and scribes, and they shall condemn *Him* to death, and shall deliver *Him* to the heathen, and these shall mock *Him*, and spit upon *Him*, and slay *Him*, but on the third day He shall rise again" (x. 33, 34). Again: "The hour is come, behold the *Son of man* shall be delivered into the hands of sinners" (xiv. 41). In Luke: "The *Son of man* must suffer many things, and be rejected by the elders and chief priests, and scribes, and be killed, and on the third day rise again" (ix. 22, 44). Again: "We go up to Jerusalem, where all things shall be accomplished, which were written through the prophets concerning the *Son of man*, for He shall be delivered unto the Gentiles, and shall be mocked, and insulted, and spitted on, and they shall scourge and slay *Him*, but on the third day He shall rise again" (xviii. 31-33). Again: "The angel said to the women, Remember what He spoke unto you, when He was yet in Galilee, saying, The *Son of man* must be delivered into the hands of sinful men, and be crucified, and on the third day rise again" (xxiv. 6, 7). In all these passages by the *Son of man* is meant the Lord as to truth Divine, or as to the Word in its internal sense, that it should be rejected by the chief priests and scribes, should be insulted, scourged, spued out, and crucified, as may appear manifestly from this consideration, that the Jews applied and arrogated all things in general and particular to themselves according to the letter, nor were they willing to know anything

about the spiritual sense of the Word, and the heavenly kingdom, believing that the Messiah would come to exalt their kingdom above all the kingdoms of the earth, as they also believe at this day ; hence it is plain, that truth Divine was what was rejected, insulted, scourged, and crucified by them ; whether you say truth Divine, or the Lord as to truth Divine, it is the same, for the Lord is truth itself, as He is the Word  
 3 itself, see nos. 2011, 2016, 2533. The Lord's rising again on the third day also involves that truth Divine, or the Word as to the internal sense, as it was understood by the Ancient church, shall be raised up again in the consummation of the age, which also is the third day (see nos. 1825, 2788) ; wherefore it is said, that then shall appear the Son of man, that is, truth Divine (Matt. xxiv. 30, 37, 39, 44 ; Mark xiii. 26 ; Luke  
 4 xvii. 22, 24-26, 30 ; xxi. 27, 36). That the Son of man is the Lord as to truth Divine, is evident from the passages above quoted, and also from the following :—in Matthew : “ He who soweth the good seed is the *Son of man*, the field is the world ; in the consummation of the age the *Son of man* shall send His angels, and they shall gather out of His kingdom all things that offend ” (xiii. 37, 40-42), where the good seed denotes truth, the world denotes men, he who soweth is the Son of man, things that offend are falsities. In John : “ The multitude said, We have heard out of the law that Christ abideth to eternity ; how sayest Thou then, The *Son of man* must be lifted up ; who is this *Son of man* ? Jesus answered, Yet a short time is the *light* with you, walk whilst ye have the *light*, lest darkness overtake you, for he who walketh in the darkness knoweth not whither he goeth : whilst ye have the *light*, believe in the *light*, that ye may be the sons of *light* ” (xii. 34-36), where when they inquire, who is the Son of man, Jesus answers concerning the light, which is truth, and teaches that He Himself is the light, or the truth, on which they should believe ; concerning the light which is from the Lord, and which is the  
 5 Divine truth, see nos. 1053, 1521, 1529-1531, 1619-1632. But that the Son of God, or the Lord as to good in the Human Divine, could not be tempted, as was said above, is evident also from the Lord's answer to the tempter in the Evangelists : “ The tempter said, If *Thou be the Son of God*, cast Thyself down, for it is written, He shall command His angels concerning Thee, lest perchance Thou strike Thy foot against a stone : Jesus said unto him, It is written again, *Thou shalt not tempt the Lord thy God* ” (Matt. iv. 6, 7 ; Luke iv. 9-12).

2814. *And placed him on the altar, above the woods* : that this signifies in the Human Divine to which righteousness [was adjoined], appears from the signification of an altar, as denoting the Lord's Divine Human, concerning which see above, no. 2811 ; and from the signification of the woods of the burnt-



offering, as denoting the merit of righteousness, concerning which see nos. 2784, 2798, 2812. The truth Divine in the Lord's Human Divine, which underwent temptations, and which has been already treated of, is not the Divine truth itself, for this is above all temptation; but it is rational truth, such as the angels have, consisting in the appearances of truth, and is what is called the Son of man, but before the glorification. But the Divine truth in the Lord's glorified Divine Human is above appearances, nor can it ever come to any understanding, and still less to any apprehension, of man, or indeed of the angels, thus it can never come to anything of temptation: it appears in the heavens as the light which is from the Lord. This Divine truth, or the Son of man glorified, is thus spoken of in John: "Jesus said, Now is the *Son of man* glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (xiii. 31, 32). In order that a distinct idea may be had of this very deep arcanum, the truth with the Lord, which could be tempted, and which underwent temptations, may be called the *truth Divine in the Lord's Human Divine*, but the truth which could not be tempted, or undergo any temptation, because it was glorified, the *Divine truth in the Lord's Divine Human*: this distinction has been observed throughout in the foregoing pages.

2815. Verse 10. *And Abraham sent forth his hand, and took the knife to slay his son.* *Abraham sent forth his hand*, signifies temptation even to the last [limit] of power: *and took the knife*, signifies as to truth: *to slay his son*, signifies even till whatever was of the merely human died.

2816. *Abraham sent forth his hand*: that this signifies temptation even to the last [limit] of power, appears from the series of the things; for it treats of the most grievous and inmost temptations of the Lord. In the preceding verses, the preparation of the Human Divine to admit and sustain temptations, is treated of; in the present verse the act is treated of, which is expressed in the sense of the letter by Abraham's sending forth his hand; that by the hand is signified power, see no. 878; in the present case it signifies the last [limit] of power, because nothing but the act was wanting. It is according to the internal sense that the Lord's Divine led the Human into the most grievous temptations, for by Abraham is meant the Lord as to the Divine; and this even to the last [limit] of power. The case herein is thus:—the Lord admitted temptations into Himself, in order that he might expel thereby everything that was merely human, and this even till nothing remained but what was Divine. That the Lord admitted temptations into Himself, even the last temptation, which was that of the cross, may appear from the

Lord's own words in Matthew: "Jesus began to shew to the disciples that He must suffer many things, and be slain: then Peter took Him to himself, and began to rebuke Him, saying, Spare Thyself, O Lord, that this may not be done unto Thee: but He turning said unto Peter, Get thee behind Me, Satan, thou art an offence unto Me, for thou savourest not the things which be of God, but those that be of men" (xvi. 21-23); and still more manifestly from these words in John: "No one taketh My soul from Me, but I lay it down of Myself, I have Power to lay it down, and I have Power to take it again" (x. 18); and in Luke: "Ought not Christ to suffer these things, and to enter into His glory?" (xxiv. 26).

2817. *And took the knife*: that this signifies as to truth, appears from the signification of a knife, as denoting the truth of faith, see no. 2799; and [from this], that the Lord was tempted as to truth Divine, see nos. 2813, 2814.

2818. *To slay his son*: that this signifies even till whatever was of the merely human died, may appear from the internal sense of these words, for they signify the Lord's most grievous and inmost temptations, the last whereof was that of the cross, in which it is evident that the merely human also died. This could not be represented by Abraham's son, or Isaac, because to sacrifice sons was an abomination, but it was represented as far as was possible, that is, even to the attempt, but not to the act. Hence it may appear, that by these words, that Abraham took the knife to slay his son, is signified even till<sup>2</sup> everything merely human died. That it was known from the Most Ancient time that the Lord was to come into the world, and that He was to suffer death, may be manifestly known from this consideration, that a custom prevailed among the Gentiles of sacrificing their children, believing thus that they expiated themselves and propitiated God; which abominable custom they would never have made the most essential part of their religiosity (*religiosissimum*) unless they had received from the Ancients a tradition that the Son of God would come, Who, as they believed, was to be made a sacrifice. The sons of Jacob also inclined to this abomination, and so likewise did Abraham, for no one is ever tempted except through that to which he inclines; that the sons of Jacob were so inclined, appears from the prophets; but to prevent their rushing into that abomination, it was permitted to institute burnt-offerings and sacrifices, see nos. 922, 1128, 1241, 1343, 2180.

2819. As regards the Lord's temptations in general, they were both exterior and interior, and the more interior they were, so much the more grievous they were; the inmost are described in Matt. xxvi. 37-39, 42, 44; xxvii. 46; Mark xiv.

33-36; xv. 34; Luke xxii. 42-44. But see what was said above concerning the Lord's temptations, namely, that the Lord first fought from goods and truths, which appeared as goods and truths, no. 1661. That He fought against the evils of the love of self and of the world, from Love Divine towards the whole human race, nos. 1690, 1691, 1789, 1812, 1813, 1820. That He alone fought from Love Divine, nos. 1812, 1813. That all the hells fought against the Lord's love, which was the salvation of the whole human race, no. 1820. That the Lord sustained the most grievous temptations of all, nos. 1663, 1668, 1787. That the Lord through temptations and victories from His Own power was made righteousness, nos. 1813, 2025. That the union of the Human Essence with the Divine Essence was effected by the Lord through temptations and victories, nos. 1737, 1813, 1921, 2025, 2026. See also what was said above concerning temptations in general, nos. 59, 63, 227, 847. That temptation is a combat concerning Power, whether good or evil, truth or falsity, shall have rule, no. 1923. That in temptations there are indignations, and many affections, no. 1917. That temptations are celestial, spiritual and natural, no. 847. That in temptations evil genii and spirits assault those things which are of the love, consequently which are of the life of the man, nos. 847, 1820. What temptations effect, nos. 1692, 1717, 1740. That temptation is for this end, that corporeal things may be subdued, no. 857. That evils and falsities with the man who is being regenerated, are subdued by means of temptations, not abolished, no. 868. That truth is the first of combat, no. 1685. That man fights from goods and truths, which he has imbibed through Knowledges, although in themselves they are not goods and truths, no. 1661. That evil spirits and genii excite the falsities and evils in man, and that hence come temptations, nos. 741, 751, 761. That in temptations man supposes the Lord to be absent, when yet He is then more present, no. 840. That man cannot in any wise of himself sustain the combats of temptations, because they are against all the hells, no. 1692. That the Lord alone fights in man, nos. 1661, 1692. That by means of temptations evil genii and spirits are deprived of the power of acting evil and of breathing in falsity with man, nos. 1695, 1717. That temptations take place with those who have conscience, and are more acute with those who have perception, no. 1668. That at this day temptations are rarely experienced, but anxieties, which are different from temptations and from a different origin, no. 762. That men spiritually dead cannot sustain the combats of temptations, no. 270. That all temptations are attended with despair concerning the end, nos. 1787, 1820. That after temptations there is a fluctuation, nos. 848,

857. That the good learn by means of temptations that they are nothing but evil, and that all things are of mercy, no. 2334. That by means of temptations goods are more closely conjoined with truths, no. 2272. That none are saved by means of temptations who yield therein, or who think to have merited by them, no. 2273. That in all temptation there is more of freedom than there is out of temptations, no. 1937.

2820. Verse 11. *And the angel of Jehovah cried to him out of heaven, and said, Abraham, Abraham; and he said, Behold I.* The angel of Jehovah cried to him out of heaven, signifies consolation from the Divine Itself at that time: *and said, Abraham, Abraham; and he said, Behold I,* signifies a perception of consolation in the Divine good of the rational after temptation.

2821. *The angel of Jehovah cried to him out of heaven:* that this signifies consolation from the Divine Itself at that time, may appear from the signification of crying out of heaven, as denoting consoling, as is also evident from what immediately precedes and follows; and from the signification of the angel of Jehovah. That by angels, when they are named in the Word, is meant something in the Lord, but that it appears from the series what [quality] of the Lord is meant, see no. 1925; in like manner it is written of the Lord, when He endured the most grievous temptation in Gethsemane, that there appeared to Him *an angel from heaven* comforting Him (Luke xxii. 43); where by an angel from heaven, in the internal sense, is also meant the Divine which was in Him.

2822. *And he said, Abraham, Abraham; and he said, Behold I:* that this signifies a perception of consolation in the Divine good of the rational after temptation, may appear from the signification of saying in the historical parts of the Word, as denoting perceiving, concerning which much has been said above; that in the present case it denotes perception in the Divine good of the rational, is for this reason, that by Abraham is here signified the Divine good of the rational, or of the Lord's Human. What is meant by perception in the Divine good of the rational cannot be explained to the apprehension; for before it is explained, there must be formed an idea of the Lord's Divine Human from the Knowledge of many things, inasmuch as without such an idea everything said in explanation would fall into ideas either empty or obscure, which would either pervert truths, or would mix them with unsuitable things. The subject treated of in this verse is the Lord's first state after temptation, which is a state of consolation, wherefore it is now no longer said God, but Jehovah, for the name God is used when the subject treated of is truth, whereby combat is waged, but the name Jehovah is used when the subject treated of is good, whence consolation comes, see no.



2769; all consolation after temptation is insinuated into good, for from good comes all joy, and from good it passes into truth; here therefore by Abraham is signified the Divine good of the rational, as also in many other places, and when Jehovah is mentioned in the same verse.

2823. Verse 12. *And he said, Send not forth thy hand to the boy, and do not anything unto him, because now I know that thou fearest God, and hast not withheld thy son, thine only one, from Me.* He said, *Send not forth thy hand to the boy*, signifies that he should not admit temptation any further into truth Divine which belonged to the rational: *and do not anything unto him*, signifies deliverance; *because now I know that thou fearest God*, signifies glorification from love Divine: *and hast not withheld thy son, thine only one, from Me*, signifies the union of the Human with the Divine through the last of temptation.

2824. *And he said, Send not forth thy hand to the boy*: that this signifies that he should not admit temptation any further into truth Divine which belonged to the rational, appears from the signification of sending forth the hand, as denoting temptation even to the last [limit] of power, concerning which see above, no. 2816; and from the signification of the boy, or Isaac, as denoting the rational as to truth Divine, into which temptations were admitted, see nos. 2803, 2813, 2814, 2817.

2825. *And do not anything unto him*: that this signifies deliverance, may appear without explanation; for when it is said that he should not do anything unto him, it denotes that the act ceased, consequently that he should be delivered.

2826. *Because now I know that thou fearest God*: that this signifies glorification from love Divine, appears from the signification of knowing, when it is predicated of the Lord's Divine, as denoting nothing else than being united, or, what is the same thing, being glorified, for it was united with the Human Divine through temptations, see nos. 1737, 1813; and from the signification of fearing God, or of the fear of God, as denoting in this passage love Divine; and whereas this is predicated of the Lord's Divine rational as to truth, it is here said fearing God, not fearing Jehovah, for when truth is treated of, the name God is used, but when good is treated of, the name Jehovah is used, see nos. 2586, 2769, 2822; that it is love Divine whereby the Lord united the Human Essence to the Divine Essence, and the Divine Essence to the Human Essence, or, what is the same thing, glorified Himself, see nos. 1812, 1813, 2253. What is signified in the Word by *fearing God*, may appear from very many passages therein, understood as to the internal sense. The fear of God, in the Word, signifies worship, and indeed worship either from fear, or from the good of faith,

or from the good of love; worship from fear when the unregenerate are treated of, worship from the good of faith when the spiritual regenerate are treated of, and worship from the good of love when the celestial regenerate are treated of. That,

I. *The fear of God in general signifies worship*, is evident from the following passages:—in the Book of the Kings: “The sons of Israel *feared other gods*, and walked in the statutes of the nations: the nations sent into Samaria in the beginning *did not fear Jehovah*, wherefore Jehovah sent lions among them; and there came one of the priests, whom they had made captive in Samaria, and he dwelt in Bethel, and taught them *how they should fear Jehovah*; Jehovah had made a covenant with the sons of Israel, and had commanded them, [saying.] *Ye shall not fear other gods*, nor bow yourselves to them, and ye shall not serve them, nor sacrifice to them, but *ye shall fear Jehovah*, and shall bow yourselves to Him, and shall sacrifice to Him” (2 Kings xvii. 7, 8, 24, 25, 28, 32, 33, 35–37, 41); where fearing manifestly denotes worshipping. In Isaiah: “Because this people have approached Me with their mouth, and with their lips have honoured Me, and their heart hath removed itself far from Me, *and their fear for Me* was a commandment taught of men” (xxix. 13); where their fear for Me denotes worship in general, for it is said that that fear was the commandment of men. In Luke: “There was in a certain city a certain judge, and *he feared not God*, neither regarded man” (xviii. 2); where by not fearing God is signified not worshipping.

II. *That the fear of God signifies worship from fear, when the unregenerate are treated of*, appears from the following passages:—in Moses: “When the law was promulgated on Mount Sinai, the people said unto Moses, Speak thou with us, and we will hear, and let not God speak with us, lest perchance we die; and Moses said unto the people, [Fear not,] because God is come to tempt you, and *that the fear of Him may be upon your faces*, lest ye sin” (Exod. xx. 16, 17 [19, 20]). And again: “Now why shall we die, because this great fire will devour us, if we add to hear the voice of Jehovah our God, and we shall die: approach thou near, and hear all that Jehovah our God shall say, and speak thou to us all that Jehovah our God shall say to thee, and we will hear and do: and Jehovah said to Moses, Who will give, and this their heart shall be to them *to fear Me*, and to keep all My commandments all the days” (Deut. v. 22, 24, 26 [25, 27, 29]). In these passages, the fear of God upon your faces lest ye sin, and a heart to fear Me, and to keep all My commandments, signifies worship from fear relatively to them because they were such; for they who are in external worship, without internal, are led by means of fear to the observance of the law, and to compliance therewith, but still they do not come

into internal worship, or into holy fear, unless they are in the good of life, and know what the internal is, and believe. Again: "If thou shalt not observe to do all the words of this law written in this book, *to fear this honourable and terrible name Jehovah thy God*, Jehovah will make thy plagues wonderful, and the plagues of thy seed, great and certain plagues, and evil and certain diseases, and will bring back upon thee all the faintness of Egypt, *of which thou art afraid*, and they shall cleave unto thee" (Deut. xxviii. 58-60); here also fearing the honourable and terrible name Jehovah God denotes worshipping from fear, to inspire which into people of such a quality, all evils even to curses were attributed to Jehovah, see nos. 592, 2335, 2395, 2447. In Jeremiah: "Thine own wickedness shall chastise thee, and thy transgressions shall overtake thee; know therefore and see, that it is evil and bitter that thou forsakest Jehovah thy God, and that *the fear of Me is not in thee*" (ii. 19). In Luke: "I say unto you, *Fear ye not them* who kill the body, and afterwards have no more that they can do; but I will shew you *whom ye ought to fear*; *fear Him* who, after He hath killed, hath power to cast into hell: yea, I say unto you, *Fear Him*" (xii. 4, 5; Matt. x. 28): in these passages also fearing God implies worship from some fear, because fear drove them to compliance, as was said. III. *That fearing God or Jehovah signifies worship from the good of faith, where the spiritual regenerate are treated of*, is evident from the following passages:—in Moses: "The king shall write for himself a copy of this law on a book before the priests the Levites, and it shall be with him, and he shall read therein all the days of his life, in order that he may learn *to fear Jehovah his God*, to keep all the words of this law, and these statutes to do them" (Deut. xvii. 18, 19): a king in the internal sense denotes the truth of faith, for the kingship represented the Lord's spiritual kingdom, see nos. 1672, 1728, 2015, 2069, hence fearing Jehovah his God denotes worshipping Him from the truth of faith, which being inseparable from the good of charity, is described by keeping the words of the law, and the statutes to do them. In Samuel: "Behold Jehovah hath given a king over you, *if ye fear Jehovah*, and serve Him, and hearken to His voice, both ye and also the king who reigneth over you, shall be after Jehovah your God" (1 Sam. xii. 13, 14); here also in the internal sense fearing Jehovah denotes worshipping from the good and truth of faith, as above, because the subject treated of is a king or the kingship. In 5 Joshua: "Now *fear ye Jehovah*, and serve Him in integrity and truth, and put away the gods whom your fathers have served" (xxiv. 14); where also fearing Jehovah denotes worshipping from good and truth, which are of the spiritual man, for integrity is predicated of the good of faith, see no.

612, and truth (*veritas*) of the truth (*verum*) of faith. In Jeremiah: "They shall be to Me for a people, and I will be to them for a God, and I will give them one heart and one way, to *fear Me* all the days, for good to them and to their sons after them, and I will make with them a covenant of an age, that I will not return from after them, to do them good, and I will give *My fear* into their heart, that they may not depart from Me" (xxxii. 38-40): that fearing God here denotes worshipping from the good and truth of faith, may appear from the series, and also from this consideration, that mention is made of people and of God; that people is predicated of those who are in the truth of faith, see nos. 1259, 1260; that the name God is used when truth is treated of, see nos. 2586, 2769, 2807. In Isaiah: "The strong people shall honour Thee, the city of strong nations *shall fear Thee*" (xxv. 3); where also fearing God denotes worshipping from spiritual truth, for it is predicated of people and of a city: that a city denotes doctrinal truth, see nos. 402, 2268, 2449, 2451. In David: "What man (*vir*) is he who *feareth Jehovah*, He shall teach him the way which he may choose" (Psalm xxv. 12); where a man who *feareth Jehovah* denotes one who worships Him; that this is spoken of the spiritual man, is evident from this consideration, that it is said, He shall teach him the way: that a way denotes truth, see nos. 627, 2333. Again: "Blessed is every one who *feareth Jehovah*, who walketh in His ways" (Psalm cxxxviii. 1); where the meaning is similar. Again: "*They who fear Jehovah* shall glorify Him, all the seed of Jacob shall glorify Him, and all the seed of Israel *shall be afraid* of Him" (Psalm xxii. 24 [23]); where being afraid of Him denotes worshipping Him from the truth of faith, for the seed of Israel denotes the spiritual of the church, or the good and truth of faith, see nos. 1025, 1447, 1610. In Moses: "Now Israel, what doth Jehovah thy God require of thee, but to *fear Jehovah thy God*, to walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart, and with all thy soul, to keep the commandments of Jehovah, and His statutes" (Deut. x. 12, 13): in this passage is described what is meant by fearing God in the case of the spiritual man, who is Israel, namely, that it denotes walking in the ways of Jehovah, loving Him, serving Him, and keeping His commandments and statutes. In John: "I saw an angel flying in mid-heaven, having the eternal Gospel, saying with a great voice, *Fear God*, and give glory to Him, because the hour of His judgment is come" (Apoc. xiv. 6, 7); in this passage, fearing God denotes holy worship from the good and truth of faith. In Luke: "Jesus said to the sick of the palsy, Arise, and take up thy bed, and go to thy house; and amazement seized them all, and they glorified God, and *were filled*



*with fear*" (v. 24, 26); where fear denotes holy fear, such as influences those who by the truth of faith are initiated into the good of love. IV. *That fearing God or Jehovah, signifies* <sup>7</sup> *worship from the good of love, when the celestial regenerate are treated of*, appears from the following passages:—in Malachi: "My covenant was with Levi of lives and of peace, and I gave them to him *with fear*, and *he feared Me*, and for My name he was contrite, the law of truth (*veritas*) was in his mouth, and perversity was not in his lips, in peace and uprightness he walked with Me" (ii. 5, 6); speaking of the Lord, who here is Levi in the internal sense; Levi signifies the priesthood, and also love; fear in this passage denotes the good of Divine Love, the law of truth denotes the truth of that good, peace and uprightness denote both. In Isaiah: "There shall come forth a rod <sup>8</sup> out of the stem of Jesse, and a twig shall grow out of his roots, and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and of *the fear of Jehovah*, and His smelling shall be in *the fear of Jehovah*" (xi. 1–3); speaking also of the Lord: the spirit of knowledge and of the fear of Jehovah denotes the Divine love of truth; His smelling in the fear of Jehovah denotes the Divine love of good. In David: <sup>9</sup> "The commandments of Jehovah are right, gladdening the heart, the commandment of Jehovah is pure, enlightening the eyes, *the fear of Jehovah is clean*, standing for ever, the judgments of Jehovah are truth (*veritas*), justified together" (Psalm xix. 9, 10); where the fear of Jehovah being clean denotes love, and the judgments of Jehovah being truth denotes faith; that justice is predicated of the good which is of love, and that judgments are predicated of the truth which is of faith, see no. 2235, which are said to be justified together, when truth becomes good, or when faith becomes charity. Again: "Behold <sup>10</sup> the eye of Jehovah is to them *that fear Him*, to them that wait for His mercy" (Psalm xxxiii. 18); and in another place: "Jehovah hath no delight in the strength of a horse, He hath no pleasure in the legs of a man (*vir*), but the pleasure of Jehovah is in *those who fear Him*, and who wait for His mercy" (Psalm cxlvii. 10, 11); the strength of a horse denotes man's Own power of thinking what is true; that the horse denotes the intellectual, see nos. 2760–2762; the legs of a man denote man's Own power of doing good; those who fear Jehovah denote those who worship Him from the love of truth; and those who wait for His mercy denote those who worship Him from the love of good: where in the prophets good is treated of, there also truth is treated of, and where truth is treated of, there also good is treated of, on account of the heavenly marriage of good and truth in every particular [of the Word], see nos. 683, 793, 801, 2516, 2712, 2713. Again: "Jehovah will <sup>11</sup>

bless the house of Israel, He will bless the house of Aaron, He will bless *those who fear Jehovah*, the small with the great" (Psalm cxv. 12, 13); where those who fear Jehovah denote those who worship Him from the good of faith, which is the house of Israel, and from the good of love, which is the house of Aaron; both are mentioned on account of the heavenly marriage in  
<sup>12</sup> every particular of the Word, as was just now said. In Isaiah: "The truth of thy times shall be the strength of salvations, wisdom and knowledge; and *the fear of Jehovah* itself shall be a treasure" (xxxiii. 6): where wisdom and knowledge denote the good of faith conjoined with the truth thereof, and the fear of Jehovah denotes the good of love. In the same prophet: "Who is in you *that feareth Jehovah*, that hearkeneth to the voice of His servant?" (l. 10); where he who feareth Jehovah denotes him who worships from love, and he who hearkens to the voice of His servant denotes him who worships from faith; when the one is of the other, then there is the heavenly marriage.  
<sup>13</sup> From the passages which have been adduced from the Word, it may appear that the fear of God denotes worship either from fear, or from the good of faith, or from the good of love; but in proportion as there is more of fear in worship, in the same proportion there is less of faith, and still less of love; and on the other hand, in proportion as there is more of faith in worship, and especially the more there is of love, in the same proportion there is less of fear. In all worship there is indeed fear, but under another appearance and another form it is *holy fear*; holy fear, however, is not so much a fear of hell and damnation, but it is an aversion to doing or thinking anything against the Lord, and against the neighbour, thus it is an aversion to doing or thinking anything contrary to the good of love and the truth of faith, which aversion is the boundary of holy faith and holy love on one part: and whereas, as was said, there is no fear on account of hell and of damnation with those who are in the good of faith, and still less with those who are in the good of  
<sup>14</sup> love, that is, who are in the Lord, therefore, V. *Fearing signifies also disbelieving, or not having faith and love*, as in Isaiah: "Thus saith thy Creator, O Jacob, and thy Former, O Israel, *Fear not*, because I have redeemed thee, I have called [thee] by thy name, thou art Mine" (xliii. 1, 5; xliv. 8). In Luke: "The oath which He sware to our father Abraham, that He would give us, that *without fear*, being rescued out of the hand of our enemies, we might serve Him in holiness and righteousness before Him" (i. 73-75). In the same Evangelist: "*Fear not for thyself*, little flock, because it is your Father's pleasure to give you the kingdom" (xii. 32). In Mark: "Jesus said to the ruler of the synagogue, *Fear not*, only believe" (v. 36; Luke viii. 49, 50). Again: "Jesus said, *Why are ye so fearful*, how is it that ye have not faith?" (iv. 40). In Luke: "The hairs of your head

are numbered, *therefore fear not*, ye are of more value than many sparrows" (xii. 7). In these passages fearing denotes disbelieving, or not having faith and love.

2827. *And hast not withheld thy son, thine only one, from Me*: that this signifies the union of the Human with the Divine by the last of temptation, may appear from the signification of thy son, namely, Isaac, as denoting the Divine rational, spoken of above, or the Divine Human, for this begins in the rational, see nos. 2106, 2194: this is called the only one, because it is the only-begotten (see no. 2772); and from the signification of not withholding from Me, as denoting causing to be united, namely, to the Divine Itself: that the union was effected by the last of temptation appears from all that precedes.

2828. Verse 13. *And Abraham lifted up his eyes, and saw, and, behold, a ram behind, held fast in the thicket by his horns; and Abraham went, and took the ram, and offered it for a burnt-offering in the place of his son. Abraham lifted up his eyes, and saw*, signifies the Lord's thought and intuition from the Divine: *and, behold, a ram*, signifies the spiritual of the human race: *behind, held fast in the thicket*, signifies entangled in the natural scientific: *by his horns*, signifies with all power as to the truths of faith: *and Abraham went, and took the ram*, signifies their deliverance by the Lord's Divine Human: *and offered it for a burnt-offering in the place of his son*, signifies their sanctification and adoption.

2829. *Abraham lifted up his eyes, and saw*: that this signifies the Lord's thought and intuition from the Divine, see above, no. 2789, where the same words occur. Thought and intuition from the Divine extend to all things in general and particular which will come to pass to eternity, with the Divine Providence.

2830. *And, behold, a ram*: that this signifies the spiritual of the human race, appears from the signification of a ram, which now comes to be treated of. It is known within the church, that the burnt-offerings and sacrifices, in the representative Jewish and Israelitish church, signified the Lord's Divine Human; but one thing was signified by burnt-offerings and sacrifices of lambs, another thing by burnt-offerings and sacrifices of ewes and she-goats, another by burnt-offerings and sacrifices of kids, rams, he-goats, oxen, bullocks, calves, and also of turtle-doves and young pigeons, and in like manner by meat-offerings and libations. In general, they signified Divine celestial things, Divine spiritual things, and Divine natural things, belonging to the Lord, and hence they signified the celestial, spiritual, and natural things, which are from Him in His kingdom, consequently which are in every individual who is a kingdom of the Lord: as may also be evident from the Holy Supper, which succeeded the burnt-offerings and sacrifices, where the bread and the wine signify the Lord's Divine

Human, the bread, His Divine celestial, and the wine, His Divine spiritual, consequently they signify His love towards the whole human race, and the love in return of the human race to the Lord, see nos. 2343, 2359. Hence it is evident that burnt-offerings and sacrifices involved celestial worship from love to the Lord, and spiritual worship from charity towards the neighbour, and thus from faith to the Lord, see nos. 922, 923, 1823, 2180. What is meant by the celestial, and what by the spiritual, or what is meant by those who are celestial and those who are spiritual in the Lord's kingdom, or in His church, has been often shewn above, see nos. 1155, 1577, 1824, 2048, 2088, 2184, 2227, 2669, 2708, 2715. That a ram signifies the Lord's Divine spiritual, and consequently the spiritual [element] in man, or, what is the same thing, the spiritual [members] of the human race, may appear from the burnt-offerings and sacrifices which were made of rams, as when Aaron and his sons were sanctified for the ministry, or when they were inaugurated, "That they should offer one *bullock* for a sin-offering, whose blood should be sprinkled on the horns of the altar, and the rest at the foundation thereof; also that one *ram* should be slain, and the blood thereof sprinkled round about the altar, and afterwards the whole *ram* should be burnt *for a burnt-offering*; and the blood of *another ram* that was slain should be sprinkled on Aaron's ear, and on the thumb of his hand and of his foot, and after that it had been waved it should be burnt upon the *burnt-offering*" (Exod. xxix. 1-35; Levit. viii. 1 to the end; ix. 2 and the following verses). It is evident that all these rites were holy, but they were holy because they represented and signified holy things; otherwise to slay a bullock, sprinkle his blood on the horns of the altar, and the rest at the foundation; and to slay one ram, and sprinkle his blood round about the altar, and afterwards burn it; and to sprinkle the blood of another ram upon Aaron's ear, and the thumb of his hand and of his foot, also to wave it, and burn it upon the burnt-offering:—all these things would have been of no holiness, consequently of no worship, unless they had represented holy things; but what each particular represented can be known to no one, except from the internal sense. That the bullock which was offered for a sin-offering signified the Lord's Divine natural, and the ram the Divine spiritual, and that a ram also signified the spiritual [members] of the human race, may appear from the signification of a bullock and of a ram in the Word. Inaugurations into the priesthood were made through spiritual things, for through spiritual things man is introduced into celestial things, or, what is the same thing, through the truths of faith he is introduced into the good of love. In like manner, "when Aaron entered into the holy [place], he was to offer a *bullock*



for a sin-offering, and a *ram* for a burnt-offering" (Levit. xvi. 2, 3). The Nazarite too, when the days of his Nazariteship<sup>3</sup> were fulfilled, was to offer one sound *lamb* the son of a year for a burnt-offering, and one sound *ewe-lamb* the daughter of a year for a sin-offering, and *one sound ram* for a peace-offering (Numb. vi. 13, 14, 16, 17); the reason was, that the Nazarite represented the celestial man, who is the Lord's likeness, see nos. 51, 52, 1013; the celestial man is such, that he is in celestial love, that is, in love to the Lord, and thence in celestial truth, see nos. 202, 337, 2069, 2715, 2718; therefore he [the Nazarite] was bound to sacrifice a lamb and an ewe-lamb, by which was signified what is celestial, and also a ram, by which was signified what is spiritual. In the feasts, bullocks, rams, and lambs were sacrificed, as "on the first day of the feast of the unleavened things, two bullocks, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering" (Numb. xxviii. 18-20). "On the day of the first-fruits also, two bullocks, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering" (Numb. xxviii. 26-28). "In the new moons, two bullocks, *one ram*, and seven lambs, with their meat-offering, were to be offered for a burnt-offering" (Numb. xxviii. 11, 12). "In the seventh month, on the first of the month, one bullock, *one ram*, and seven lambs, were to be offered with their meat-offering: in the fifteenth day of the seventh month, thirteen bullocks, *two rams*, and fourteen lambs, were to be offered;" and so in other cases, see Numb. xxix. 1, 2, 12-14, 17, 18, 20-24, 26-36. Bullocks and rams signified spiritual things, but lambs celestial things, for on the feasts they were to be sanctified, and to be introduced by spiritual things. Inasmuch as<sup>4</sup> rams signified the Divine spiritual of the Lord's Divine Human, and also spiritual things with man, therefore, when the New Temple, and the New Jerusalem, that is, the Lord's spiritual kingdom, are treated of, it is said in Ezekiel: "When thou shalt leave off to expiate the altar, they shall offer a *bullock* for a sin-offering, and a *ram* for a burnt-offering, and that seven days they should make a *goat* of a sin-offering every day, and a *bullock* and a *ram*" (xliii. 23-25). And that "the prince on that day should make a *bullock* of a sin-offering for all the people, and on the seven days of the feast *seven bullocks* and *seven rams*, with a meat-offering, for a burnt-offering" (xlv. 22-24). "And that on the sabbath-day he should make six *lambs* and a *ram*" (xlvi. 4, 6). That by<sup>5</sup> the New Temple and the New Jerusalem, in the universal sense, is signified the Lord's kingdom, see nos. 402, 940, and in particular the New church, no. 2117; and that in the Lord's kingdom there are no burnt-offerings and sacrifices, may be known to every one; hence it is evident, that by these things

are signified the celestial things which are of love, and the spiritual things which are of faith, for these things are of the Lord's kingdom, consequently these are the things here signified by bullocks, rams, and lambs. That bullocks and rams signify spiritual things, is evident from all the particulars here described in their internal sense, and in general from this consideration, that by the New Temple and the New Jerusalem is signified in particular the Lord's spiritual kingdom, but by 6 Zion the celestial kingdom. That a ram signifies what is spiritual, or, what is the same thing, those who are spiritual, is evident also from Daniel, where it is written: "That there appeared to him *a ram* standing before the stream, which had two horns; and afterwards *a goat of the she-goats*, which smote the ram, broke his horns, and trampled him under foot" (viii. 3, 4 and the following verses); where by the *ram* nothing else is meant than the spiritual church, and by the *goat of the she-goats*, those who are in faith separate from charity, or in truth separate from good, who successively lift up themselves against good, and at length against the Lord, which is also described. In Samuel: "Samuel said unto Saul, Hath Jehovah pleasure in burnt-offerings and sacrifices, as in hearkening to the voice of Jehovah? behold, hearkening is better than sacrifice, and obeying than the *fat of rams*" (1 Sam. xv. 22); where, since the subject treated of is obedience, and thus truth which is spiritual, and these things belong to the king, by whom also truth is signified (see nos. 1672, 2015, 2069), therefore it is not said, than the fat of oxen or lambs, but than the 7 fat of rams. In David: "When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominions; the sea saw and fled, and Jordan turned itself away backward, the *mountains leaped like rams*, the hills like sons of a flock; what aileth thee, O sea, that thou fleest? thou Jordan, that thou turnest thyself away backward? *ye mountains, that ye leap like rams?* ye hills, like sons of a flock? from before the Lord thou, O earth, bringest forth, from before the God of Jacob, Who turneth the rock into a lake of waters, and the flint into its fountain of waters" (Psalm cxiv. 1 to the end): the subject here treated of in the internal sense is spiritual good after regeneration, and its quality is described, its celestial spiritual [quality] by the mountains leaping like rams, and its celestial natural by the hills leaping like sons of a flock; that mountains denote the celestial things which are of love, see nos. 795, 1430; every one may know that in this, as in the other Psalms of David, holy things are contained, but that they are contained in the internal sense, and that each expression has some peculiar signification, as that the mountains leaped like rams, and the hills like sons of a flock, and that the earth bringeth forth before

the Lord, which expressions, without the internal sense, would be mere empty sounds without meaning. The case is the same <sup>8</sup> with these words in Moses: "He shall make him ride on the high places of the earth, and shall cause him to eat the produce of the earth, and shall cause him to suck honey out of the rock, and oil out of the flint of the rock, butter of the herd, and milk of the flock, with the fat of lambs, and of *rams the sons of Bashan*, and of goats, with the fat of kidneys of wheat, and thou shalt drink the blood of grapes, pure wine (*merum*)" (Deut. xxxii. 13, 14): *rams the sons of Bashan* denote celestial spiritual things; what celestial spiritual things are, see no. 1824. In David: "I will offer to thee burnt-offerings of marrows with the *incense of rams*, I will make an ox with goats" (Psalm lxvi. 15): burnt-offerings of marrows denote the celestial things which are of love, and incense of rams the spiritual things which are of faith. In Ezekiel: "Arabia, and <sup>9</sup> all the princes of Kedar, these are the traders of thy hand, in lambs, in *rams*, and goats" (xxvii. 21); speaking of Tyre, whereby are signified those who are in the Knowledges of good and truth (see no. 1201); Arabia denotes their wisdom, the princes of Kedar their intelligence, lambs celestial things, rams spiritual things, goats natural things, which succeed in order. In Isaiah: "All the flock of Kedar shall be gathered together unto thee, the *rams of Nebaioth* shall minister unto thee, they shall come up with acceptance to Mine altar, and I will beautify the house of My beauty (*decus*)" (lx. 7); speaking of the Lord's Divine Human: the flock of Kedar denotes Divine celestial things, the rams of Nebaioth Divine spiritual things. From all these passages, then, it may appear that a ram, in the internal sense, signifies the Lord's Divine spiritual, and hence what is spiritual with man, or, what is the same thing, the spiritual [members] of the human race.

2831. *Behind, held fast in the thicket*: that this signifies entangled in the natural scientific, appears from the signification of being held fast, as here denoting being entangled; and from the signification of a thicket, or what is entangled, as denoting the scientific, of which we shall speak presently. With regard to the spiritual being held fast entangled in the natural scientific as to the truths of faith, the case is thus:—the spiritual have not a perception of good and truth like the celestial, but instead thereof they have a conscience, which is formed of the goods and truths of faith that have been imbibed from infancy, from parents and masters, and afterwards from the doctrine of the faith into which they were born. They who have not a perception of good and truth must needs be confirmed by scientifics, every one forming some idea to himself concerning those things which he has learnt, even concerning the goods and truths of faith, for without an idea

nothing remains in the memory, otherwise than as an empty thing; this idea is filled by the accession of confirmations derived from other Knowledges, and even from scientifics; this confirmation of the idea by many things causes it not only to remain fixed in the memory, and to be capable of being called forth thence into the thought, but also of having faith insinuated into it. As regards *perception* in general, inasmuch as few know what it is, it shall be stated. There is a perception of what is good and true in celestial and spiritual things, there is a perception of what is just and fair in civil life, and there is a perception of what is honourable in moral life. With regard to the perception of what is good and true in celestial and spiritual things, the interior angels have it from the Lord, and the men of the Most Ancient church had it, and the celestial, who are in love to the Lord, have it: they know instantly, by a certain internal animadvertence, whether a thing be good, and whether it be true, for the Lord insinuates this, because they are conjoined with the Lord by love; whereas spiritual men have not such a perception of what is good and true in celestial and spiritual things, but instead thereof they have a conscience, which dictates. Conscience, however, is formed by the Knowledges of good and truth, which they have imbibed from parents and masters, as was said, and afterwards it is formed by their own study in doctrine and in the Word, for to these things they adjoin faith, although the things may not be altogether good and true. Hence it is that men of any doctrine whatsoever may have conscience, and even Gentiles may have something not unlike conscience from their religiosity. That the spiritual have not a perception of the good and truth of faith, but say and believe that to be true which they have learnt and adopted, may appear sufficiently plain from this consideration, that every one maintains his own dogma to be true, and that heretics do this more than others, and that they cannot see the real truth, still less acknowledge it, although it were to be enforced by a thousand arguments; let each one examine himself, whether he can perceive from any other source whether a thing be true, and whether, when that which is most true is manifested to him, he still does not acknowledge it; as for example: he who makes faith, and not love, the essential of salvation, even although all that the Lord has said concerning love and charity (see no. 2373) were to be read before him, and although he knew from the Word, that on love to the Lord and charity toward the neighbour hang all the law and the prophets,—still he will remain in the idea of faith, and will say that faith alone saves: it is otherwise with those who are in celestial and spiritual perception. But with regard to the perception of what is just and fair in civil life, this is possessed by those in the world who are rational,



and they also have the perception of what is honourable in moral life; as to both these kinds of perception one man differs from another; but it does not follow that [because men have these kinds of perception], therefore they have a perception of the good and truth of faith, inasmuch as this perception is higher, or more interior, and flows in from the Lord through the inmost of the rational. A further reason why the spiritual have not a perception of the good and truth of faith is, that good and truth are not implanted in their voluntary part, as with celestial men, but in their intellectual part, see nos. 863, 875, 927, 1023, 1043, 1044, 2256; hence it is that the spiritual cannot come to the first [degree] of the light in which the celestial live (see no. 2718), but are respectively in obscurity (nos. 1043, 2078, 2708, 2715). Hence it follows that the spiritual are entangled in the natural scientific as to the truths of faith. That a thicket, or what is entangled, in the internal sense signifies the natural scientific, that is, that scientific which has its abode in the exterior memory, may also appear from other passages in the Word; as in Ezekiel: "Behold Asshur, a cedar in Lebanon, beautiful of leaf, and a shadowy grove, and high in height, and *his branch was among the tangled boughs*" (xxx. 3); speaking of Egypt, which denotes science (see nos. 1164, 1165, 1186, 1462): Asshur denotes the rational (nos. 119, 1186), which is a cedar, and also Lebanon, in the Word; among the tangled boughs denotes among scientifics, for the human rational is founded in its scientifics. Again: "Thus saith the Lord Jehovah, Inasmuch as thou art lifted up in thy height, and *he hath given his branch to among the tangled boughs*, and his heart became lifted up in his lifting up, strangers shall cut him off, the violent of the nations, and shall cast him down" (xxx. 10, 12); speaking of Egypt: giving his branch to among the tangled boughs denotes sticking in scientifics, and thence viewing spiritual, celestial, and Divine things. Again: "To the end that all trees of waters may lift themselves up in their height, and *may not give their branch to among the tangled boughs*, and all that drink waters may not stand upon them in their height, because they shall all be given to death, to the lower earth in the midst of the sons of man (*homo*), to those who go down into the pit" (xxx. 14); speaking of those who by reasonings from scientifics are desirous to enter into the mysteries of faith; that such are altogether blinded, see nos. 215, 232, 233, 1072, 1911, 2196, 2203, 2568, 2588; reasoning from scientifics is giving the branch to among the tangled boughs. Again: "She had plants of strength for the sceptres of those who have dominion, and her height lifted itself up *above among the tangled boughs*" (xix. 11); where the sense is similar. Again: "The slain of Israel in the midst of their idols, round about their altars, and under every green tree, and

*under every tangled oak*" (vi. 13); speaking of the worship which they frame to themselves who have faith in themselves, consequently who have faith in those things which they hatch from their scientifics; a tangled oak denotes scientifics in such a state; that oaks denote apperceptions from scientifics, see nos. 1442, 1443, 2144. Again: "They saw every high hill, and *every tangled tree*, and they sacrificed there their sacrifices" (xx. 28); where a tangled tree denotes those things which are not dictated by the Word, but by the scientific proprium; that worship was performed in groves, and was significative according  
 9 to the qualities of the trees, see no. 2722. In Isaiah: "Wickedness burneth as a fire, it shall devour the briers and thorns, and shall set on fire the *tangled boughs of the forest*" (ix. 17 [18]); where briers and thorns denote falsity and lust, and the tangled boughs of the forest denote scientifics. Again: "Jehovah of Zebaoth shall cut down *the tangled boughs of the forest* with the iron, and Lebanon shall fall by a magnificent one" (x. 34); the tangled boughs of the forest denote scientifics, Lebanon denotes rational things. In Jeremiah: "Lift up a sign towards Zion, because I bring evil from the north, and a great breaking, the lion comes up out of *his thicket*, and the destroyer of the nations has journeyed, he has gone out of his place to make thy land into a waste, thy cities shall be destroyed that there shall be no inhabitant" (iv. 6, 7); where out of the thicket denotes out of the scientific: that which ascends thence into Divine arcana, makes  
 10 the land into a waste, that is, devastates the church. The reason why scientifics in the Word are called thickets is, that they are relatively such, especially when they are fanned by the lusts of the love of self and of the world, and the principles of falsity. It is celestial and spiritual love which arranges into order the scientifics which are of the exterior memory, but the love of self and of the world perverts order, and disturbs all things which are there. These things are not noticed by man, because he makes order to consist in a perversion of order, good in evil, and truth in falsity, whereby these things are in a thicket. Moreover, the things which are of the exterior memory, where scientifics have their abode, are in a thicket, or as in a dark forest, relatively to those things which are in the interior memory, where rational things have their abode. Man cannot know, so long as he lives in the body, how shady, opaque, and dark it is relatively in his exterior memory, for he supposes at that time that all wisdom and intelligence is thence derived: but he will know in the other life, when he comes into those things which are of the interior memory, that in the exterior memory, which is proper to man whilst he lives in the world, there is nothing of the light of wisdom and intelligence, but that it is relatively dark, disordered, and entangled, see nos. 2469-2494.

2832. *By his horns*: that this signifies with all power as to

the truths of faith, appears from the signification of horns. Horns are frequently mentioned in the Word, and there signify the power of truth which is from good, and in the opposite sense the power of falsity which is from evil. In the present passage, they signify that the spiritual, who are signified by the ram, are entangled in the natural scientific with all power as to truth, and hence that they are deprived of the power of perceiving truths; for the more any one consults natural scientifics, and cleaves to them with his lower mind (*animus*) and higher mind (*mens*) as to those things which are truths of faith, so much the more he loses the light of truth, and with the light also the life of truth. Every one may know this by experience, if he attends and reflects how the case is with those who say that they cannot believe anything unless they apprehend that it be so by means either of sensual things or of scientifics: if you explore such men as to their quality, you will find that they believe nothing at all, and moreover that nothing seems wiser to them than to attribute all things in general and particular to nature. There are also many who say that they believe, although they do not apprehend, and nevertheless in secret with themselves reason, like others, from sensual things and scientifics, concerning the truths of faith, whether they be so; these persons either possess a certain persuasion which has been inspired into them by the love of self and of the world, or they do not believe at all; what their quality is, appears from their life. Both the former and the latter are indeed in the Lord's spiritual church, but they are not of the church. They who are of the church are in the life of good, and have faith in truths; but the spiritual have faith in no other truths than those which they have had impressed upon them from infancy, and which they have afterwards confirmed to themselves by doctrine or otherwise. Such is the state of the spiritual, which state is here described by a ram held fast in the thicket by his horns, see just above, no. 2831. *That a horn signifies the power<sup>2</sup> of truth which is from good*, appears from the following passages: in David: "Thou art the beauty (*decus*) of their strength, and in thy good pleasure *thou shalt exalt our horn*, because Jehovah is our buckler, and the Holy One of Israel our King; *My truth* and *My mercy* shall be with Him, and in *My name* shall *His horn be exalted*, and I will place His hand in the sea, and His right hand in the rivers" (Psalm lxxxix. 18, 19, 25, 26 [17, 18, 24, 25]); where our horn and His horn manifestly denote the power of truth; the subject treated of in this passage is the Lord's spiritual kingdom; the Holy One of Israel our King denotes that Divine truth belongs to the Lord; that a king denotes truth, and that the Lord's kingship is Divine truth, see nos. 1672, 1728, 2015, 2069: placing the hand in the sea and the right hand in the rivers, denotes that strength is in the sciences and

Knowledges of truth; that the hand and the right hand denote strength, see no. 878; and that the sea and the rivers denote sciences and Knowledges, nos. 28, 2702. Again: "I will love thee, O Jehovah, my strength, Jehovah is my rock, and my fortress, and my rescuer, my God, my rock wherein I confide, a buckler, and a *horn of salvation*" (Psalm xviii. 2, 3 [1, 2]; 2 Sam. xxii. 2, 3); where a horn of salvation denotes truth as to power; the expressions strength, a rock, a fortress, God, and a buckler, are all significative of the power of truth. Again: "In Zion *I will cause a horn to bud forth to David*, I will dispose a lamp for Mine anointed; his enemies will I clothe with shame" (Psalm cxxxii. 17, 18); speaking of the Lord, Who is David, see no. 1888: a horn denotes the power of truth, a lamp the light of truth. In Samuel: "My heart hath exulted in Jehovah, *my horn hath exalted itself in Jehovah*, my mouth is widened against mine enemies, because I am glad in thy salvation: Jehovah shall give strength to His king, and *shall exalt the horn of His anointed*" (1 Sam. ii. 1, 10); in the prophecy of Hannah; a horn denotes the power of truth. In Moses: "The first-born of his ox is an honour to him, and *his horns the horns of an unicorn*, with them shall he *push* the people together to the ends of the earth" (Deut. xxxiii. 17); Israel's prophecy concerning Joseph, where the horns of an unicorn denote the great power of truth, as is evident also from what follows, that with them he shall push the people to the ends of the earth. In like manner in David: "Thou shalt *exalt my horn* like that of an unicorn" (Psalm xcii. 11 [10]). And again: "Save me, Jehovah, from the lion's mouth, and *from the horns of the unicorn answer me*" (Psalm xxii. 22 [21]): Divine truths are called the horns of unicorns by reason of their height; hence mention is so often made of the horn being exalted, for exaltation signifies power from the interior: that what is internal is expressed by what is high, see nos. 1735, 2148. In Jeremiah: "The Lord hath cut off in wrath *every horn of Israel*, He hath brought back His right hand from before the enemy" (Lam. ii. 3); cutting off every horn of Israel denotes depriving of truth which has power, which is also signified by bringing back the right hand from before the enemy. In Ezekiel: "In that day *will I cause to grow a horn for the house of Israel*, and I will give thee an opening of the mouth in the midst of them" (xxix. 21): causing a horn to grow for the house of Israel denotes multiplying the truths of the spiritual church, which is Israel; the opening of the mouth denotes their confession. In Habakkuk: "God shall come out of Theman, and the Holy One from Mount Paran, His honour covered the heavens, and with His praise the earth is filled, and His splendour shall be as the light: *He had horns out of His hand*, and there was the *hiding of His strength*" (iii. 3, 4);



speaking of the Lord, where the expressions, He had horns out of His hand, and there was the hiding of His strength, manifestly denote the power of truth; that Mount Paran denotes the Divine spiritual or Divine truth of the Lord's Human, see no. 2714, which also is splendour and light. The Divine truth <sup>7</sup> of the Lord's Human is thus described in John: "I saw, when lo! in the midst of the throne, and of the four animals, a Lamb standing as it were slain, *having seven horns*, which are the seven spirits of God sent forth into the whole earth (Apoc. v. 6): the seven horns denote holy or Divine truths: that seven denotes what is holy, see nos. 716, 881; the seven spirits sent forth into the whole earth are holy preachings of the same truths. The horns of the altar signified nothing else than <sup>8</sup> truth which has power, concerning which it is thus written in Moses: "Thou shalt make *horns upon the four corners of the altar, out of it shall be its horns*" (Exod. xxvii. 2; xxxviii. 2); in like manner, "on the altar of incense, and *that out of it should be horns*" (Exod. xxx. 2; xxxvii. 25). That the altar was the principal representative of the Lord, and of the worship of Him, see no. 921; the altar was representative of His Divine good, the horns were representative of His Divine truth; that truth should be from good was represented by this, that the horns should be out of it, or out of the altar; that there is no other truth than that which is from good, see nos. 654, 1608, 1162, 1176, 2063, 2261, 2429; hence it is evident that horns in a genuine sense signify the power of truth which is from good. That Aaron and his sons, when they were <sup>9</sup> initiated into the ministry, should "take of the blood of a bullock, and give it on the *horns of the altar* with the finger" (Exod. xxix. 12; Levit. viii. 15); and that "Aaron should expiate *on the horns of the altar* once in a year" (Exod. xxx. 10); and that "the priest, when he sinned, should offer a bullock, and should give of the blood *on the horns of the altar of incense*" (Levit. iv. 3, 7); also that "the prince, when he sinned, should offer a burnt-offering, and the blood should be sprinkled *on the horns of the altar of the burnt-offering*" (Levit. iv. 22, 25), in like manner, "If a soul sinned" (verses 27, 30, 34, of the same chapter); and also when "the altar was expiated" (Levit. xvi. 18, 19):—all these signified truths from goods; for all sanctifications, inaugurations, and expiations were effected by truths, because truths introduce to good (see no. 2830). That the horns of the altar signified truths which are from good, may appear also from John: "The sixth angel sounded, then I heard *one voice from the four horns of the golden altar*, which is before God" (Apoc. ix. 13): the horns of the golden altar manifestly denote truths from good, for thence comes a voice; that gold denotes good, see nos. 113, 1551, 1552, more especially a golden altar. In <sup>10</sup>

Amos: "In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, and the *horns of the altar* shall be cut off, and shall fall to the earth" (iii. 14): by the horns of the altar being cut off, was [signified] that truth from good should be no longer represented there; Bethel denotes Divine good, it is therefore called the sanctuary of the king, and the house of the kingdom (Amos vii. 13). The anointing of kings with oil out of a horn (1 Sam. xvi. 1, 13; 1 Kings i. 39) represented in like manner truth from good; the oil denoted good (see no. 886), but the horn truth; the kingship itself in the internal sense denotes such

<sup>11</sup> truth, see nos. 1728, 2015, which has power. *That a horn in the opposite sense signifies the power of falsity which is from evil, appears from the following passages:—*in Amos: "O ye that are glad at a thing of naught, saying, Have we not taken to us *horns* in our own strength" (vi. 13): in this passage horns denote the power of falsity. In Zechariah: "I lifted up mine eyes, and saw, and behold *four horns*, and I said to the angel who spoke to me, What be these? and he said to me, These are the *horns* which have dispersed Judah, Israel, and Jerusalem; and Jehovah shewed me four smiths, and I said, What come these to do? and He said, saying, *These are the horns* which have dispersed Judah, so that no man (*vir*) lifteth up his head; and these are come to terrify, and to cast down *the horns of the nations*, of those who lift up *the horn* to the land of Judah to disperse it" (ii. 1–4 [i. 18–21]): horns denote the power of falsity, which wastes the church. In Ezekiel: "Ye thrust with side and shoulder, *and with your horns ye push all the feeble ones*, till ye have dispersed them abroad" (xxxiv. 21); speaking of shepherds who lead astray by means of falsities: horns denote the power of falsity, the shoulder denotes all power, see no. 1085. In Jeremiah: "Jehovah hath destroyed, and hath not spared, He hath made the enemy glad over thee, *He hath exalted the horn of thine enemies*" (Lament. ii. 17). Again: "The *horn of Moab* is cut off, and his arm is broken" (xlviii. 25); where a horn denotes a power-

<sup>12</sup> ful falsity. In David: "I said to those who boast, Boast not, and to the wicked, *Lift not up the horn, lift not up your horn on high*, and speak not with a hard neck, I will cut off all *the horns of the wicked, the horns of the just* shall be exalted" (Psalm lxxv. 5, 6, 11 [4, 5, 10]): the horns of the wicked denote the power of falsity from evil, and the horns of the

<sup>13</sup> just denote the power of truth from good. In Daniel: "There appeared a fourth beast, terrible and dreadful, exceedingly strong, having teeth of iron, it devoured and brake in pieces, and trampled upon the remainder with his feet; *it had ten horns*: I was attentive to *the horns*, and lo! *another little horn* came up among them, and three of the *former horns* were rooted

out from before it, and behold, eyes like the eyes of a man were in *this horn*, and a mouth speaking great things: I saw then because of the voice of great words, which the *horn spoke*. I desired certainty concerning the fourth beast, and concerning the *ten horns* which were in his head, and concerning the *other* which went up, before which *three* fell, and concerning the *same horn*, that it had eyes, and a mouth speaking great things: I saw that the *same horn* made war with the saints: and he said, To the fourth beast shall be the fourth kingdom on the earth, which shall be diverse from all kingdoms, and shall devour all the earth, and shall trample upon it, and break it in pieces; and to the *ten horns*, Out of the same kingdom ten kings shall arise, and another shall arise after them, who shall be diverse from the former, and he shall humble three kings, he shall speak words against the Most High, and shall bruise the saints, he shall sit after judgment" (vii. 7, 8, 11, 19-26); the subject here treated of in the internal sense is the perverted state of the church: the things which were here seen by Daniel, as a beast, teeth of iron, a horn in which were eyes, and horns that spoke, and which made war with the saints, and that he spoke against the Most High, signify the state of falsity and of heresies within the church: that horns signify a powerful and prevalent falsity, may appear from this single consideration, that eyes are attributed to them, that is, what is intellectual (see no. 2701), and that they spoke even against the Most High: by kingdoms and kings are not signified kingdoms and kings, but doctrinals of falsity, as may appear from their signification in the Word, as denoting the doctrinals of truth, and in the opposite sense the doctrinals of falsity, see nos. 1672, 2015, 2069, 2547. Again, in Daniel: <sup>14</sup> "I saw, and behold, standing before the stream a ram which had *two horns*, but *the horns were high*, yet one was higher than the other, but the high one came up last; I saw the ram *pushing with his horns* towards the west, and towards the north, and towards the south, so that none of the wild beasts might stand before him, nor was there any one to deliver out of his hand, whence he did according to his pleasure, and made himself great. Whilst I was attentive, behold a goat of the she-goats came from the west over the faces of all the earth; this goat had *a horn between the two eyes*, he came to the ram *the lord of horns*, and ran at him with the fury of his strength, smote him, and broke *his two horns*, and there was no power in the ram to stand before him: afterwards the goat of the she-goats made himself exceedingly great, but when he grew strong, the *great horn was broken*, and there came up *four horns* in its place; presently out of one of them *came forth one little horn*, and grew exceedingly towards the south, and towards the east, and towards the beauty (*decus*), and grew to the host of the heavens, and cast

down to the earth of the host, and of the stars, and trampled upon them. The ram with *two horns* are the kings of Media and of Persia, the goat the king of Grecia, *four horns in the place of one* are four kingdoms out of a nation" (viii. 1 to the end): the subject here treated of in the internal sense is the state of the spiritual church, which is a ram (see no. 2830), and the state of that church is described, how it successively declines and is perverted: the goat of the she-goats denotes those who are in faith separate from charity, or in truth separate from good, these are they who begin to exalt themselves against good, and at length against the Lord: the ram's horns denote the internal and external truths of the spiritual church: the horns of the goat of the she-goats are truths which are degenerated successively into falsities: by kingdoms and kings are not here signified kingdoms and kings, but truths and falsities, as was just now said, for the Word of the Lord in its essence does not treat about worldly and terrestrial things, but about  
 15 spiritual and celestial things. In John: "There was seen another sign in heaven, behold a great red dragon, having seven heads, and *ten horns*, and on his heads seven diadems, and his tail drew the third part of the stars of heaven, and cast them to the earth" (Apoc. xii. 3, 4). And again: "I saw a beast ascending out of the sea, which had seven heads, and *ten horns*, and on *his horns* ten diadems, and on his heads the name of blasphemy; it was given to him to make war with the saints, and to overcome them. Afterwards I saw another beast ascending out of the earth, which had *two horns* like unto a lamb" (Apoc. xiii. 1, 2, 7, 11). And again: "I saw a woman sitting on a scarlet beast full of names of blasphemy, and she had seven heads and *ten horns*; it was Babylon the great; the seven heads are seven mountains, where the woman sitteth upon them, and there are seven kings; the *ten horns* are ten kings" (xvii. 3, 5, 7, 9, 12, 13): that by horns are here signified powers of falsity, in like manner as in Daniel, may appear evident.

2833. *And Abraham went and took the ram*: that this signifies their deliverance by the Lord's Divine Human, appears from the representation of Abraham, as denoting the Lord, in the present case as to the Divine Human, for when Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, denotes the Divine Itself, and Abraham the Divine Human; and from the signification of a ram, as denoting the spiritual, see no. 2830. Hence it is evident, that by Abraham going and taking the ram that was held fast in the thicket by his horns, is signified the deliverance of the spiritual by the Lord's Divine Human. That the spiritual could not possibly have been saved unless the Lord had come into the world, see nos. 2661, 2716; and that they have salvation and deliverance by the Lord's Divine Human, see no. 2716.



2834. *And offered it for a burnt-offering in the place of his son*: that this signifies their sanctification and adoption, appears from the signification of offering for a burnt-offering, as denoting being sanctified, see no. 2776; and from the signification of the expression, "In the place of his son," as denoting being adopted, namely, by the Lord's Divine Human, which here is Abraham, see no. 2833. The adoption of the spiritual is thus described in John: "Jesus said, I am the vine, ye the branches: he who abideth in Me, and I in him, the same beareth much fruit, because without Me ye can do nothing" (xv. 5): that a vine denotes the spiritual church, see no. 1069.

2835. Verse 14. *And Abraham called the name of that place, Jehovah will see, which is said at this day, In the mountain Jehovah will see. Abraham called the name of that place*, signifies the quality of their state by virtue of the Lord's Divine Human: *Jehovah will see*, signifies the Lord's providence: *which is said at this day*, signifies perpetuity: *In the mountain Jehovah will see*, signifies charity, through which it is provided by the Lord that they may be saved.

2836. *Abraham called the name of that place*: that this signifies the quality of their state, namely, of the spiritual, by virtue of the Lord's Divine Human, appears from the signification of calling a name, as denoting knowing the quality of a thing, see nos. 144, 145, 1754, 1896, 2009; and from the signification of a place, as denoting a state, see nos. 1273-1277, 1376-1381, 2625; and from the representation of Abraham, as denoting the Lord as to the Divine Human, see no. 2833; hence it is evident, that by Abraham calling the name of that place, is signified the quality of the state of the spiritual by virtue of the Lord's Divine Human. That the spiritual are saved by the Lord's coming into the world, was shewn above, nos. 2661, 2716; and that they have illumination from the Lord's Divine Human, no. 2716; and that it is provided that they are saved who are in the faith of charity, that is, in charity, follows in this verse; this is the state which is signified by those words.

2837. *Jehovah shall see*: that this signifies the Lord's Providence, appears from the signification of seeing, when it is predicated of Jehovah or the Lord, as denoting foreseeing and providing, see no. 2807; that Jehovah is the Lord, see nos. 1343, 1736, 2156, 2329. In the literal sense it is the denomination of a place, but in the internal sense it is the quality of a state which is described; for times and spaces are merely of nature, wherefore when the sense of the letter of the Word passes from nature into heaven, the natural idea thereof altogether perishes, and becomes a spiritual idea corresponding thereto.

2838. *Which is said at this day*: that this signifies perpetuity, appears from the signification of this day in the Word, of which we shall proceed to speak. In the Word this expression, *Even to this day*, or *to to-day*, is read, as above, "This is the father of Moab, *even to this day*, and the father of Ammon, *even to this day*" (Gen. xix. 37, 38); and again: "The name of the city is Beersheba, *even to this day*" (xxvi. 33); and again: "The sons of Israel eat not the sinew of what is put out, which is upon the hollow of the thigh, *even to this day*" (xxxii. 32); and again: "This is the statue of Rachel's sepulchre, *even to this day*" (xxxv. 20); and again: "Joseph made it a statute, *even to this day*" (xlvii. 26): these things in the historical sense have respect to the time when Moses lived, but in the internal sense, by *to this day*, and by *this day*, is signified the perpetuity and eternity of a state; that a day denotes a state, see nos. 23, 487, 488, 493, 893; so likewise this day, which denotes the present time; that which is of time in the world, is eternal in heaven, and in order that this might be signified, the expression *this day*, or *to this day*, is added, although it appears to those who are in the historical sense as if the expressions involved nothing besides; in like manner it is said in other places in the Word, as in Joshua iv. 9; vi. 25; vii. 26; <sup>2</sup> Judges i. 21, 26; and in other places. That this day signifies perpetuity and eternity, may appear from these passages in David: "I will declare the statute, Jehovah hath said unto Me, Thou art My son, *this day have I begotten Thee*" (Psalm ii. 7); where this day manifestly denotes eternity. Again: "*To eternity*, O Jehovah, Thy Word is settled in the heavens, Thy truth is to *generation and generation*; Thou hast established the earth, and it standeth, according to Thy judgments they stand *this day*" (Psalm cxix. 89-91); where also this day manifestly denotes eternity. In Jeremiah: "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, I have given thee a prophet to the nations. I have *this day* (to-day) set thee over the nations and over the kingdoms; and I have given thee *to-day* for a defenced city, and for a pillar of iron, and for walls of brass" (i. 5, 10, 18); speaking in the sense of the letter of Jeremiah, but in the internal sense of the Lord; I have set thee this day, or to-day, over the nations and over the kingdoms, and I have given thee to-day for a defenced city, denotes from eternity, for nothing can be predicated of the Lord but <sup>3</sup> what is eternal. In Moses: "Ye are standing *to-day* all of you before Jehovah your God, to pass over into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God cutteth with thee *to-day*, that He may appoint thee *to-day* for a people to Himself, and He Himself will be to thee for a God; and indeed not with you only, but with those who stand here

with you *to-day* before Jehovah our God, and with those who are not with us *to-day*" (Deut. xxix. 9, 11-14 [10, 12-15]); where in the sense of the letter *to-day* is the time present when Moses spoke to the people, but nevertheless that it involves the following time and perpetuity, may appear from this consideration, that making a covenant with any one, and with those who are there, and those who are not there, implies perpetuity: the perpetuity itself is what is meant in the internal sense. That daily and *to-day* signify what is perpetual, appears also <sup>4</sup> from the sacrifice which was made every day, and which, by reason of the signification of a *day*, of *daily*, and of *to-day*, was called the continual or perpetual sacrifice (Numb. xxviii. 3, 23; Dan. viii. 13; xi. 31; xii. 11). This appears still more evidently from the manna, which rained out of heaven, concerning which it is thus written in Moses: "Because I cause to rain bread out of heaven, and the people shall go out, and shall gather the thing *day by day*, and there shall not be left of it to the morning. What they left to the morning produced worms and stank, except what was gathered on the day before the sabbath" (Exod. xvi. 4, 19, 20, 23). The reason of this was, that manna signified the Lord's Divine Human (see John vi. 31, 32, 49, 50, 58); and because it signified the Lord's Divine Human, it signified celestial food, which is no other than love and charity, with the goods and truths of faith. This food in the heavens is given to the angels every moment by the Lord, consequently for ever and to eternity (see no. 2493). This also is what is meant in the Lord's Prayer by this petition, "Give us *to-day* our *daily* bread" (Matt. vi. 11; Luke xi. 3), that is, every instant to eternity.

2839. *In the mountain Jehovah will see*: that this signifies charity, through which it is provided by the Lord that they, namely, the spiritual, may be saved, appears from the signification of a mountain, as denoting love and charity, see nos. 795, 796, 1430; that Jehovah will see, denotes the Lord's providence, or what is provided by the Lord, was stated just above, no. 2836; it is here said charity and not love, on account of the difference there is between charity and love, see no. 2023. That the spiritual are saved by charity, not by faith separate from charity, is plain from many passages in the Word. The case with charity and faith is thus:—charity without faith is not genuine charity, and faith without charity is not faith. In order that charity may exist there must be faith, and in order that faith may exist there must be charity, but charity is the very essential, for the seed, which is faith, cannot be implanted in any other ground. The heavenly marriage, that is, the Lord's kingdom, is derived from the conjunction of charity and faith mutually and in return. Faith unless implanted in charity is mere knowledge, for it enters no further than the memory,

inasmuch as there is no affection of the heart which receives; but it becomes intelligence and wisdom when it is implanted in charity, that is, in the life. Charity without faith, such as there is with infants and the well-disposed Gentiles, is only the ground in which faith is implanted, if not in the life of the body, yet in the other life, see nos. 1802, 2280, 2290–2309, 2419, 2589–2604.

2840. Verses 15, 16. *And the angel of Jehovah cried to Abraham a second time out of heaven. And he said, By Myself have I sworn, saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one. The angel of Jehovah cried to Abraham a second time out of heaven,* signifies still greater consolation of the Lord from the Divine; *and he said, By Myself have I sworn, saith Jehovah,* signifies irrevocable confirmation from the Divine: *because thou hast done this word,* signifies the thing transacted: *and hast not withheld thy son, thine only one,* signifies the union of the Human with the Divine by the last of temptation.

2841. *The angel of Jehovah cried to Abraham a second time out of heaven:* that this signifies still greater consolation of the Lord from the Divine, appears from the signification of crying out of heaven, as denoting consoling; and from the signification of the angel of Jehovah, as denoting the Lord's Divine Itself (see above, no. 2821, where the same words occur). The reason why it is here said *a second time* is, that the consolation was greater. The first consolation is contained in verses 12–14, where the subject treated of is the Divine providence, that they of the human race who are called spiritual should be adopted. The second consolation, which was greater, is contained in verses 17 and 18, which follow, namely, that the spiritual should be multiplied as the stars of the heavens, and as the sand on the sea-shore: and that not only they should be saved, but also all who are in good. These things were of the Lord's love, wherefore from these he had consolation. There is no consolation to any one except from those things which are of His love.

2842. *And he said, By Myself have I sworn, saith Jehovah:* that this signifies irrevocable confirmation from the Divine, namely, concerning the things which follow, may appear from the signification of "saying, By Myself have I sworn, saith Jehovah," which words involve confirmation, and indeed from the Divine, that is, from Himself. The Divine can confirm from no other source than Himself, and what it confirms is irrevocable because it is eternal truth. Whatever Jehovah or the Lord speaks is eternal truth, see Matt. xxiv. 35, for from Him the esse of truth comes. But the reason why He confirms as it were with an oath, as in this and other passages of the Word, is not that it may be more true, but it is because those to whom it is spoken are such that they do not receive truth



Divine unless it be thus confirmed; for they have no other idea of Jehovah or the Lord than as of a man, who can say and unsay, as indeed is frequently read in the Word in the literal sense, when yet it is otherwise in the internal sense. That Jehovah or the Lord never confirms anything by an oath, any one may know, but when the Divine truth itself, and the confirmation thereof, descend to such a man, it is changed into what is like an oath. The case in this respect is like that of the devouring fire and smoke which appeared on Mount Sinai before the eyes of the people, when Jehovah or the Lord descended (Exod. xix. 18; Deut. iv. 11, 12; v. 19-22 [22-25]): His glory in heaven, yea His mercy itself, thus appeared before the people there, who were in evil and falsity, see no. 1861; and the case is similar in regard to many things which are recorded in the Word as being spoken and done by Jehovah. Hence it may appear that this expression, "I have sworn in Myself, saith Jehovah," is significative of an irrevocable confirmation from the Divine. That swearing, when it is predicated of <sup>2</sup> Jehovah, signifies confirming with a man who is such, may appear from several other passages in the Word, as in David: "Jehovah remembereth to eternity His *covenant*, the Word which He commanded to a thousand generations, which He made with Abraham, and *His oath* unto Isaac" (Psalm cv. 8, 9). The case with a covenant is the same as with an oath, in that Jehovah or the Lord never makes a covenant with man, but when conjunction by love and charity is the subject treated of, it is even actually exhibited as a covenant, see no. 1864. Again: "*Jehovah hath sworn*, and hath not repented, Thou art a priest to eternity according to My word, Melchizedek" (Psalm cx. 4); speaking of the Lord: Jehovah swearing denotes irrevocable confirmation from the Divine, that is, that it is eternal truth. Again: "I have made a <sup>3</sup> covenant with Mine elect, *I have sworn unto David* My servant, Thy seed will I establish to eternity, and build up thy throne to generation and generation" (Psalm lxxxix. 4, 5 [3, 4]); speaking also of the Lord: making a covenant with the elect, and swearing unto David, denotes irrevocable confirmation or an eternal truth: David denotes the Lord, see no. 1888; making a covenant has respect to Divine good, swearing has respect to Divine truth. Again: "I will not profane My covenant, and I will not change the declaration of My lips, once have *I sworn by My holiness*, if I lie unto David" (Psalm lxxxix. 35, 36 [34, 35]); where also David denotes the Lord: a covenant in this passage also denotes Divine good, the declaration of the lips denotes Divine truth, and this by reason of the marriage of good and truth, which is in every part of the Word, see nos. 683, 793, 801, 2516, 2712. Again: "*Jehovah hath sworn to* <sup>4</sup>

*David the truth*, from which He will not depart, Of the fruit of thy belly will I set upon the throne for thee, if thy sons will keep My covenant, and My testimony, which I teach them" (Psalm cxxxii. 11, 12): Jehovah swearing the truth to David manifestly denotes the confirmation of eternal truth, wherefore it is said, "From which He will not depart;" that by David is meant the Lord, was said above; nevertheless, the oath was made to David, because he was such that he believed it to be confirmed respecting himself and his posterity, for David was in the love of himself and of his posterity, and hence believed that the oath was made concerning himself and his posterity, namely, that his seed should be established to eternity, and his throne to generation and generation, when  
5 yet this was spoken of the Lord. In Isaiah: "The waters of Noach are this to Me, that *I have sworn* that the waters of Noach shall not pass any more over the earth, so *have I sworn* that I will not be wroth with thee" (liv. 9); where swearing denotes making a covenant and confirming by an oath; that it was a covenant and not an oath, see Genesis ix. 11. Again: "*Jehovah hath sworn*, saying, If not, as I have thought, so shall it be" (xiv. 24). Again: "*Jehovah hath sworn by His right hand*, and by the arm of His strength" (lxii. 8). In Jeremiah: "Hear the Word of Jehovah, all Judah who dwell in the land of Egypt, Behold, *I have sworn by My great name*, said Jehovah, if My name be any longer named in the mouth of any man (*vir*) of Judah, saying, The Lord Jehovah liveth in all the land of Egypt" (xliv. 26). Again: "*By Myself have I sworn, saith Jehovah*, that Bozrah shall be for a desolation" (xlix. 13). Again: "*Jehovah of Zebaoth hath sworn by His soul*, If I do not fill thee with man (*homo*) as with an unwinged locust" (li. 14). In Amos: "*The Lord Jehovah hath sworn by His holiness*, that behold the days are coming" (iv. 2). Again: "*Jehovah hath sworn by the height of Jacob*, If I forget any of  
6 their deeds to eternity" (viii. 7). In these passages, by Jehovah's swearing by His right hand, by His great name, by Himself, by His soul, by His holiness, by the height of Jacob, is signified confirmation which is in Jehovah or the Lord: confirmation from Jehovah cannot possibly be given except from Himself: the right hand of Jehovah, the great name of Jehovah, the soul of Jehovah, the holiness of Jehovah, the height of Jacob, signify the Lord's Divine Human,  
7 whereby confirmation was made. By Jehovah or the Lord swearing to give the land to Abraham, Isaac, Jacob, or their descendants, in the internal sense is signified confirmation that He would give the heavenly kingdom to those who are in love and faith towards Himself; these are they who are meant in the internal sense of the Word by the sons and descendants of Abraham, Isaac, and Jacob, or the Fathers;

which was also actually represented by this, that the land of Canaan was given to their descendants, and that the church at that time with them represented the Lord's celestial kingdom, as did also that land itself; that the land (or earth) and the land of Canaan, in the internal sense, denotes the Lord's kingdom, see nos. 1413, 1437, 1607; hence it is that it is said in Moses: "That ye may prolong days *upon the ground which Jehovah sware to your fathers*, to give them, and to their seed, a land flowing with milk and honey; that your days may be multiplied, and the days of your sons, *upon the ground which Jehovah sware to your fathers*, to give them, according to the day of the heavens upon the earth" (Deut. xi. 9, 21). From these passages then it may appear that Jehovah's swearing was representative of confirmation, and this irrevocable, as is still more evident from Isaiah: "*By Myself have I sworn*, the word of righteousness hath gone forth out of My mouth, and shall not return, that unto Me every knee shall bow, *every tongue shall swear*" (xlv. 23). Moreover, it was enjoined on those <sup>8</sup> who were of the representative Jewish church, when they confirmed covenants by an oath, in like manner when they confirmed vows, and also promises, and likewise bonds of recognizance, that they should swear by the name of Jehovah; the reason why this was enjoined on them, although it was only permitted, was, that thereby also the confirmation of the internal man might be represented; so that oaths by the name of Jehovah at that time, like other things, were representative; that this was enjoined, that is, permitted, appears from the following passages:—in Moses: "Thou shalt fear Jehovah thy God, and shalt serve Him, and *shalt swear by His name*, ye shall not go after other gods" (Deut. vi. 13, 14). Again: "Thou shalt fear Jehovah thy God, thou shalt serve Him, and to Him shalt thou cleave, and *by His name shalt thou swear*" (Deut. x. 20). In Isaiah: "He who blesseth himself in the earth shall bless in the God of truth, and *he who sweareth in the earth shall swear by the God of truth*" (lxv. 16). In Jeremiah: "If thou wilt return, O Israel, *saith Jehovah*, thou shalt return to Me, and if thou wilt remove abominations from My faces, thou shalt not stagger, and *swear thou, Jehovah liveth*, in truth, in judgment, and in justice" (iv. 1, 2). Again, in the same prophet: "If learning they will learn the ways of My people, *to swear by My name*, and they shall be built in the midst of My people" (xii. 16). That they also swore by the name of Jehovah, or swore to Jehovah, appears from the following passages:—in Isaiah: "Hear ye this, O house of Jacob, called by the name of Israel, and they have come forth out of the waters of Judah, and *swear by the name of Jehovah*, and have made mention of the God of Israel, not in truth, and not in righteousness" (Isaiah xlviii. 1). Again: "In that day shall there be five cities in

the land of Egypt, speaking with the lips of Canaan, and *swearing to Jehovah of Zebaoth*" (xix. 18). In Joshua: "The princes of the congregation *swore* to the Gibeonites, *by Jehovah the God of Israel*" (ix. 18, 19). Hence it appears that it was permitted them to swear by the name of Jehovah, or by Jehovah: but it is evident that this was nothing else than a representative of the confirmation of the internal man. It is known, however, that internal men, that is, those who have conscience, have no need to confirm anything by an oath, neither do they confirm anything, oaths being a matter of shame to them. They can indeed say with some asseveration, that a thing is so, and they can confirm the truth by reasons, but they cannot swear that it is so, for they have an internal bond, by which they are bound, namely, the bond of conscience, and to superadd thereto an external bond, such as an oath is, appears like questioning their uprightness of heart. An internal man also is such that he loves to speak and act from freedom, and not from compulsion, for the internal with them compels the external, but not contrariwise; wherefore they who have conscience do not swear, and still less they who have a perception of good and truth, that is, celestial men; these latter do not even confirm anything by reasonings with themselves, and among themselves, but only say that it is so, or that it is not so (see nos. 202, 337, 2718), wherefore these are still further removed from an oath. It is for this reason, and because oaths were among the representatives that were to be abrogated, that the Lord teaches not to swear at all, in these words in Matthew: "Ye have heard that it hath been said, *Thou shalt not forswear thyself*, but shalt perform to the Lord *thine oaths*; but I say unto you, *Thou shalt not swear at all*, neither by heaven, because it is the throne of God; neither by the earth, because it is the footstool of His feet; neither by Jerusalem, because it is the city of the great king; neither *shalt thou swear* by thy head, because thou canst not make one hair white or black; but let your discourse be, Yea, yea; Nay, nay; for whatsoever is beyond this is of evil" (v. 33-37); by these words is meant, that men ought not in any wise to swear by Jehovah, nor by anything which is of Jehovah or the Lord.

2843. *Because thou hast done this word*: that this signifies the thing transacted, appears without explanation.

2844. *And hast not withheld thy son, thine only one*: that this signifies the union of the Human with the Divine by the last of temptation, appears from what was said above, no. 2827, where the same words occur, except that it is not here said *from Me*, by which is signified that there will be a still further union: that a still further union of the Lord's Human Essence with His Divine Essence was effected, even till it became plenary, see nos. 1864, 2033.



2845. Verse 17. *That blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the shore of the sea ; and thy seed shall inherit the gate of thine enemies. That blessing I will bless thee,* signifies fructification from the affection of truth: *multiplying I will multiply,* signifies the derivations of truth thence: *thy seed,* signifies the spiritual, who, being in the good of faith, are saved by the Lord's Divine Human: *as the stars of the heavens,* signifies a multitude of the Knowledges of good and truth: *and as the sand which is upon the shore of the sea,* signifies a multitude of corresponding scientifics: *and thy seed shall inherit the gate of thine enemies,* signifies that charity and faith will succeed [in the place] where evil and falsity had previously been.

2846. *Blessing I will bless thee:* that this signifies fructification from the affection of truth, appears from the signification of being blessed, as denoting being enriched with celestial and spiritual good, see nos. 981, 1096, 1420, 1422, in the present passage, being fructified from the good of faith, or, what is the same thing, from the affection of truth, because the spiritual are treated of. It is here said by Jehovah to Abraham, "Blessing I will bless thee," and by Abraham is represented the Lord as to His Divine Human, as before in this chapter. The Lord Himself could not be blessed, because He is blessing itself; but He is said to be blessed, when according to His love there is an abundance of those who are saved, wherefore in the internal sense those are here signified, as also appears from what immediately follows. It is here called fructification, because fructification is predicated of affection, whereas multiplication, which follows, is spoken of the truths which are thence.

2847. *And multiplying I will multiply:* that this signifies the derivations of truths thence, appears from the predication of multiplying, as being of truth, in the present case therefore denoting the derivations of truth from affection, as was just now said. That fructifying is predicated of good, and multiplying of truth, see nos. 43, 55, 913, 983.

2848. *Thy seed:* that this signifies the spiritual, who, being in the good of faith, are saved by the Lord's Divine Human, appears from the signification of seed, as denoting the faith of charity, concerning which see nos. 1025, 1447, 1610, 1941, or, what is the same thing, those of the human race who are in the faith of charity, that is, the spiritual; these also are called by the Lord seed, and the sons of the kingdom, in Matthew: "He who soweth the good seed is the Son of man, but the seed are the sons of the kingdom" (xiii. 37, 38).

2849. *As the stars of the heavens:* that this signifies a multitude of the Knowledges of good and truth, appears from the

signification of stars, as denoting the Knowledges of good and truth, see nos. 1808, 2495. The spiritual are those who in the Word throughout are compared to stars, and this from the Knowledges of good and truth which they possess, but not so the celestial, inasmuch as they have not Knowledges but perceptions; and also because stars enlighten the night, for the spiritual enjoy a sort of nocturnal light, such as is from the moon and the stars, relatively to the light of day, in which the celestial are: that the spiritual are relatively in obscurity, see nos. 1043, 2708, 2715.

2850. *And as the sand which is upon the shore of the sea:* That this signifies a multitude of corresponding scientifics, appears from the signification of the sea, as denoting scientifics in general, or their gathering together, see nos. 28, 2120; and from the signification of sand, as denoting scientifics in detail and in particular; scientifics are compared to sand, because the little stones of which sand consists, in the internal sense denote scientifics, see nos. 643, 1298. Both are here said, namely, that they shall be multiplied as the stars of the heavens, and as the sand of the sea-shore, because stars, or Knowledges, have relation to the rational, but the sand of the sea-shore, or scientifics, to the natural. When the things which are of the rational man, that is, the goods and truths of Knowledges, agree with the things which are of the natural man, that is, with scientifics, so as to make a one, or mutually to confirm each other, then they correspond; to this correspondence the Lord reduces the rational and natural things of man, when He regenerates him, or makes him spiritual. It is for this reason that mention is here made both of the stars of the heavens, and of the sand of the sea-shore, otherwise it would have been sufficient to mention one only.

2851. *And thy seed shall inherit the gate of thine enemies* that this signifies that charity and faith will succeed in the place where evil and falsity had previously been, appears from the signification of inheriting, as denoting receiving the Lord's life, see no. 2658, in the present case denoting succeeding, because when charity and faith are in the place where evil and falsity had been before, the Lord's life succeeds; from the signification of seed, as denoting charity and faith, see nos. 1025, 1447, 1610, 1941; from the signification of a gate, of which we shall speak presently; and from the signification of enemies, as denoting evils and falsities, or, what is the same thing, those who are in evil and falsity, who are signified by enemies and  
 2 foes in the internal sense of the Word. As regards the signification of a *gate*, there are in general two gates with every man, one leads to hell, and is open to evils and falsities thence; in this gate are infernal genii and spirits: the other gate leads toward heaven, and is open to goods and truths thence, and in

this gate are angels; thus there is a gate which leads to hell and a gate which leads to heaven. The gate of hell is open to those who are in evil and falsity, and only through chinks roundabout from above there enters something of light from heaven, whereby they are able to think and reason; but the gate of heaven is open to those who are in good and truth thence. For there are two ways which lead into man's rational mind, a higher or internal way, through which good and truth from the Lord enter, and a lower or external way, through which evil and falsity enter underneath from hell. The rational mind itself is in the middle to which these two ways tend. This mind, by reason of the goods and truths which are therein, in the Word is compared to a city, and is called a city, and, because it is compared to a city, and called a city, it has gates allotted it, and is everywhere described as being besieged and attacked by enemies, that is, by evil genii and spirits, and as being defended by angels from the Lord, that is, by the Lord. Infernal genii and spirits, with evils and falsities, can come no further than to the lower or external gate, and in no wise into the city, for if they could come into the city, or into the rational mind, it would be all over with man; but when they come so far that they seem to themselves to have mastered the city, then it is shut, so that good and truth no longer flow in into it out of heaven, only, as was said, something through chinks round about. Hence it is that such persons have no longer anything of charity or anything of faith, but place good in evil, and truth in falsity; hence also it is that they are no longer truly rational, although they seem to themselves to be so (see nos. 1914, 1944); and hence it is that they are called dead men, although they themselves believe that they live more than others (see nos. 81, 290); and this is in consequence of the gate of heaven being closed to them. That it is closed to them, appears manifestly and is apperceived in the other life; and, on the other hand, it appears manifestly and is apperceived, that the gate of heaven is open to those who are in good and truth. As regards, in particular, the *gate of the enemies* spoken of in this verse, this gate is with man in his natural mind, and when he is altogether a natural man, or unregenerate, evils and falsities occupy it, or, what is the same thing, evil genii and spirits flow in into it with the lusts of evil and the persuasions of falsity (see nos. 687, 697, 1692); but when man becomes spiritual or is regenerated, then evils and falsities, or, what is the same thing, evil genii and spirits, are driven away from that gate, or from that mind, and when they are driven away, goods and truths, or charity and faith, take their place, which is signified by the words, "Thy seed shall inherit the gate of thine enemies." This is effected in particular with every man when he is being regenerated, and

likewise in the other life with those who come into the Lord's kingdom; it is effected also in general, or in the church, which consists of many. This was represented by the sons of Israel driving out the nations from the land of Canaan, which circumstance in the literal sense is meant by the words, "Thy seed shall inherit the gate of thine enemies," but in the internal sense there is signified what has been said above. Hence in ancient times it became customary to use this expression in blessing those who were about to be married, as is also evident from the blessing of Laban to his sister Rebecca when she went betrothed to Isaac: "O our sister, be thou for thousands of a myriad, *and may thy seed inherit the gate of thy haters*" (Gen. xxiv. 60). That such things are signified in the Word by the gate of enemies or haters, may appear from the following passages:—in Isaiah: "I will kill thy root with famine, and will slay thy remains; *howl, O gate, cry, O city, thou Philisthea, all art melted, because smoke cometh from the north*" (xiv. 30, 31): killing the root with famine, and slaying the remains, denotes taking away goods and truths which were interiorly stored up by the Lord: that remains denote these things [namely, goods and truths], see nos. 468, 530, 560–562, 661, 798, 1050, 1738, 1906, 2284: a gate denotes the passage to the interiors or to the rational mind: a city denotes that mind, or, what is the same thing, the goods and truths therein (see nos. 402, 2268, 2450, 2451, 2712): Philisthea denotes the science of the Knowledges of faith, or, what is the same thing, those who are in the science of those Knowledges, but not in the goods of faith (see nos. 1197, 1198): smoke from the north denotes that falsity is from hell; that smoke denotes falsity from evil, see no. 1861. Again: "*The city of voidness shall be broken, every house shall be shut up from entering in; a cry over the wine in the streets, all gladness shall be desolated, the joy of the earth shall be banished, that which remains in the city shall be desolation, and the gate shall be smitten with vastation, for thus shall it be in the midst of the earth, in the midst of the peoples*" (xxiv. 10–13): the city of voidness which shall be broken denotes the human mind, that it is deprived of truth: the shutting of every house denotes that it is without good; that a house denotes good, see nos. 2233, 2234: a cry over the wine in the streets denotes the state of falsity, that a cry is predicated of falsity, see no. 2240: that wine denotes truth, concerning which there is a cry that it is not, see nos. 1071, 1798: that streets are what lead to truths, see no. 2336: gladness which is desolated is predicated of truth, the joy of the earth which is banished is predicated of good: hence it is evident what is signified by this, that that which remained in the city should be desolation, and that the gate should be smitten with vastation; the gate is said to be



vastated when nothing but evils and falsities reign. In Jeremiah: "The ways of Zion do mourn, so that they come not to the appointed festival, *all her gates are desolate*, her priests groan, her virgins are anxious, and it is bitter to her; *her enemies* are become the head, her foes are secure, because Jehovah hath affected with anxiety, on the multitude of her transgressions, her infants have gone away captive before the enemy" (Lam. i. 4, 5): the ways of Zion that mourn denote that there were no longer any truths from good; that ways denote truths, see nos. 189, 627, 2333; all her gates being desolate denotes that all the passages were occupied by falsities; the enemies becoming the head denotes that evils reign. Again: "Jehovah hath made the bulwark to mourn, and the wall of the daughter of Zion, they languish together, *her gates are sunk into the earth*, He hath destroyed and broken *her bolts*, her king and her princes are among the nations; the law is not, even the prophets have not found vision from Jehovah; all thy foes have opened their mouth upon thee, they have hissed and gnashed with the tooth, they have said, We have swallowed up, certainly this is the day which we have waited for; we have found, we have seen" (Lam. ii. 8, 9, 16): the gates being sunk into the earth denotes that the natural mind was occupied by evils and falsities; her kings and princes being among the nations denote that truths were immersed in evils: that a king denotes truth in general, see nos. 1672, 1728, 2015, 2069; that princes denote primary truths, see nos. 1482, 2089; that nations denote evils, see nos. 1259, 1260, 1849, 1868, 2588. In Moses: "A nation from afar, from the extremity of the earth, *shall distress thee in all thy gates*, in thy whole land, thus shall *thine enemy* distress thee" (Deut. xxviii. 49, 52, 53): this is one of the curses which Moses foretold against the people, if they did not continue steadfast in the commandments and statutes: a nation from afar, from the extremity of the earth, in the internal sense denotes evils and falsities, or those who are in evil and falsity: distressing in all the gates denotes shutting up every passage for good and truth. In Nahum: "Behold thy people are women in the midst of thee, *the gates of thy land opening are open to thy foes*, the fire devours *thy bolts*; draw out for thyself waters of a siege, strengthen thy fortifications, enter into the mire, and tread the pitch, strengthen the brick-kiln" (iii. 13, 14): the gates of the land being open to the foes denotes that evils occupy the place where goods ought to be. In the book of Judges: "Ways ceased, and they went in paths, they went in winding ways, villages ceased in Israel, he hath chosen new gods, *then were the gates assaulted*, was there a shield seen, or a spear among forty thousand of Israel" (v. 6-8): the prophecy of Deborah and Barak: assaulting the gates denotes assaulting goods and truths. In David: "*The* 12

*inhabitants of the gate* contrive against Me, they who drink strong drink make music" (Psalm lxix. 13 [12]): the inhabitants of the gate denote evils and falsities; they denote also the infernal. In Ezekiel: "In the visions of God I was led to the *inner door of the inner gate* looking towards the north: there I saw the great abominations of the house of Israel: I was led also to the *inner door of the gate of the house of Jehovah* looking towards the north: there also were abominations" (viii. 3, 6, 14, 15): the inner door of the inner gate looking towards the north denotes the place where there were interior falsities; the inner door of the gate of the house of Jehovah towards the north denotes the place where there were interior evils: that there are interior falsities and evils, and that there is an interior sphere wherein are such spirits and genii, see nos. 2121–2124.

- <sup>13</sup> In David: "Lo, sons are the possession of Jehovah, the fruit of the belly a reward, as weapons in the hand of a strong one, so are the sons of the first-fruits; blessed is the man (*vir*) who hath filled his quiver from them, they shall not be ashamed, because *they shall speak with the enemies in the gate*" (Psalm cxxvii. 3–5): speaking with the enemies in the gate denotes not fearing evils and falsities, consequently not fearing hell. In Isaiah: "In that day shall Jehovah of Zebaoth be for a spirit of judgment to him who sitteth for judgment, and for strength to *those who turn the battle to the gate*, and these also are mad with the wine, and err with the strong drink" (xxviii. 5–7). Again: "They shall be cut off who cause men to sin by a word, and they *ensnare him that reproveth in the gate*, and cause the just one to turn aside to what is void" (xxix. 20, 21). Again: "Elam lifted up the quiver in the chariot of a man, and horsemen, Kir made naked the buckler, and the choice of thy valleys was full of chariots and horsemen, *setting themselves they set themselves at the gate*, and he looked in that day to the arsenal of the house of the forest" (xxii. 6–8). In Jeremiah: "Judah hath mourned, and *her gates have languished*, they are black to the earth, and the cry of Jerusalem is gone up, the great ones have sent the lesser ones to the waters, they have come to the pits, and have not found waters" (xiv. 1–3). Again: "*The elders have ceased from the gate*, the
- <sup>14</sup> youths from their music" (Lam. v. 14). From these passages it may appear what is signified by the gate of the enemies, namely, hell, or the infernals, who are continually attacking goods and truths, and whose seat is with man, as was said, in his natural mind; but when man is such, that he admits goods and truths, consequently angels, the infernals are driven away by the Lord from that seat, and when they are driven away, the gate of heaven, or heaven itself, is opened. This gate is also frequently mentioned in the Word, as in the following passages:—in Isaiah: "A song in the land of Judah,

we have a strong city, salvation will set walls and a bulwark ; *open ye the gates*, and the righteous nation shall enter, that keepeth faithfulnesses" (Isaiah xxvi. 1, 2). Again : " Thus saith Jehovah to His anointed, to Cyrus, whose hand I have taken hold of, to make nations go down before him, and I will open the loins of kings, to open before him, *the two valves*, and the *gates shall not be shut* ; I will go before thee, and make the crooked things straight, I will break in pieces the *valves of brass*, and cut in sunder *the bars of iron*" (xlv. 1, 2). Again : " The sons of the stranger shall build thy walls, and their kings shall minister unto thee, *they shall open thy gates continually*, they shall not be shut day and night ; violence shall no more be heard in thy land, wasteness and breaking to pieces in thy borders, and thou shalt call thy walls salvation, and *thy gates praise*" (lx. 10, 11, 18). Again : " Pass through, *pass through the gates*, prepare a way for the people, make level, make level the highway, say to the daughter of Zion, Behold thy salvation cometh" (lxii. 10-12). In Micah : " *They shall pass through the gate*, and they shall go forth through it, and their king shall pass through before them, and Jehovah in their beginning" (ii. 13). In David : " *Lift up your heads, O ye gates*, and be ye lifted up, *ye eternal doors*, and the King of Glory shall enter in. Who is this King of Glory ? Jehovah strong and a hero, Jehovah a hero of war ; *lift up your heads, O ye gates*, and lift up, *ye eternal doors*" (Psalm xxiv. 7-10). Again : " Celebrate Jehovah, O Jerusalem, praise thy God, O Zion, *because He strengthens the bars of thy gates*, He blesseth thy sons in the midst of thee" (Psalm cxlvii. 12, 13). Hence it is evident <sup>15</sup> that the gate of heaven is where the angels are with man, that is, where the influx of good and truth from the Lord is ; consequently, that there are two gates, as was said. Concerning these two gates the Lord thus speaks in Matthew : " *Enter ye in through the strait gate*, because *wide is the gate* and broad the way which leadeth to destruction, and many there be who enter in through it ; because *strait [is the gate]* and narrow the way which leadeth to life, and few there be who find it" (vii. 12-14 ; Luke xiii. 23, 24). Moreover the gates to the New Jerusalem, and the gates to the New Temple, are much treated of in Ezekiel, and also in John in the Apocalypse, by which gates nothing else is meant than the entrance to heaven. Concerning these gates, see Ezekiel xl. 6-49 ; xliii. 1, 2, 4 ; xlv. 1-3 ; xlv. 1-9, 12 ; xlviii. 31-34 ; Apoc. xxi. 12, 13, 21, 25 ; xxii. 14 ; Isaiah liv. 11, 12. Hence Jerusalem is called " the gate of the people" in Micah i. 9 ; Obad. 13.

2852. Verse 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice. In thy seed shall all the nations of the earth be blessed*, signifies the salvation of all who are in good : *because thou hast hearkened to My*

voice, signifies through the union of His Human Essence with His Divine Essence.

2853. *In thy seed shall all the nations of the earth be blessed*: that this signifies the salvation of all who are in good, appears from the signification of being blessed, as denoting being enriched with celestial and spiritual good, see nos. 981, 1096, 1420, 1422, and inasmuch as these are they who are saved, therefore being blessed here signifies being saved: that blessing is of extensive signification, is known; from the signification of seed, as denoting the faith of charity, see nos. 1025, 1447, 1610; and from the signification of the nations of the earth, as denoting those who are in good, see nos. 1159, 1258-1260, 2 1416, 1849. Besides this arcanum, there is further contained in these words, that through the church, which here is the earth (see nos. 662, 1066, 1067, 1262), they are saved who are outside the church, for thy seed, as was said, denotes the faith of charity; no others are in the faith of charity than they who are within the church, for the faith of charity is truth of doctrine adjoined to good of life. For the case is thus:—the Lord's kingdom in the earths consists of all those who are in good, who although dispersed throughout the whole orb of earths, are still a one, and as members constitute one body; such is the Lord's kingdom in the heavens: there the universal heaven resembles one man, which is therefore also called the Greatest [or Grand] Man (see nos. 684, 1276), and what is wonderful, and heretofore unknown, all the parts of the human body correspond to societies in heaven; wherefore it has been occasionally said, that some of those societies belong to the province of the head, some to the province of the eye, others to the province of the breast, and so forth, concerning which correspondence, by the Divine mercy of the Lord, more will be 3 said in another place. The case is similar with the Lord's church in the earths: the church in the earths is like the heart and lungs, and they who are outside the church have reference to the parts of the body which are supported and kept alive by the heart and the lungs; hence it is evident, that without a church somewhere or other in the earths the human race could not subsist, as the body cannot subsist unless it has a heart and lungs (see nos. 468, 637, 931, 2054). It is for this reason that, as often as any church is consummated, that is, becomes no church, because there is no longer any charity, a new church is always raised up of the Divine providence; as when the Most Ancient church, which was called Man, perished, a new one was created by the Lord, which was called Noah, and was the Ancient church which existed after the flood; and when this church degenerated and became no church, the representative Jewish and Israelitish church was instituted: and when this became altogether extinct, the Lord came into



the world, and established a new church; and this in order that there might be a conjunction of heaven with the human race through the church. This also is what is signified by these words, "In thy seed shall all the nations of the earth be blessed."

2854. *Because thou hast hearkened to My voice*: that this signifies through the union of the Lord's Human Essence with His Divine Essence, may appear from all that goes before, of which this is the close. Harkening to the voice denotes that He underwent the last of temptation, and thereby united the Human Essence to the Divine Essence. That the Lord united the Human to the Divine, and the Divine to the Human, by means of continual temptations and victories, see nos. 1737, 1813; and that through this union He saved the human race, see nos. 1676, 1990, 2016, 2025, 2034: hence comes all salvation to the human race. The common opinion is, that the Father sent the Son to suffer the most grievous sufferings, even to the death of the cross, and that thus by looking on His passion and merit He became merciful to the human race; but every one may know that Jehovah is not rendered merciful in consequence of any looking on the Son, for He is mercy itself; but that the arcanum of the Lord's coming into the world is, that He might unite in Himself the Divine with the Human, and the Human with the Divine, which could not be effected but through the most grievous sufferings of temptations, and that thus through that union salvation might reach to the human race, in whom there remained no longer any celestial and spiritual good, nor even natural good; this union is what saves those who are in the faith of charity; it is the Lord Himself Who is merciful.

2855. Verse 19. *And Abraham returned to his boys; and they arose and went together to Beersheba; and Abraham dwelt in Beersheba.* *Abraham returned to his boys*, signifies conjunction again with the former rational: *and they arose*, signifies a greater degree of elevation: *and went together to Beersheba*, signifies progression in the doctrine of charity and faith, which is Divine, and to which human rational things were adjoined: *and Abraham dwelt in Beersheba*, signifies that the Lord is that doctrine itself.

2856. *And Abraham returned to his boys*: that this signifies conjunction again with the former rational, appears from the signification of the boys, as denoting the former or merely human rational, which was to serve the Divine rational, concerning which see above, nos. 2782, 2792; and from the signification of returning to them, as denoting being conjoined, see also above, no. 2795. That the Lord separated from Himself the merely human rational, when He underwent the most grievous temptations, appears from the explanation

of verse 5 in nos. 2791–2793, 2795; and that after temptations He again conjoined Himself with that rational, appears from what was said above, no. 2795, and from what is said in this verse.

2857. *And they arose*: that this signifies a greater degree of elevation, appears from the signification of arising, which, when it is mentioned in the Word, signifies some elevation, see no. 2401, in the present case the elevation of the rational after temptation; for after temptations the [Lord's] rational was always elevated, as is also the case with man. Every temptation in which man conquers, elevates his mind and the things which are of his mind, for it confirms goods and truths, and superadds new goods and truths, see nos. 1692, 1717, 1740, 2272.

2858. *And went together to Beersheba*: that this signifies progression in the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, appears from the signification of Beersheba, as denoting the doctrine of charity and faith, which is Divine, and to which human rational things are adjoined, see nos. 2614, 2723; human rational things are signified by the boys, see nos. 2782, 2792, 2856; and that the doctrine to which those things were adjoined was Divine, is signified by their going together with Abraham, see no. 2767.

2859. *And Abraham dwelt in Beersheba*: that this signifies that the Lord is that doctrine itself, appears from the signification of dwelling, from the representation of Abraham, and from the signification of Beersheba, which have been treated of above, and at the same time from what immediately precedes. Dwelling in Beersheba denotes being in doctrine, but when it is predicated of the Lord, it denotes being doctrine; as dwelling in heaven, which is also said of the Lord, signifies not only that He is in heaven, but also that He Himself is heaven, for He is the All of heaven, see nos. 551, 552. That the Lord is the Word, is known, consequently the Lord is doctrine (see no. 2545 [? 2531]), for all doctrine is from the Word. The all of doctrine in the Word is from the Lord, and concerning the Lord. In the internal sense of the Word nothing else is treated of than the Lord and His kingdom, as has been shewn many times. It is the Divine Human of the Lord that the internal sense of the Word especially treats of, and the all of doctrine in the Word as to man is to worship Him and to love Him.

2860. Verses 20–23. *And it was after those words, and it was told Abraham, saying, Behold, Milkah she also hath born sons to Naehor thy brother: Uz his first-born, and Buz his brother, and Kemuel the father of Aram; and Kesed, and Chazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight did Milkah bear to Naehor the brother of Abraham.*

*It was after those words*, signifies things transacted in relation to those who are within the church: *and it was told Abraham, saying*, signifies the Lord's perception: *Behold, Milkah she also hath borne sons to Nachor thy brother*, signifies those outside the church who are in brotherhood by virtue of good: *Uz his first-born, and Buz his brother, and Kenuel the father of Aram, and Kesed, and Chazo, and Pildash, and Jidlaph, and Bethuel*, signify various religiosities and worship thence: *and Bethuel begat Rebekah*, signifies [that] the affection of truth [was] from good: *these eight did Milkah bear to Nachor the brother of Abraham*, signifies another class of those who are saved.

2861. *It was after those words*: that this signifies things transacted in relation to those who are within the church, appears from the signification of words, as denoting things; in the original language things are called words, consequently after those words denotes after things transacted. The subject treated of above, from verse 13 to this verse, is the salvation of the spiritual by the Lord's Divine Human, and indeed of those who are in good within the church; these are they who may be truly spiritual, because they have the Word, consequently the truths of faith. Man becomes spiritual through truths of doctrine conjoined to good of life; everything spiritual is from this origin. But the gentiles outside the church, inasmuch as they have not the Word, and consequently have not the truths of faith, so long as they live in the world, although they live in the good of charity, still are not truly spiritual, before they are instructed in the truths of faith. And whereas most of the gentiles cannot be instructed in the world, they who have lived in mutual charity and in obedience, of the providence and mercy of the Lord are instructed in the other life, and then easily receive the truths of faith, and become spiritual. That such is the state and lot of the gentiles in the other life, see nos. 2589-2604. Inasmuch as in what pre-<sup>2</sup>cedes it treats of those within the church who are saved by the Lord's Divine Human, therefore in the verses which follow, to the end of the chapter, it treats of those who are saved outside the church, and who are signified by those who were born to Nachor Abraham's brother, by Milkah his wife and Reumah his concubine; this also follows in the series. He who does not know the internal sense of the Word, would suppose that these things were only the genealogy of the house of Terach, for the sake of Rebecca who became Isaac's wife, and also for the sake of Bethuel, whose two grand-daughters Leah and Rachel became Jacob's wives, but, as has been often said and shewn above, all names in the Word signify things (see nos. 1224, 1264, 1876, 1888); and unless they signified things, the Word would not be Divine but worldly. Hence also it may appear, that the things which follow relate in a series to the

Lord's spiritual church, but to that church which is among the gentiles; and this by Nachor the brother of Abraham, in order that they might be signified who are in brotherhood by virtue of good, as follows in no. 2863.

2862. *And it was told Abraham, saying:* that this signifies the Lord's perception, may appear from the signification of telling, as denoting thinking and reflecting; and from the signification of saying, as denoting perceiving, as has been frequently shewn above. The Lord's reflection and perception, which are treated of in the internal sense of the Word, cannot otherwise be expressed in historical [relations], than by telling and saying. In itself also, reflection and perception is an internal indication [or telling] and dictation [or saying].

2863. *Behold Milkah she also hath born sons to Nachor thy brother:* that this signifies those outside the church who are in brotherhood by virtue of good, may appear also from what was said above concerning Milkah and Nachor, nos. 1363, 1369, 1370; for Terach had three sons, Abraham, Nachor, and Haran, who, that they worshipped other gods, see no. 1356. Milkah was the daughter of Haran, and became the wife of Nachor, see no. 1369; and Haran died on the faces of Terach in Ur of the Chaldeans, see nos. 1365-1368. Hence it may appear what is signified by Milkah and Nachor, namely, by Milkah the truth of those gentiles, and by Nachor the good. That there are truths among the gentiles, may appear from many considerations. For it is known that the gentiles of old were in wisdom and intelligence, in that they acknowledged one God, and wrote reverently about Him; they acknowledged also the immortality of the soul, and a life after death, and likewise the happiness of the good, and the unhappiness of the evil; besides, they had for a law the commandments of the Decalogue, namely, that God ought to be worshipped, that parents ought to be honoured, that murder, theft, and adultery ought not to be committed, and that what belongs to others ought not to be coveted; nor were they content to be such in externals only, but [tried to be such also] in internals. The case is the same at this day, the more virtuous gentiles, from all parts of the Earth, speak better about such things than Christians, nor do they speak only, but live according to them. These and many other truths are among the gentiles, and conjoin themselves with the good which they have from the Lord, in consequence of which conjunction they are in a state of receiving still more truths, because one truth acknowledges another, and they easily consociate together: there is a connection and there are affinities of truths. Hence it is that those who have been in good in the world, easily receive the truths of faith in the other life: falsities with these persons do not conjoin themselves with good, they only apply them-



selves, but so that they can be separated thence. The falsities which are conjoined, remain, but those which are applied are separated; and they are separated when the truths of faith are learnt and imbibed, for every truth of faith removes and separates a falsity, insomuch that at length it holds it in aversion and shuns it. Hence now it is evident who are signified by the sons whom Milkah bore to Nachor the brother of Abraham, that is, those outside the church who are in brotherhood by virtue of good.

2864. *Uz his first-born and Buz his brother, and Kemuel the father of Aram, and Kesed, and Chazo, and Pildash, and Jidlaph, and Bethuel*: that these signify various religiosities and worship thence, may appear from this consideration, that names, as was said above, signify things. The things which these names signify are religiosities and worship thence, as was also signified by the names which occur in Genesis v. and xi.: but what is here signified by each name, and by each son, cannot be so well stated, because they are merely mentioned; Uz and Buz are also mentioned in Jeremiah xxv. 20, 23, but among many other names; Uz is mentioned likewise in Lamentations iv. 21; Job i. 1, concerning whom see Genesis x. 23, nos. 1233, 1234.

2865. *And Bethuel begat Rebekah*: that this signifies [that] the affection of their truth [was] from good, may appear from the representation of Bethuel and Rebekah, concerning which see chapter xxiv.

2866. *These eight did Milkah bear to Nachor the brother of Abraham*: that hereby is signified the second class of those who are saved, appears from the signification of eight, and from its being again said that Milkah bare to Nachor the brother of Abraham. The eighth day is the first day of a following week, hence eight signifies something else which is distinct from what was before (see no. 2044); in the present case, therefore, it signifies the second class, and it was on account of this signification that that number was added. That "Milkah bare them to Nachor the brother of Abraham," signifies those outside the church who are in brotherhood by virtue of good, was shewn above, nos. 2863, 2865; here, therefore, because it is the close, it signifies the same, and it signifies besides, that they are saved.

2867. Verse 24. *And his concubine, and her name was Reumah, and she also bare Tebach, and Gacham, and Thachash, and Maakhah. His concubine, and her name was Reumah*, signifies the Gentiles who are in idolatrous worship and in good: and she also bare Tebach, and Gacham, and Thachash, and Maakhah, signifies their various religiosities: these constitute the third class of the spiritual who are saved.

2868. *His concubine, and her name was Reumah*: that this

signifies the Gentiles who are in idolatrous worship and in good, may appear from what goes before. For in the former place are the Gentiles, who were signified by those who were born to Nachor by his wife, in the latter place those who were born of his concubine. They who were born of the wife, as was shewn, were those outside the church who are in brotherhood by virtue of good, see no. 2863; these latter are those outside the church who are in idolatrous worship and in good: consequently these were not from so legitimate a bed as the former, yet still they were considered as legitimate, for at that time children who were born of handmaids were adopted as legitimate, as may appear from the sons of Jacob, who were born of the handmaids Bilhah and Zilpah (Genesis xxx. 4-12), of whom tribes were formed the same as of those who were born of Leah and Rachel, and indeed without any difference; but that nevertheless there was a difference, may appear from Genesis xxxiii. 1, 2, 6, 7; the handmaids who were at that time given to the husband by the wife for the sake of begetting children, were called concubines, as appears from Bilhah the handmaid of Rachel, who is also called Jacob's concubine (Genesis xxxv. 22). It was at that time tolerated, that they should beget children of handmaids or concubines, in order that thus might be represented those who are outside the church, and also those who are in a lower degree within the church. Her name being called Reumah involves her quality, see nos. 1896, 2009, in the present case it involves exaltation, which is signified by Reumah. Concerning the state and lot of the nations and peoples who are outside the church, see nos. 593, 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2284, 2589-2604.

2869. *And she also bare Tebach, and Gacham, and Thachash, and Maakhah*: that these signify their various religiosities and worship thence; and that these constitute the third class of the spiritual who are saved, may appear from what was said above, nos. 2864, 2866, 2868.

#### MAN'S FREEDOM.

2870. *Few know what freedom is, and what freedom is not. Freedom appears to be all that which is of any love and its delight; and whatever is contrary to any love and its delight appears to be not freedom. That which is of the love of self and the love of the world, and of the lusts of those loves, appears to man as freedom, but it is infernal freedom; but that which is of love to the Lord, and love towards the neighbour, consequently*

of the love of good and truth, is freedom itself, and is heavenly freedom.

2871. *Infernal spirits do not know that there is any other freedom than that which is of the love of self and the love of the world, that is, of the lusts of bearing rule over, of persecuting, and of hating all who do not serve them, of torturing every one, of destroying the universe, if it were possible, for the sake of themselves, of taking away and appropriating to themselves whatever belongs to another. When they are in these and similar [lusts], they are in their freedom, because they are in their delight. In that freedom their life consists to such an extent, that if it is taken away from them, they have no more life remaining than a new-born child: this has also been shewn by living experience. A certain evil spirit was in the persuasion that such things might be taken away from him, and that thus he might come into heaven, consequently that his life might be miraculously transmuted into heavenly life: wherefore those loves, with the lusts thereof, were taken away from him, which is effected in the other life by dissociation, and he then manifestly appeared like an infant spreading out his hands, which he could scarcely move, and at the same time he was in a state less capable of thinking than any infant, neither could he speak or know anything, but presently he was restored to his delight, and thereby to freedom. Hence it was evident, that it is impossible for any one to come into heaven, who has procured to himself life from the love of self and of the world, and consequently in the freedom of those loves; for if that life was taken away from such a person, he would have nothing of thought and will remaining with him.*

2872. *But heavenly freedom is that which is from the Lord. In that freedom are all the angels who are in the heavens. It is, as was said, [the freedom] of love to the Lord and of mutual love, consequently of the affection of good and truth. The quality of this freedom may appear from this consideration, that every one who is in it communicates his own blessedness and happiness to others from an inmost affection, and that it is a blessedness and happiness to him to be able to communicate; and as the universal heaven is such, hence it is that each individual is a centre of the blessednesses and happinesses of all, and that all together are the centre of the blessednesses and happinesses of each individual: this communication is effected by the Lord, by wonderful influxes in an incomprehensible form, which is the form of heaven. Hence it may appear what heavenly freedom is, and that it is from the Lord alone.*

2873. *How far heavenly freedom, which is from the affection of good and truth, is distant from infernal freedom, which is from the affection of evil and falsity, may appear from this consideration, that the angels who are in the heavens, if they only think of such a freedom as is from the affection of evil and*



falsity, or, what is the same thing, from the lusts of the love of self and of the world, are instantly seized with internal pain ; and on the other hand, when evil spirits only think of a freedom which is from the affection of good and truth, or, what is the same thing, from the desires of mutual love, they instantly come into agonies ; and what is wonderful, so opposite is the one freedom to the other, that the freedom of the love of self and of the world is hell to good spirits ; and on the other hand, the freedom of love to the Lord and of mutual love is hell to evil spirits. Hence all are distinguished in the other life according to freedoms, or, what is the same thing, according to loves and affections, consequently according to delights of life, which is the same thing as according to lives ; for lives are nothing else than delights, and delights are nothing else than affections, which are of loves.

2874. Hence now it appears what freedom is, namely, that it consists in thinking and willing from affection ; and that such as the affection is, such is the freedom ; also that one freedom is infernal, and the other freedom is heavenly ; and that infernal freedom is from hell, but that heavenly freedom is from the Lord. It appears also, that they who are in infernal freedom cannot come into heavenly freedom ; this would be coming from hell into heaven, unless the all of life were to be taken away from them : also, that no one can come into heavenly freedom except through reformation by the Lord, and that then he is introduced through the affection of good and truth, that is, through the good of life wherein is implanted the truth of doctrine.

2875. The good of life, or the affection of good, is insinuated by the Lord through an internal way, whilst man is altogether ignorant of it ; but the truth of doctrine, or faith, is insinuated through an external way, and introduced into the memory, whence it is called forth by the Lord in its time and in its order, and is conjoined to the affection of good ; this is done in man's freedom, for man's freedom, as was said, is from affection. Such is the insemination and inrooting of faith. Whatsoever is done in freedom is conjoined, but whatsoever is done under compulsion is not conjoined, which may appear from this consideration, that nothing can by any means be conjoined except what one is affected with ; affection is the very recipient ; to receive anything contrary to affection, is [to receive what is] contrary to life. Hence it is evident that the truth of doctrine, or faith, cannot be received except by its affection ; but such as the affection is, such is the reception ; the affection of truth and good is alone that which receives the truth of faith, for they agree together, and because they agree together, they conjoin themselves.

2876. As no one can be reformed except in freedom, therefore freedom is never taken away from man, so far as it appears. It is an eternal law, that every one be in freedom as to the interiors, that is, as to the affections and thoughts, to the end that



*the affection of good and truth may be insinuated in freedom.*

2877. *As often as the affection of truth and the affection of good is insinuated by the Lord, which is done whilst man is altogether ignorant of it, so often he imbibes truth and does good in freedom, because from affection, for whatever is from affection, this, as was said, is free, and then the truth which is of faith conjoins itself with the good which is of charity. Unless man had freedom in all that he thinks and wills, it would be impossible for the freedom of thinking truth and of willing good to be insinuated into any one by the Lord; for man, in order that he may be reformed, ought to think truth as from himself, and to do good as from himself, and what [is thus done] as from himself is [done] in freedom: unless this was the case, no reformation or regeneration could ever be effected.*

2878. *There are innumerable reasons from which, and on account of which, man loves to learn truth, and to will good; very many of these reasons are from the world, very many too are from the body, and sometimes in such cases they are not for the sake of heaven, still less for the sake of the Lord. Man is thus introduced by the Lord into truth and good by means of affections, and one man altogether differently from another, each one according to his nature, connate and acquired; and inasmuch as he is introduced into truth and good continually by means of affections, thus continually through freedoms, and at length into affections of spiritual truth and spiritual good, the Lord Alone knows those times and those states, and He Alone disposes and rules them according to the genius and life of each person. Hence it is evident why man has freedom.*

2879. *The Lord flows in with good through the inmost of man, and there conjoins truth; their root must be in the inmost; and unless man be in freedom interiorly as to all affections and as to all thoughts, he can never be so disposed that good and truth can take any root.*

2880. *Nothing else appears to man as his own, or, what is the same thing, as his proprium, but that which flows from freedom; the reason is, that all affection, which is of love, is his veriest life, and to act from affection is to act from life, that is, from himself, consequently from his own, or, what is the same thing, from the proprium. In order therefore that man may receive a heavenly proprium, such as the angels in heaven have, he is kept in freedom, and is thus introduced by freedom, as was said above. It may be known to every one that worshipping the Lord from freedom appears to be as from one's self, or from the proprium; but that worshipping under compulsion is not from one's self, but from a force acting outwardly, or from another source, and compelling one to do so; consequently, that worship from freedom is worship itself, but that worship from compulsion is no worship.*

2881. *If it were possible for man to be reformed under compulsion, there would not be a single man in the universe who would not be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it were to love Him, the means of doing so being innumerable; but inasmuch as what is done under compulsion, is not conjoined, consequently not appropriated, therefore nothing can be further from the Lord than to compel any one. So long as man is in combats, or is one of the church militant, it appears as if the Lord compels man, and thus that he has no freedom, for he fights at that time continually against the love of self and of the world, consequently against the freedom into which he was born and in which he has grown up: hence it is that it so appears. But that in the combats wherein he conquers, freedom is stronger than out of combats, but that the freedom is not from himself, but from the Lord, and yet appearing as his own, see nos. 1937, 1947.*

2882. *Man believes that he has no freedom chiefly from this consideration, that he knows that he cannot, from himself, do what is good, and think what is true. But let him not believe that any one ever has or had any freedom of thinking what is true and doing what is good from himself, not even the man who, by reason of the integrity in which he was, was called the image and likeness of God. But the freedom of thinking the truth which is of faith, and of doing the good which is of charity, all flows in from the Lord; the Lord is good itself and truth itself, consequently the fountain [of good and truth]. All the angels are in such freedom, yea in the very perception that it is so; the inmost angels perceive how much is from the Lord, and how much from themselves, but so much as there is from the Lord so far they are in happiness, whereas so much as there is from themselves so far they are not in happiness.*

2883. *In order, therefore, that man may receive a heavenly proprium, he ought to do what is good from himself, and to think what is true from himself, but still he ought to know, and, when he is reformed, to think and believe, that all good and all truth is from the Lord, even as to the smallest portion thereof, and this, because it is so, but that the reason why it is given to man to suppose that good and truth are from himself is, that thus they may become as his proprium.*

2884. *Nothing is less like freedom than the freedom of the love of self and of the world, and of the lusts of those loves: it is altogether slavery; but still it is called freedom, just as love, affection, and delight, are called by those names, whether used in a good or bad sense; nevertheless nothing is less like love than the love of self and of the world: it is hatred, consequently so are the affection and delight thence derived. They are so called according to what they appear, not according to what they are.*

2885. *It is impossible for any one to know what slavery is,*

and what freedom is, unless he knows the origin of the one and of the other, which he cannot know but from the Word; and unless he knows also how it is with man as to his affections which are of the will, and as to his thoughts which are of the understanding.

2886. The case with man as to his affections and as to his thoughts is thus:—no one whatsoever, whether man, or spirit, or angel, can will and think from himself, but from others, nor can these others will and think from themselves, but all again from others, and so forth, thus each one from the First of life, which is the Lord. That which is unconnected does not exist; evils and falses have connection with the hells, whence comes the willing and thinking of those who are in them, and also their love, affection, and delight, consequently their freedom; but goods and truths have connection with heaven, whence comes the willing and thinking of those who are in them, and also their love, affection, and delight, consequently their freedom. Hence it may appear whence the one freedom comes, and whence the other. That the case is so, is perfectly well known in the other life, but at this day it is altogether unknown in the world.

2887. There are continually with man evil spirits, and also angels; through the spirits he communicates with the hells, and through the angels with the heavens. If these spirits and angels were to be removed from him, he would be in an instant without [the power of] willing and thinking, consequently without life. That this is the case, may possibly appear a paradox, but it is most true. But concerning the spirits and angels with man, by the Divine mercy of the Lord, we shall speak elsewhere.

2888. In regard to the life of every one, whether man, or spirit, or angel, it flows in solely from the Lord, Who is life itself, and diffuses Himself through the universal heaven, and even through hell, consequently into every individual therein, and this in an incomprehensible order and series. But the life which flows in is received by every one according to his nature: good and truth is received as good and truth by the good; whereas good and truth is received as evil and falsity by the evil, and is also changed into evil and falsity in them. This is comparatively as the light of the sun, which diffuses itself into all the objects of the Earth, but is received according to the quality of each object, and becomes of a beautiful colour in beautiful forms, and of an ugly colour in ugly forms. This is an areanum in the world, but in the other life nothing is better known. In order that I might know that such an influx existed, it was given me to speak with the spirits and angels who were with me, and also to feel and perceive the influx, and this so often, that I am not able to reckon up all the times. I know however that the fallacy will still mislead many to believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet nothing is less true.



2889. *Evil spirits can by no means apprehend that they do not live of themselves, and that they are only organs of life, still less can they conceive that there is no life except that which is from good and truth, and least of all that they do not begin to live until the life of the lusts of evil and of the persuasions of falsity, in which they are, is extinguished. They believe, that if they were deprived of those lusts, there could be nothing of life remaining : when nevertheless the real fact is, that they first begin to live, when they have lost the life of the lusts of evil and of the persuasions of falsity, and that before this the Lord is not received with good and truth, wherein alone life consists ; but that intelligence and wisdom, consequently the veriest life, then flows in, and afterwards is immensely increased, and this with delight, blessedness, and happiness, and thus with inmost joy, and with inexpressible variety to eternity.*

2890. *The evil spirits who are with man, and through whom man communicates with hell, consider him no otherwise than as a vile slave, for they infuse into him their own lusts and persuasions, and thus lead him whithersoever they will : but the angels through whom man communicates with heaven, consider him as a brother, and insinuate into him the affections of good and truth, and thus lead him through freedom, not whither they will, but whither it pleases the Lord. Hence may appear what is the quality of the one [freedom] and of the other, and that to be led by the devil is slavery, but to be led by the Lord is freedom.*

2891. *Spirits recently arrived puzzle themselves a great deal as to how they are to apprehend [the truth] that no one can do good from himself, nor think truth from himself, but from the Lord, imagining that thus they would be like machines unfit for anything, and if so, that they must let their hands hang down loose, and suffer themselves to be acted upon. But they are told, that they ought by all means to think, will, and do good from themselves, and that otherwise they cannot receive a heavenly proprium, and heavenly freedom, but still that they ought to acknowledge that good and truth are not from them, but from the Lord ; and they are instructed that all the angels are in such an acknowledgment, yea, in the perception that it is so ; and the more exquisitely they perceive that they are led by the Lord, and that thereby they are in the Lord, so much the more they are in freedom.*

2892. *Whosoever lives in good, and believes that the Lord governs the universe, and that from Him alone comes all the good which is of love and charity, and all the truth which is of faith, yea, that from Him comes life, consequently that from Him we live, move, and have our being, is in such a state that he can be gifted with heavenly freedom, and therewith also with peace, for in such case he trusts in the Lord only, and counts other things of no concern, and is certain that then all things tend to*



*his good, blessedness, and happiness to eternity. But whoso believes that he governs himself, is continually restless, being borne along into lusts, into sollicitudes concerning things to come, and thereby into manifold anxieties; and inasmuch as he believes so, therefore also the lusts of evil and the persuasions of falsity adhere to him.*

2893. *Good spirits are greatly surprised that the man of the church at this day does not believe that all evils and falsities with him flow in from hell, and that all goods and truths flow in from the Lord, when yet he knows this from the Word, and also from the doctrine of faith, and every one says, when any one has done a great evil, that he suffered himself to be led by the devil, and when any one has done good, that he suffered himself to be led by the Lord.*

END OF THE THIRD VOLUME.

ERRATUM.

Page 6, line 1, *for* have known *read* know.



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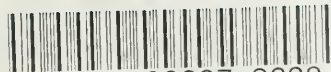
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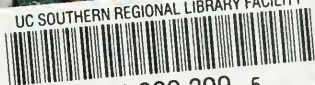
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